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THA'NA.

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THIS account of Thána owes its completeness to the varied contributions and careful revision of Mr. W. B. Mulock, C.S., the Collector of Thána. Much valuable help has also been received from the Rev. A. K. Nairne, formerly of the Civil Service; Mr. E. J. Ebden, C.S.; Mr. W. W. Loch, C.S.; Mr. A. Cumine, C.S.; Mr. F. B. Maclaran, C.E.; and Mr. G. L. Gibson, Deputy Conservator of Forests.

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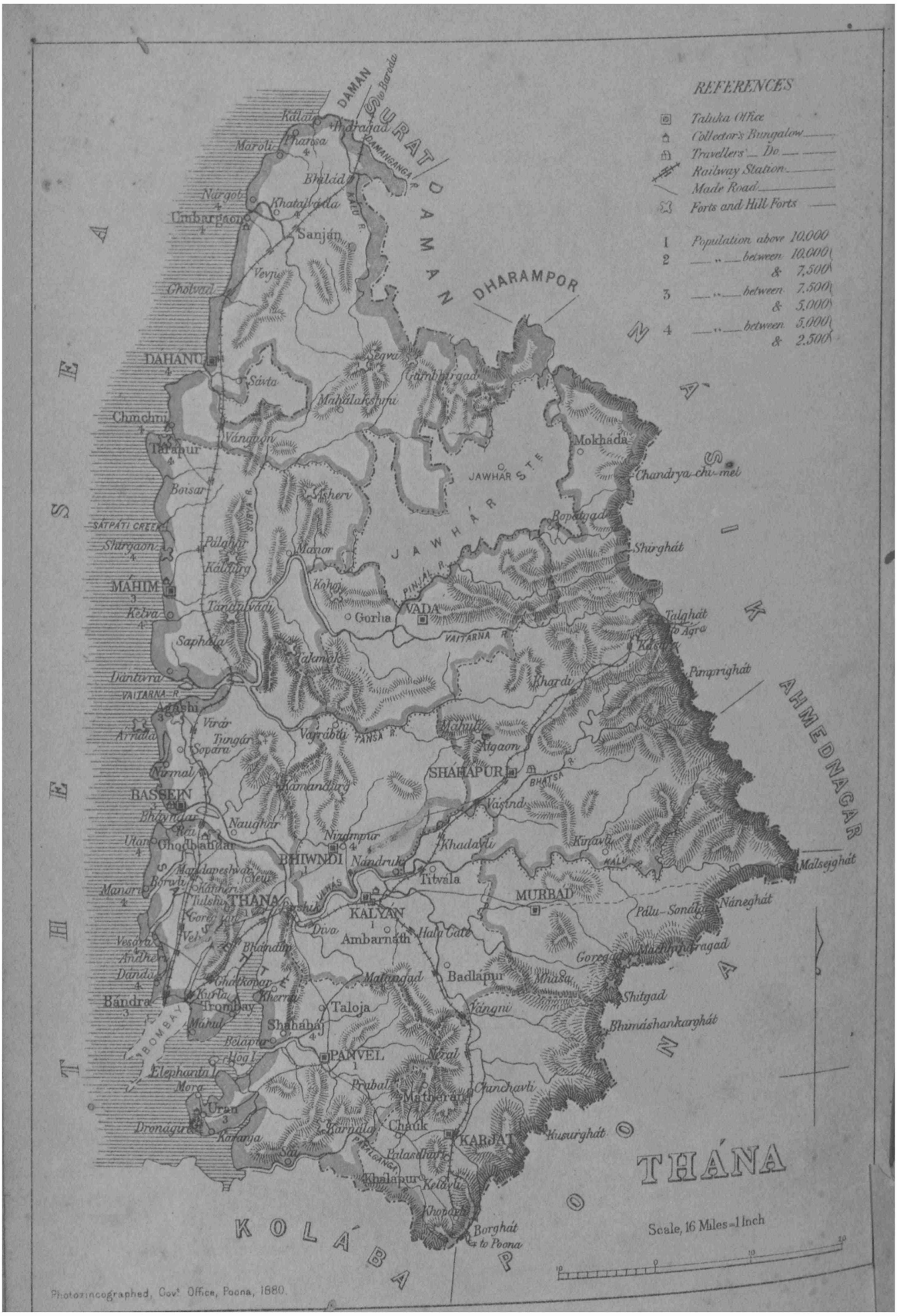
The unusually numerous and important Places of Interest form a separate volume.

JAMES M. CAMPBELL.

November 1882.



Photozincographed, Gov^t Office, Poona, 1880.

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THANA.

CHAPTER I.

DESCRIPTION[1].

Tha'na, lying between 18° 42′ and 20° 20′ north latitude and 72° 45′ and 73° 48′ east longitude, has an area of about 4250 square miles, a population of over 900,000 souls or 212 to the square mile, and a realizable land revenue of £138,107 (Rs. 13,81,070).

Boundaries.

In the south, for about eighty of its entire length of 105 miles, Thána varies from sixty-five to thirty-seven miles in breadth, and includes the whole belt of land between the Sahyádri hills and the sea. North of this, it suddenly contracts to a strip of coast land about twenty-five miles long, which gradually narrows from twenty to five miles in breadth. In the extreme north, for about thirteen miles, the district is separated from the Portuguese territory of Daman and the district of Surat by the Kálu and Damanganga rivers. Then the line, with Daman to the east, runs south for about twenty-eight miles, when it turns about eighteen miles to the east, and there meets the lands of Dharampur and Násik. From this, for about forty-five miles south-east to near the Tal pass, Thána is separated from Násik, at first by some isolated peaks the western end of the range to which Anjaniri, Trimbak, and Harsh belong, and afterwards by no well marked boundary, the east of Mokháda and the west of Násik being almost on the same level. From the Tal pass, for about sixty miles to the south-east and then forty miles to the south-west, the Sahyádri hills separate Thána from the districts of Násik, Ahmednagar, and Poona. In the south, Thána is divided from Pen in Kolába by a line, that, starting near the Bor pass, stretches about eighteen miles north-west till it meets the Pátálganga river, and then, keeping from two to four miles south of the river, runs about ten miles west to the sea. On the west, the sea line, beginning from the south of the Bombay harbour, is much broken by the great gulf, which over thirty miles long and from six to fifteen deep, surrounding the islands of Urán, Hog Island, Elephanta, Bombay, and Sálsette, stretches from the north coast of Álibág in Kolába to Bassein. Beyond Bassein, the coast, broken only by the estuary of the Vaitarna, stretches north, till, from Dáhánu to the mouth of the Damanganga, it gradually draws back towards the north-east. Except two tracts near the north of the district, a larger about 500

[1] This chapter is compiled from materials supplied by the Rev. A. K. Nairne, late Bombay Civil Service; Mr. A. Cumine, C. S.; and Mr. G. L. Gibson, District Forest Officer.

Chapter I. Description.

Sub-divisions.

and a smaller about thirty square miles in area, which together form the state of Jawhár, all the lands within these limits belong to Thána.

For administrative purposes the district is distributed over eleven sub-divisions, with an average of about 380 square miles, 200 villages, and 81,800 inhabitants. The details are:

Thána Administrative Details, 1880.

Name.	Area.	Villages.											Population, 1881.	Population to the square mile.	Land Revenue.
		Government.				Alienated.				Total.					
		Villages.		Hamlets.		Villages.		Hamlets.							
		Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Government.	Alienated.	Total.			£
Dáhánu ...	643	212	...	616	..	...	.	...	...	212	...	212	108,615	169	12,684
Máhim ..	419	185	5	105	.	3	..	..	..	190	3	193	76,889	183	11,765
Váda	309	143	11	48	.	13	..	9	...	154	13	167	36,497	118	4895
Bassein	221	88	...	66	.	4	...	...	...	88	4	92	68,658	311	12,671
Bhiwndi ..	260	185	7	79	.	9	.	14	...	192	9	201	75,092	300	13,925
Shahápur ..	870	261	11	458	...	10	..	17	...	272	10	282	107,140	123	11,995
Sálsette...	241	85	18	90	.	28	9	39	...	103	37	140	107,219	445	15,330
Kalyán	278	210	11	153	.	13	2	6	..	221	15	236	77,658	279	13,907
Murbád	351	169	1	235	...	3	..	4		170	3	173	63,932	182	9060
Panvel	307	186	52	113	..	31	9	14	...	238	40	278	98,466	321	19,814
Karjat	353	257	17	178	..	13	1	16	...	274	14	288	80,105	227	12,061
Total ...	4242	1981	133	2171	...	127	21	119	...	2114	148	2262	900,271	212	138,107

Aspect.

Coast.

Thána can be best described under the two divisions of coast and inland. The line of coast naturally falls into two parts, to the north and to the south of the Vaitarna. To the south, the great gulf that runs from the north of Kolába to Bassein must, in quite recent times, have stretched far further inland than it now stretches. Idrisi's description of Thána (1153), that it stands on a great gulf where vessels anchor and from which they set sail,[1] may have been sufficiently exact when the sea filled the great marsh through which the Thána strait now runs, and spread towards Bhiwndi and Kalyán over wide tracts now half dry. As late as 1808, Sálsette included seven islands, Sálsette proper, Trombay, Juhu, Vesáva, Marva, Dárávi, and Rái Murdha.[2] Though these islands can still be traced, Dárávi, in the north-west, is the only part that cannot now be reached without a boat. So too, much of the present Bombay was till lately a group of small islets, and, up to the time of Bishop Heber (1825), Bassein and the villages near it, as far as within two or three miles of the Vaitarna, formed an isolated tract known as the Island of Bassein. The backwater, that separated this strip of coast from the mainland, opens southward, east of

[1] Elliot's History, I. 89.

[2] In Reg. I. of 1808, LXXIV. 6 and 7; the seventh island Rái Murdha seems to have been left out by mistake. In 1825 Col. Jervis' map shows the west coast of Sálsette broken into eight large and four small islands. See the Reprint, Bombay, August 1856.

Chapter I. Description.

Aspect. *Coast.*

the railway bridge over the Bassein creek. It is navigable for craft of about twenty tons as far as the railway bridge near Mánikpur station, and was once connected by a deep channel with the creek on which Bolinj and Supára stand, and which has its mouth in the Vaitarna. Even from the south side the whole backwater is still, from the ancient trade centre, known as the Supára creek. The views from Tungár hill, ten to twelve miles north-east of Bassein, and from Uran in Bombay harbour, show how large an area is still flooded at spring tides, and how completely the whole coast belt of rice-land is intersected by salt water channels. The appearance of the ground leaves little doubt that, in the north, islands were once formed by the branch of the Bassein creek that went up to Bhiwndi and the river which comes down from Kalyán, and, in the south, that the strait from Trombay to Thána was once a broad belt of sea; that a salt water channel, stretching from Panvel to Kalyán, cut off from the mainland the Parshik hills to the east of the Thána creek; and that Trombay and Karanja were islands separated from the mainland by water not by marsh. Many of these changes are due to the artificial raising of sunk lands. But it is the steady deposit of silt, from the mud-charged waters of the gulf, that has made these reclamations possible. In the south the hill islands of Karanja, Elephanta, and Trombay, with their palm and brushwood-covered slopes, and their fringes of bright green mangrove bushes, relieve the dull inland stretches of marsh, salt pans, and bare rice-fields, and command views of singular beauty. Further north the Thána and Bassein strait, winding among rugged wooded hills, is at all times picturesque, and in September and October is wonderfully beautiful, the hill sides covered to their tops with shining green, the streams bright with running water, the hedges gay with creepers, and the trees in rich and varied leaf.

North of the Vaitarna, whose broad waters open a scene of almost perfect loveliness, the shores are flat, with long sandy spits running into muddy shallows, the rivers are little more than streams, and the creeks are small inlets that seldom pass more than ten miles from the coast. Divided by wide wastes of salt marsh, tracts of slightly rising ground, covered by palmyra trees, stretch to the foot of the hills which rise close enough and sufficiently high and varied in outline, to mask the flatness of the nearer view. All along the coast, especially near Bassein, the villages are thriving and populous. In the outskirts of many are dreary salt marshes, with ugly patches of reclaimed land bounded by deep salt water ditches; and round all of them, wide treeless rice flats broken only by low mud banks, lie bare and untilled during most of the year. But closer at hand, there are often palm gardens, sugarcane fields, and betel leaf or plantain orchards, sheltered by high hedges, and the villages themselves are well shaded, most of them with ponds fringed by large trees, and, in the rains and cold weather, gay with water lilies.

Inland.

Inland, the district is well watered and well wooded. Except in the north-east where much of it rises in large plateaus, the country is a series of flat lowlying rice tracts broken by well marked

Chapter I. Description. Hills.

point may generally be seen from the railway near Chinchavli. South of this are the Sávla and Kusur passes. Near Sávla, at a deep break in the Sahyádri line, is a fortified peak called Kothaligad visible from Neral or Chinchavli. South of this peak, near the Karjat railway station, stands the great part-fortified mass of Dhák separated by a saddle-back from the main line of the Sahyádris. Between Dhák and Khandála is the great ravine called Kátaldára, or the Cliff Door, close to which are the Kondána caves and the pass in the hills known as Konkan Darvája or the gate of the Konkán. The double-walled hill-fort seen from the railway across this ravine is Rájmáchi. South of this the district ends near the great rock known to the people as Nágphani, or the Cobra's Hood, and to Europeans as the Duke's Nose.

Besides the main range and the western spurs of the Sahyádris, wild ranges of hills and striking isolated peaks rise over the whole. The long axes of most of the main ranges lie north and south, and seem, as in the hills over Bhiwndi, to be the remains of basalt dykes whose toughness withstood the power that planed the rest of the country. None of these outlying spurs and ranges rise higher than the Sahyádris. The loftiest are Takmak (2616) in the west, Mátherán (2500) in the south, Tungár (2300) in the west, and Gambhirgad (2270) in the north.[1] Most of the higher hills were formerly fortified, and some of them were celebrated places of strength, but the fortifications are now decayed and useless, though they still add to the picturesqueness and interest of the hills. Old forts are also found on many of the lower hills, though not in anything like such numbers as in the South Konkan, for the Maráthás, the great hill-fort builders, never cared for Thána as they cared for Ratnágiri.

The ruggedest tract in the district, roughened by many separate ranges, is a belt, from ten to twenty miles broad, that runs parallel to the coast from ten to thirty miles inland. In the south of this tract are the Sálšette hills, and further north, in Bassein, rises the lofty peak of Kámandurg (2160), so beautiful a feature in the water journey from Thána to Bassein. Connected with Kámandurg, on the north, is the flat laterite-capped hill of Tungár (2300), with well wooded sides and poorly clothed top, commanding, on a clear day, a magnificent western view, with the Vaitarna to the north and the Bassein creek to the south. North of Tungár is a cluster of hills of which Báronda, Jivdhan and Nilemora are the most marked peaks, and on an offshoot from the Takmak range, to the east of the Tánsa, are two heights known as Kála and Dhammi. To the north-east, across the Tánsa, rises the steep black head of Takmak (2616) with its two fine basalt horns. In spite of its height and the picturesque outline of its peaks, Takmak is, except from one or two points, too shut in by other hills to make much show. Parallel to this western range, eight or ten miles further east, a line of hills, starting from Bhiwndi and cut in two by the Tánsa river, runs north almost to Manor.

[1] The heights are taken from the first Trigonometrical Survey. In many cases they probably require correction.

In this line, about eight miles north of Bhiwndi, rising gently from the west is the hill of Dyahári, and, across a saddle-back ridge, the old Marátha fort of Gotára (1800), a tapering peak that falls sharply to the Tánsa just above Vajrábái. Across the Tánsa, about ten miles further, Madagli or the Keltan hill, in shape and height much like Gotára, is separated by a narrow valley from Takmak. These ranges, running north, together form a barrier, which, ending in Jogmandi peak, turns the Vaitarna many miles out of its course. To the west, between the railway line and the Surya river, an unbroken chain of hills, whose chief peak is Káldurg (1550), stretches about sixteen miles parallel to the coast. In this line are three hill-forts, Tándulvádi (1600) at the extreme south of the range, Káldurg opposite to Pálghar railway station, and Asáva near Boisar, each with remains of old fortifications and reservoirs. In the south-west corner of the Máhim sub-division is Pophli hill, locally known as the home of Meghráj the Lord of Clouds. The coast range continues in Dáhánu as far north as Vása south of the Varoli. In this range the highest hill is Barad (1760), which, sloping gently from the west, falls sharply to the east, with steep slopes and sheer rocky scarps, hewn in places into water cisterns the only traces of former inhabitants. North of the Varoli there are only a few detached hills of no great height the chief being Indragad (405) in the extreme north. In the east of Dáhánu near the border of Mokháda and Jawhár, are a few hills of considerable size, of which the curious cone of Mahálakshmi (1510) known as *Musal* or the pestle, of Segva, and of Gambhirgad (2270), are the highest. Further inland, to the north-east of Manor, rise the remarkably jagged peaks of the semi-circular hill of Pola, one of which is called Ádkilla or citadel, and, further to the north, the flat-topped hill crowned by the famous fort of Asheri. About eight miles south of Manor, across the Vaitarna from Keltan and Takmak, noticeable for miles round, stands the compact solitary fortified hill of Kohoj (1906), rising sheer from the plain and crowned by two remarkable knobs of trap rock.

Between this rugged tract and the Sahyádris, the country is comparatively level, broken by few considerable hills. Of these the hill most to the west, in the south of Váda, is Dávja, very steep below and sloping above, seen for many miles, and, with its two spurs, looking like a three-peaked hill. The smaller hills in Váda are near Kápri in the east, the Indgaon hills in the north-west, and the Ikna and Domkávla hills on the south-east border. Far grander than Dávja, about four miles north-west of the Sháhápur station, the long flat-topped mass of Máhuli (2000) rises, like a great block of masonry, sheer out of the plain. The sides of the hill are richly wooded, but, on the laterite-capped top, the trees, which are chiefly *hirdás*, Terminalia chebula, are stunted and poor. North of this, Bhopatgad, the only considerable hill, is crowned with a fort which overlooks Kurlod on the north of the Pinjál river, and rises perhaps 500 feet above the general level of the neighbouring high country. From the east the ascent is about five hundred feet, but from the west it must be at least 1500 feet, for its slopes form the face of the Mokháda tableland.

Chapter I.
Description.
Hills.

In the south the country is again mountainous. Panvel is completely hemmed in by hills. On the west the Parshik range runs north to the Kalyán creek, and on the east and north are Prabal, a flat-topped massive hill, formerly a fort; and the curved range of Chanderi, stretching from the long level back of Mátherán west to the quaintly-cut peaks of Tavli and Báwa Malang (2400) or Malangad. About eight miles to the north-east, across the Tánsa in Kalyán near Badlápur, is the Muldongri hill with a temple of Khandoba on its top. In the south of Panvel, long spurs lead to the precipitous fortified peak of Mánikgad (1800), whose top can be reached only from the south. Across the Pátálganga stands Karnála, known in Bombay as Funnel Hill from the lofty basalt column, one of the Pándavs' forts, that rises from the centre of its square flat top. In north Karjat, several long ridges run for miles west from the Sahyádris, and in Khálápur in south Karjat, are the Madap range, the spurs of Mánikgad, and several other hills of considerable height.

Rivers.

Rising in the western slopes of the Sahyádris, at the furthest not more than fifty miles from the sea, none of the Thána rivers drain a large enough area to gain any size or importance. There is much sameness in their courses. Dashing over the black trap scarps of the Sahyádris, their waters gather in the woods at the base of the cliffs, and, along rocky deep-cut channels, force a passage from among the hills. In the plain, except where they have to find their way round some range of hills, their course lies westward between steep banks from ten to thirty feet high, over rocky beds crossed at intervals by lines of trap dykes. During the rains they bear to the sea a large volume of water, but in the fair season the channels of most of them are chains of pools divided by walls of rock. After they meet the tide, from eight to thirty miles from the sea, they wind among low mangrove-covered salt marshes, along channels of mud, with occasional bands of rock, in many places bare at low tide and at high water navigable for boats of from five to sixty tons. So greatly does the tide change the character of the rivers, that most of them have two names, one for their upper courses as fresh water streams, the other for their lower reaches as salt water creeks.[1]

Vaitarna.

Except some small streams in the north and south, the drainage of the district gathers along the two valleys of the Vaitarna and Ulhás, whose estuaries form the northern and southern limits of the Bassein sub-division. The VAITARNA, the largest of the Thána rivers, rising in the Trimbak hills in Násik opposite the source of the Godávari, enters Thána at Vihigaon near Kására, and, for about sixteen miles, flows west through a deep defile among high hills. From Kalambhai, at the eastern border of Váda, the river flows about twenty miles west, across more level lands, till, near the ancient

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1 Thus the Kályádi is known near the coast as the Bhiwndi creek. There is sometimes a third religious name as Tárámati, the Bráhman name for the south Kálu or Málsej river. Mr. W. F. Sinclair, C. S., in Ind. Ant. IV. 283.

settlement of Gorha, the spurs of the great Takmak range drive it about ten miles north to the town of Manor. Within two miles of Manor, the stream meets the tidal wave, and up to Manor vessels for twenty-five tons (100 *khandis*) can ply. Near Manor the river, after rounding the northmost spur from Takmak, passes south-west for about six miles, and, flowing about eight miles to the south, turns sharply to the right, and, for the last seven or eight miles, flows west falling into the sea at Agáshi. During these last twenty miles, the Vaitarna passes through a country of great beauty, and is a fine broad river with, in many places, a good depth of water.

The chief of the Vaitarna's tributaries are, from the right, the Berjha or Pinjál, which, rising from Násher in Mokháda, falls into the Vaitarna at Álmán in Váda. It forms for much of its course the boundary between Jawhár and Thána. On the way, about ten miles north-east of Álmán, the Berjha is joined from the left by the Lohání, which flows by Udhla and Sáida. About twelve miles west near Karajgaon, two miles south-east of and above Manor, comes the Dèherja, after a course of about twenty-five miles south-west from Jawhár. Eight miles further, near Khámloli, it is joined by the Surya, after a course of about thirty miles south-west from Gambhirgad, through parts of Jawhár and Dáhánu, and the Asheri petty division of Máhim. Near Chichora the Surya is joined on its right by the Susári from the north. The TÁNSA, the only tributary from the left, in whose bed are the famous hot springs, rises near Khardi in Sháhápur, flows by the north front of the great hill of Máhuli, borders the north of Bhiwndi, passes the celebrated holy place of Vajrábái, and, entering Basseín, runs for nine miles through that sub-division, falling into the Vaitarna at Chimana about eight miles from the sea. The Tánsa is a large important river tidal for many miles and navigable for eight. The loading stations of Usgaon, Khánivda, Bhátána, and Chimana, have water for vessels of 12½ tons (50 *khandis*) burden.

The sacredness of its source, so near the spring of the holy Godávari, the importance of its valley one of the earliest trade routes between the sea and the north Deccan, and the beauty of the lower reaches of the river, brought to the banks of the Vaitarna some of the first of the Aryan settlers. Many seers, among them Nárad, Vashishta, and Indra, resorted to it, and, for bathing and sacrifice, came the superhuman Yakshas, Gandharvas, and Kinnars. It is mentioned in the Mahábhárat as one of the four sacred streams,[1] and was said to have been brought by Parashuráma, the sixth incarnation of Vishnu. From the old settlement of Gorha, on the right bank about eight miles above Manor, perhaps at that time (150 A.D.) the limit of navigation, the Vaitarna seems to have been known to Ptolemy as the Goaris river.[2] With the modern

[1] Dr G. DaCunha, Bassein, 123.

[2] Bertius, 198. It would almost seem as if Ptolemy had copied from some other map, which, failing to mark the Sahyádri water-parting, gave the impression that the Vaitarna and Godávari were the same river.

Chapter I. Description. Rivers.

Hindus the Vaitarna has a high fame for holiness and sin-cleaning.[1] He who bathes in the Vaitarna where it joins the ocean, and gives alms, will be free from Yam's torments. Yearly pilgrimages are made on the eleventh of *Kártik vadya* (October-November) and once every sixty years on the festival of *Kapila-chhath* its waters have a specially purifying power.

Ulhás.

The ULHÁS, the other great Thána river, rising in the ravines a little to the north of the Bor pass, after a north-west course of about eighty miles, enters the sea at Bassein. Leaving the spurs of the Bor pass, the Ulhás flows, by the celebrated caves of Kondána and the eastern base of Mátherán, about forty miles north-west to the ancient town of Kalyán. In Karjat, in its course northward, it is joined on the right by the Chilhár from the east, and, about seven miles further north, by the Poshri which brings with it from the east the waters of the Dhávri. In Kalyán, about twelve miles further, the Ulhás receives from the right the Barvi, a stream formed by the united waters of the Mohgadi and Murbádi. A few miles above Kalyán it meets on the right the combined waters of the Bhátsa and Kálu. Of these the Bhátsa, formed by the junction at Pálheri about five miles south of Khardi of the Kásári from the Tal pass and the Korla from the Mándha pass, has a south-western course of about forty-five miles, and the Kálu a western course of about fifty miles from the Málsej pass. As far as Pishebandar, about nine miles above Kalyán, the Kálu is navigable to country-craft of about ten tons. Below Kalyán, to which vessels of fifty tons can still sail, the Ulhás, broadening into an estuary, winds, for about seven miles, through a marsh relieved by picturesque well-wooded hills. As it leaves the mainland, widening into a salt-water strait from half a mile to a mile broad, with the Sálsette hills on the left, it passes north, and is there joined from the right by the Kámvádi or Bhiwndi creek. Then, turning to the west, it winds through thirteen miles of most varied hill and forest, till, broadening to about two miles, it falls into the sea at Bassein. The Ulhás appears in Ptolemy as the Binda river, almost certainly called after Bhiwndi, as trade had not yet begun to centre at Kalyán and as the Kámvádi was then probably a large outlet.

Of smaller streams there are, in the north, the Varoli rising in the inland parts of Dáhánu and with a north-western course of about twenty-five miles, falling into the sea at Umbargaon, and about twelve miles further, in the extreme north of the district, the Kálu falling into the sea at Kálai after a northern course of about thirty miles. In the north of Máhim there is the Ganga. In Panvel several streams, from the west slopes of the Mátherán hills, with short courses of from five to ten miles, gather to form the Kálundri river. This, about nine miles from the sea, meets the tidal wave at Panvel, and,

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[1] The river near Agáshi is so famed for holiness, that in Benares people laugh at Bassein pilgrims for undertaking such long a journey when they have the Vaitarna at their doors. The sacredness of the river has given rise to a Gujaráti saying, '*Nav khand prithvi, dashmo khand Káshi, ane agiarmo Agáshi,*' The earth has nine divisions, the tenth is Káshi (Benares) and the eleventh Agáshi Mr. Rámdás Kásidás Modi.

Rivers.

for the rest of its course, is, at high tides, navigable to vessels of thirty tons. Were it not for the important trade that formerly passed by this creek to Panvel, the Kálundri is scarce worthy of separate mention. In the extreme south the Pátálganga, rising in the Bor pass, with a winding western course of about thirty miles, falls into the south-east corner of the Bombay harbour. The Pátálganga is passable for boats of about twenty-five tons to Sái about six miles from its mouth, and for boats of about twelve tons to Ápta eight miles above Sái.

Creeks.

All along the coast are many small creeks, such as those at Vesáva and Manori in Sálsette, and the Bhiwndi, Chinchni, and Dáhánu creeks. The Thána or Bassein creek is not properly a creek, but a depression or backwater reaching from the head of the Bombay harbour to Bassein. Its shallowest point is just south of Thána, where a ridge of rocks affords a foundation for the Peninsula Railway bridge. About two miles north of Thána it receives the Kalyán creek or estuary of the Ulhás, and further on, the Bhiwndi and Lakhivli creeks. The land floods of all these rivers pass north by Bassein, the ridge of rock near Thána keeping the water out of Bombay harbour. Except the Thána creek, which is navigable throughout, these inlets, though at their mouth broad and deep, shoal and grow narrow within ten miles of the coast.

Islands.

With so low a coast and shallow water so far from shore, it is not surprising that there should be a number of islands along the sea margin of the Thána district. The most famous of these is Bombay. The largest is Sálsette whose western belt is formed of what was formerly a string of small islands. Historians speak of the island of Bassein, and a narrow creek, the Supára Khádi, still runs between the island and the mainland, crossed only by the railway and the bridges at Bolinj and Gokhirva. In Bombay harbour lie the islands of Karanja, formerly held by the Portuguese; Hog island, with its hydraulic ship-lift; and the small rocky Ghárápuri, in which are the celebrated caves of Elephanta. Off Ágáshi in the Bassein sub-division is the island of Arnála, containing a well preserved fort, called Sindhudurg or the Ocean Fort, with Musalmán remains, and a Sanskrit or Maráthi inscription above the east gate, and an old Hindu temple inside.

Lakes.

The district has no natural lakes, but in the hills in the centre of Sálsette, lie the two artificial lakes of Vehár and Tulsi, which supply Bombay with water. The Vehár lake, about fifteen miles from Bombay, is formed by damming the valley of the Gopar river which ran into the Sion, or Shiv, that is boundary creek, and two centuries ago, sometimes overflowed the northern part of the island of Bombay. The dams were finished and the delivery of water into Bombay was begun in 1860. The lake covers an area of about 1400 acres, and has a gathering ground, exclusive of the area of the water surface, of about 2550 acres. It is formed by three dams, two of which had to be built to keep the water from flowing over ridges on the margin of the basin which were lower than the top of the main dam. The quantity of water supplied by the reservoir is about 8,000,000 gallons a day, that is a little more than ten gallons a head

Chapter I. Description. Lakes.

for the present (1881) population of Bombay. Within the watershed of the lake tillage or the practice of any craft is forbidden, and the wildness of the surrounding country keeps the water free from the risk of outside fouling. For many years the water was pure, but of late the growth of weeds has somewhat injured its quality. There are, at present, no means of emptying the lake, clearing it out, or filtering it, but the Bombay municipality has under consideration various schemes for improving the water. The cost of making the Vehár reservoir and of laying the pipes to bring the water into Bombay was £373,650 (Rs. 37,36,500). As fear was felt that the quantity of water drawn from the gathering ground of Vehár might prove too small for the wants of Bombay, the Tulsi lake, close by it, was in 1874 formed at a cost of £45,000 (Rs. 4,50,000), and its water kept ready to be drained into Vehár. In 1877, at a cost of £330,000 (Rs. 33,00,000) a new scheme was undertaken for bringing an independent main from Tulsi to the top of Malabár Hill in Bombay. This source of supply gives an additional daily allowance of six gallons a head for the whole population of the city, and provides water for the higher parts of Bombay which are not reached by the Vehár main.

Besides Vehár and Tulsi, twenty-four lakes and reservoirs call for notice. Of the twenty-four, one is in Dáhánu, one in Máhim, one in Váda, one in Sháhápur, two in Bassein, one in Bhiwndi, eight in Sálsette, two in Kalyán, one in Murbád, four in Panvel, and two in Karjat. The Gaontaláv at Deheri in Dáhánu, 1386 feet long and 693 broad, with masonry retaining walls, has a maximum depth of fifteen feet. The water lasts throughout the year and is used for irrigation. It was made by one Barjorji Frámji who was rewarded by a grant of land. The Bájártaláv at Kelva Máhim, in the Máhim sub-division, eighty feet long and eighty broad, with masonry walls and approaches, has a maximum depth of twenty feet, and holds water all the year round. The Mothátaláv at Váda, in the Váda sub-division, 1650 feet long and 1155 feet broad, has a maximum depth of twelve feet, and holds water throughout the year. The Khardi reservoir, at Khardi in the Sháhápur sub-division, 396 feet long and 363 feet broad, built by Government about thirty-five years ago when the Bombay-Ágra road was in progress, has masonry walls and approaches and a maximum depth of fifteen feet. It holds water all the year round, but is not used for irrigation. The two reservoirs in the Bassein sub-division are the Nirmal lake at Nirmal, and the Dhavpáni-tirth at Málonda. The Nirmal lake, 4488 feet long and 1551 feet broad, holds water for about eleven months, and has a maximum depth of ten feet. Of this lake the story is told that a giant was killed on its site, and his blood had the effect of hollowing the ground and filling the hollow with water. Close by is a Hindu temple where a yearly fair is held. The Dhavpáni-tirth, 800 feet long and 275 feet broad, has a maximum depth of fifteen feet and holds water all the year round. It has masonry approaches but no retaining walls. The Vairála lake, at Kámatghar in the Bhiwndi sub-division, 5164 feet long and 2821 feet broad, with masonry walls and approaches, has a maximum depth of twenty-one feet and holds water all the year round. Of this lake it is told that, when completed, it was

found to hold no water. One of the villagers was warned in a dream, that, before it would hold water, the earth must be propitiated by the sacrifice of a man and his wife. On this, a man and his wife went at night to the centre of the hollow and touched a large boulder when the lake instantly filled and the victims were drowned. It is said to have been built to supply the town of Bhiwndi with water. Latterly it has been repaired by the municipality and joined to Bhiwndi by pipes.

The eight lakes and reservoirs in Sálsette are Másunda, Atála, Ghosála, Haryála, Makhmáli, and Siddheshvar at Thána, Diga at Mulund, and Motha reservoir at Bándra. The Másunda lake, 1200 feet long and 1016 broad, has a maximum depth of sixteen feet and holds water all the year round. It has masonry approaches, but is only partially provided with retaining walls. The Atála reservoir, 462 feet long and 454 feet broad, has a maximum depth of twelve feet and holds water all the year round. It has both masonry retaining walls and approaches, and its water is used for irrigation. The Ghosála reservoir, 825 feet long and 495 feet broad, has a maximum depth of sixteen feet and holds water all the year round. Its water is used for irrigation. The Haryála reservoir, 569 feet long and 363 broad, with masonry approaches and a retaining wall on one side only, has a maximum depth of twelve feet but holds water for ten months only. The Makhmáli reservoir, 300 feet long and 247 broad, like the Haryála reservoir holding water for ten months only, has a maximum depth of sixteen feet. Its water is used for irrigation. The Siddheshvar reservoir, 652 feet long and 627 broad, has a maximum depth of twenty feet. Its water, which lasts for ten months, is used for irrigation. The Diga lake, 1089 feet long and 454 feet broad, has a maximum depth of thirteen feet and holds water all the year round. The Motha reservoir, 1048 feet long and 516 broad, with masonry retaining walls and approaches, has a maximum depth of thirteen feet and holds water all the year round.

The two Kalyán lakes, Shenála and Rájála, are both in the town of Kalyán. The Shenála lake, 1212 feet long and 885 feet broad, with masonry retaining walls and approaches, is said to have been made by Yusuf Ádil Sháh of Bijápur in 1508 (914 H.). It holds water throughout the year and has a maximum depth of fifteen feet. The Rájála lake, 2640 feet long and 1320 feet broad, holds water throughout the year and has a maximum depth of ten feet. The Motha reservoir at Murbád in the Murbád sub-division, 414 feet long and 414 feet broad, has a maximum depth of eleven feet and holds water all the year round.

The four lakes and reservoirs in the Panvel sub-division are Vadála, Krishnála, and Isráli at Panvel, and Bhimála at Uran. The Vadála lake, 2046 feet long and 1650 feet broad, with masonry retaining walls and approaches, has a maximum depth of eleven feet. The water lasts throughout the year and is used for irrigation. For the repairs of this lake a grant of land is held by one Bhávsing Suklálsing. The Krishnála lake, 1122 feet long and 924 feet broad, with masonry walls and approaches, was made by a person named

Chapter I. Description. Lakes.

Bápat. It holds water all the year round and has a maximum depth of nine feet. The Isráli reservoir, 660 feet long and 396 feet broad, with masonry walls and approaches and holding water throughout the year, was made about twenty years ago, by one Karamsi Hansráj, at a cost of £8000 (Rs. 80,000). The Bhimála reservoir, 450 feet long and 440 broad, has a maximum depth of ten feet and holds water for ten months only. It was constructed by one Manoel De Souza.

The two reservoirs in the Karjat sub-division are the Bhivpuri reservoir at Humgaon, and the Nána Phadnavis reservoir at Khopivli. The Bhivpuri reservoir, at the foot of the Kusur pass on the road to Poona, 258 feet long and 236 feet broad, with masonry walls and approaches, has a maximum depth of twenty feet and holds water all the year round. It was made by Párvatibái, wife of Sadáshiv Chimnáji Peshwa, at a cost of £7500 (Rs. 75,000).[1] The Nána Phadnavis reservoir, 512 feet square, was, as the name shows, made by Nána Phadnavis, the Peshwas' minister (1772-1800). It has masonry walls and approaches, and has a maximum depth of twenty feet. The water lasts throughout the year and is used for irrigation. Besides these lakes there were, according to the 1879-80 returns, 11,163 wells of which 562 were with, and 10,601 without, steps.

Geology.

Except in alluvial valleys, the district consists almost entirely of the Deccan traps and their associates. In Bombay island the lowest rocks are trap of different varieties. Above the traps there is, in many parts of the island and passing under the sea, a stratum of stratified rock varying in depth from a few feet to seventy feet. This sedimentary rock is in places, both in the west and east of the island, covered with a mantle of basalt from a few feet to twenty feet thick.[2] North of Bombay a vein of basalt runs from Bándra along the shore in nearly a straight line, in the form of a narrow dyke. At Vesáva it exhibits a series of fragments of imperfect columns, and here, though black externally, it is, on the landward side, of the finest whitish green with crystals of augite, and, on the sea front, greyish white with the aspect of sandstone. When struck it rings like cast iron and leaves no doubt as to its volcanic origin.[3] This white or yellowish white variety varies from compact and granular to crystalline. The last contains crystals of glassy felspar and is evidently a trachyte. The granular variety fuses with difficulty before the blow pipe, and in texture resembles a white fine-grained sand-stone.[4] At Dongri in Sálsette opposite Bassein, and on the hill below the old fort of Kalyán are well-marked basalt columns. At the caves of Elephanta, Captain Newbold noticed that the amygdaloid graduates into a grey porphyry, imbedding yellow-

[1] There is a similar reservoir near the top of the pass in the Poona village of Kusur.
[2] Dr. A. H. Leith, Geology of Bombay.
[3] Trans. Bom. Geog. Soc. XIII. 16. The basaltic dykes in the north of Thána may be an extension to the southward of the great volcanic centre known to exist in the Rájpipla hills. One observer, Mr. Clark, considered that he had traced distinct volcanic nuclei running in a north and south line through the Konkan. Mr. W. T. Blanford.
[4] Capt. Newbold in J. R. A. Soc. IX. 36.

ish brown crystals. This island, as well as Bombay, Sálsette, and Karanja, affords abundant specimens of the lighter coloured porphyries associated with basalt, amygdaloid, and wacke.

The most remarkable geological feature in the district from Bassein northwards is the extensive degradation and partial reproduction of land at different periods. Occasionally denuded strata are met, whose date can only be determined by the nature of their organic remains. The first place at which strata of sand-stone, similar to those of Bombay, are to be seen is Kelva-Máhim. There is a low cliff from ten to twelve feet high composed of horizontal strata, which, after some intermediate alluvial which conceals the nature of the subjacent formation, reappear at the coast under the fort and public bungalow of Shirgaon. As there has been a great destruction of land at this place, the cliff under the bungalow is interesting. It averages about twenty feet above the ordinary level of the tides. The upper five feet are alluvial, and the lower fifteen feet consist of horizontal strata of sand-stone in different states of aggregation. Nearly at right angles with the fort of Shirgaon, a point of land runs seawards of the same general aspect as the strata just described. This seems once to have been continuous with another portion reaching from the coast at a distance of about five miles to the north. It is said that the whole bay was once land. In 1836 the advance of the sea seemed to have stopped at a Musalmán burying ground where human bones were exposed. Further north, through Tárápur, Dáhánu, and Jháibordi, the road affords many opportunities of seeing sections of these strata all horizontal and evidently above the trap. Trap rock still forms the gradually diminishing hills which pass north beyond the end of the Sahyádris. Where the trap is exposed in some of the numerous creeks, it has the same weathered and water-worn look as in the Deccan rivers.[1]

Hot Springs.

Hot springs are found in four sub-divisions, Máhim, Váda, Bhiwndi, and Bassein. Except those in Máhim, almost all are either in the bed of or near the Tánsa river.

In Máhim four villages have hot springs. About 800 paces from Gárgaon a spring of moderately hot and saltish water rises through a rock in the bed of the Surya river. The water smells like rotten mud. About 500 yards from the village of Konkner are two cisterns, four or five feet above the bed of the Surya river, to which the water of a spring some eighteen feet higher is brought by a watercourse. The water is as hot as can be borne by the hand and saltish. In February 1856, it was analysed by Dr. Haines and found to contain 80·46 solids in 10,000 parts or grain measures.[2] The specific gravity at 60° was 1006·4. Near a river, about a mile from the village of Sátivli, are four springs the water of which is unbearable to the touch and is evidently sulphurous.

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[1] Dr. Charles Lush, M.D., in Jour. A. Soc. of Bengal, V. 2, 762-763.

[2] The details are: chloride of sodium, 27·79; chloride of magnesium, 0·39; chloride of calcium, 50·03; sulphate of lime, 1·89; silica, 0·36; and a trace of lime. Bom. Med and Phys. Soc Trans. V 246, 256.

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The stratum is trap and then black stiff earth. Near Háloli, about fifty paces east of the Vaitarna, there is a cistern built round a spring of hottish and sulphurous water. Beside this, on the river bank just above highwater mark, is a flow of hot water.

Three Váda villages have hot springs. Near the meeting of the Pinjál and Vaitarna, about 1½ miles from Pimplás, are two hot springs in the bed of the river. During the rains, when the river is full, the springs are not visible. The water is as hot as can be borne by the hand, and has a sulphurous smell. In the bed of the Tánsa, near the village of Nimbavli, are six hot springs, two at a distance of about 175 paces, built round with stone cisterns, and the remaining four at a distance of about 200 paces. The water is moderately hot and of a sulphurous smell. The soil is gravelly. Three miles north of Vajrábái, in the village of Nándni Gáygotha, is the Bánganga spring which, all the year round, yields a copious supply of very clear slightly sulphurous water.

In the Bhiwndi sub-division, near Vajrábái, in two villages Ákloli and Ganeshpuri, are several hot springs in the bed of and near the Tánsa river. The temperature of the water ranges from 110° to 136°, and bubbles of gas of strong sulphurous smell rise from the water. Of the Ákloli springs, the water of the Surya cistern is too hot to be borne by the hand for more than a second. Four springs near the temple of Shri Rámeshvar have cisterns built round them, and in them the villagers and people from a distance bathe, as the waters have a name for the cure of rheumatism and other diseases. At Ganeshpuri, three of the springs in the bed of the Tánsa near the temple of Shri Bhimeshvar have reservoirs built round them. The temperature of the water of one of these, called Gorakh Machhindar, is so high that the hand cannot be held in it. The water of all these springs is of the same temperature throughout the year. In January 1855, Dr. Giraud analysed the water of the most copious of these springs, and found it to contain 22·14 solids in 10,000 parts or grain measures.[1] Its specific gravity at 60° was 1002·0. The spring yielded about twelve gallons of water a minute.

In the Bassein sub-division there is only one spring, near the village of Kalbhon, in a field about fifty paces from the Tánsa river. The water is moderately hot and sulphurous and the soil reddish.

Earthquakes.

Two shocks of earthquake have been recorded in Thána, one[2] on the night of the 26th December 1849, and the other in December 1877. The 1877 shock was preceded by a 'noise like a cannon being trotted along the road.'[3]

Climate.

The climate, like the climate of the rest of the Konkan, is exceedingly moist for fully half the year, the rainfall being very great and often beginning in May. The south-west monsoon usually sets in early in

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[1] The details are : chloride of sodium, 12 41 ; chloride of calcium, 7·07 ; sulphate of lime, 2·08 ; and silica 0·88. Bom. Med. and Phys. Soc Trans. V. 247, 257.

[2] Dnyánodaya, IX. 55.

[3] Mr. G L. Gibson, January 1881 The great wave that accompanied the hurricane of 1623 would seem to have been connected with an earthquake.

June and the rains continue to the end of September. The average fall of rain registered at the Thána Civil Hospital for the thirty years ending 1880, is 99 inches and 98 cents.[1] During this period the highest fall recorded was 156·25 inches in 1851, the next, 152·76 inches in 1878, and the lowest 64·78 inches in 1871. The supply of rain at Thána is somewhat less than the average recorded for the whole district. The following statement from the stations where the rainfall is gauged, gives for the twenty-one years ending 1880 a combined average of 102·07 inches:

Thána Rainfall, 1860-1880.

Stations.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.
	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.
Umbargaon...	...	...	...	...	...	..	...	...	34·07	53·74
Dáhánu ...	65·43	103·50	62·45	75·63	57·66	70·51	71·21	65·43	41·21	58·83
Máhim ...	54·44	96·30	71·97	81·24	44·76	68·12	74·80	63·30	58·80	80·33
Bassein ...	68·31	178·90	59·83	65·66	53·96	72·17	65·90	54·79	53·59	77·14
Thána ...	80·11	128·36	85·22	98·40	76·0	96·38	96·29	108·77	92·85	100·56
Váda ..	....	...	...	...	...	...	...	85·48	83·80	82·81
Bhiwndi ...	...	...	...	...	...	...	...	88·67	90·96	94·40
Kalyán ...	...	...	...	...	...	92·47	85·28	83·90	79·10	81·70
Panvel ...	88·97	137·27	90·58	106·41	91·27	114·13	124·55	100·41	93·11	91·14
Karanja ...	...	...	...	...	...	...	...	...	68·30	102·30
Mokháda ...	82·07	88·19	74·21	100·53	78·60	94·51	97·52	90·84	83·56	81·38
Sháhápur ...	79·92	87·30	112·69	105·39	150·57	101·44	113·83	101·10	102·95	79·02
Murbád ...	81·38	79·94	65·0	75·47	72·92	97·35	74·91	81·80	89·82	75·14
Mátherán ...	196·66	365·23	247·19	311·09	237·04	295·16	339·26	390·81	467·45	365·87
Karjat ...	102·78	150·27	94·33	127·33	79·03	110·98	107·43	115·18	123·57	85·58
Khálápur ...	...	...	...	...	...	...	...	...	93·38	95·34
Average ...	90·05	141·52	96·34	115·01	94·18	110·29	113·72	110·49	103·53	100·70

Stations.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.
	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.
Umbargaon...	50·78	27·16	65·92	60·18	76·80	95·63	37·01	30·69	116·44	65·40	63·22
Dáhánu ...	68·17	30·99	64·19	49·78	83·44	80·56	47·89	36·27	110·98	64·74	61·11
Máhim ...	53·10	31·18	66·42	63·64	84·06	85·36	45·59	41·38	105·74	62·33	54·52
Bassein ...	54·57	29·28	59·57	56·40	100·75	85·68	55·30	44·0	114·28	73·83	81·61
Thána ...	94·63	64·78	86·06	95·97	130·60	114·62	88·30	66·59	152·76	100·16	86·16
Váda ...	86·61	74·78	89·22	86·22	129·95	117·59	82·60	48·53	135·43	90·67	91·23
Bhiwndi ...	78·40	60·27	86·35	75·71	124·56	111·90	86·71	58·96	142·82	87·02	97·71
Kalyán ...	70·70	47·40	63·70	73·0	110·40	102·52	80·34	57·56	130·72	92·72	94·03
Panvel ...	100·66	79·57	122·95	106·17	136·79	118·09	82·70	84·50	154·04	93·14	97·50
Karanja ...	96·09	47·19	96·99	93·47	124·12	116·37	67·18	71·54	141·10	80·86	87·39
Mokháda ...	89·88	75·22	98·99	85·07	101·05	113·40	77·95	55·46	127·82	110·59	96·50
Sháhápur ...	88·04	81·54	101·57	79·21	107·56	123·57	87·83	67·62	156·91	113·15	105·26
Murbád ...	83·0	62·41	87·98	85·34	109·46	123·95	85·69	45·86	116·11	108·03	84·94
Mátherán ...	310·06	156·53	178·75	179·86	215·50	213·39	191·49	135·23	273·12	193·07	193·81
Karjat ...	109·43	78·79	122·89	88·62	142·40	162·64	125·57	83·03	149·89	124·59	116·84
Khálápur ...	122·78	96·29	120·65	101·50	145·03	131·52	94·84	74·68	153·55	109·64	116·51
Average ...	97·24	65·21	94·51	86·31	120·14	118·51	83·61	63·86	144·86	98·15	95·36

Combined average 102·07.

[1] The details are:

Thána Town Rainfall, 1851-1880.

Year.	Inches.	Cents.	Year.	Inches.	Cents.	Year.	Inches.	Cents.
1851 ...	156	25	1861 ...	128	36	1871 ...	64	78
1852 ...	114	4	1862 ...	85	22	1872 ...	86	0
1853 ...	88	47	1863 ...	98	40	1873 ...	95	97
1854 ...	118	74	1864 ...	76	...	1874 ...	130	60
1855 ...	79	24	1865 ...	96	38	1875 ...	114	2
1856 ...	...	...	1866 ...	96	29	1876 ...	88	30
1857 ...	...	...	1867 ...	108	77	1877 ...	66	59
1858 ...	79	44	1868 ...	94	85	1878 ...	152	76
1859 ...	96	52	1869 ...	106	56	1879 ...	100	16
1860 ...	80	11	1870 ...	94	03	1880 ...	86	16

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Inland, the supply of rain averages considerably more than on the coast and is less towards the north than towards the south. At Mátherán the average recorded fall, 263 inches, during the twenty years ending 1880, is larger than at any other station in the Presidency. During March and April hot winds are felt inland but never on the coast, and they nowhere continue late in the day. The beautifully clear October air is unfortunately accompanied with malaria, which, except on the coast, produces an excessive amount of fever. Fever is worst in the most wooded parts, and lasts there far into the cold weather. The cold weather is much shorter and less bracing than in the Deccan or in Gujarát. It seldom sets in before December, and, even then, though the nights are pleasantly cool, in the inland parts the days are almost always hot. Altogether Thána cannot be said to have, or to deserve, a good name for healthiness.

The following table gives the results of thermometer readings at the Thána Civil Hospital from January 1871 to December 1880:

Thána Thermometer Readings, 1871-1880.

Year.	January.		February.		March.		April.		May.		June.	
	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.
1871	65·9	89·4	86·6	90·8	63·0	91·0	63·0	91·0	63·0	91·0	63·0	90·0
1872	57·1	82·4	63·2	92·6	73·1	94·6	82·5	95·3	82·5	94·5	81·5	87·8
1873	61·2	86·7	64·2	89·3	70·6	90·3	81·5	91·5	81·5	94·1	80·1	87·8
1874	60·0	82·8	63·6	86·1	68·0	90·0	81·2	95·6	81·2	93·9	78·8	86·4
1875	57·8	84·5	61·2	89·1	69·8	95·6	76·0	97·0	76·0	96·0	85·0	87·0
1876	63·6	80·2	67·0	89·0	70·8	93·6	83·0	97·1	83·0	94·0	80·0	90·0
1877	63·6	80·2	67·1	89·1	76·8	93·6	77·3	97·1	83·0	94·0	80·0	90·0
1878	62·5	83·0	65·8	91·1	70·9	93·3	75·5	89·5	79·1	96·6	80·0	89·0
1879	63·0	94·0	66·0	85·0	72·0	94·3	78·5	98·4	82·2	97·0	80·3	90·5
1880	63·2	88·0	58·7	85·0	68·2	93·5	86·0	99·7	88·0	99·0	83·6	95·0
Average { Maximum.	...	85·1	...	88·7	...	93·4	...	95·2	...	95·	...	89·3
Average { Minimum.	61·8	...	66·3	...	70·8	...	78·4	...	79·9	...	79·2	...
Average range ...	23·3		22·4		22·6		16·8		15·1		10·1	
Mean temperature ...	73·4		77·5		82·1		86·8		87·4		84·2	

Year.	July.		August.		September.		October.		November.		December.	
	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.
1871	62·7	87·4	68·0	91·0	63·0	91·0	63·0	91·0	69·9	91·0	66·0	91·2
1872	77·9	84·1	74·7	83·9	75·6	88·6	72·0	88·6	68·6	91·2	70·0	88·2
1873	72·7	83·2	70·3	83·3	75·1	85·0	71·8	90·6	68·7	88·9	63·2	86·0
1874	74·1	82·3	71·9	83·1	71·2	85·6	69·4	87·9	60·7	89·1	61·7	89·4
1875	79·0	84·0	77·0	83·0	74·0	84·0	73·0	88·0	69·0	88·0	64·0	86·0
1876	74·0	81·0	76·0	83·0	67·0	82·0	71·2	84·9	69·0	87·0	66·0	86·0
1877	74·0	81·0	70·0	83·0	67·0	82·0	61·2	75·9	69·0	87·3	60·0	86·0
1878	77·2	84·1	78·2	80·9	66·5	75·5	74·9	88·7	70·7	88·5	62·1	84·1
1879	79·6	83·7	77·5	80·9	76·0	82·5	75·6	85·3	65·2	86·0	62·5	84·7
1880	76·4	87·4	77·4	86·6	74·5	83·1	75·3	88·0	74·7	87·7	66·0	88·2
Average { Maximum.	...	83·8	...	83·8	...	83·9	...	86·8	...	88·4	...	86·9
Average { Minimum.	74·7	...	74·1	...	70·9	...	70·7	...	68·5	...	64·7	...
Average range ...	9·1		9·7		13·		16·1		19·9		22·2	
Mean temperature ...	79·2		78·9		77·4		78·7		78·4		75·8	

Mean annual temperature 79° 98'.

There are great undulations in the temperature, during the different seasons of the year, the air being sometimes cooled by sea winds more especially during the south-west monsoon, and sometimes as in March and April heated by mountain currents and hot land breezes. The mean annual temperature is 79° 98′. The lowest minimum average is reached in January, and the highest maximum average in May.

CHAPTER II.

PRODUCTION.

Minerals.

THÁNA is entirely without workable minerals.[1] The laterite which caps many of the highest hills, as Mátherán, Prabal, and Máhuli, has traces of iron, and, where charcoal has been burnt, lumps of iron-slag-like clay may be found. The water in many springs also shows signs of iron. But iron is nowhere found in sufficient quantity to make it worth working. The only other mineral of which there are traces is sulphur in the hot springs at Vajrábái in Bhiwndi.

Stone.

Except in the coast portions of Dáhánu, Máhim, and Bassein, trapstone is found all over the district. It is admirably suited and largely used for building. Its quality varies greatly. While most is excellent, some is very dark and so hard that it cannot be worked with a chisel, and some is soft and friable and made unfit for use by a quantity of zeolite or agate dispersed in small nodules throughout the rock, and occasionally occurring in large veins crossing the rock in all directions. Basaltic trap occurs in large quantities. It is close grained, of a light blue-grey colour, and is always more or less jointed. Ordinary trap can be quarried at from 6*s.* to 7*s.* (Rs. 3-Rs. 3½) the 100 cubic feet for good-sized rubble, and larger stones such as quoins at from 6*d.* to 1*s.* (4-8 *as.*) the cubic foot. A form of trap, which Mr. Blandford calls breccia or volcanic ash, is found at Kurla, Vesáva, and other parts of west Sálsette. It is rather coarse grained and varies much in colour, some of it closely resembling light sandstone.[2] Though not very durable it makes good building stone, and has been effectively used in Bombay along with the bluer basaltic trap. A form of it which crops up at Vila Pádla, a few miles north of Bándra, is much used for grindstones, and sent to the Deccan and elsewhere. At Dárávi, an island on the north-west coast of Sálsette, basalt is found in prisms, pentagonal in section and from twelve to fifteen feet

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[1] Contributed by Mr. F. B Maclaren, C. E , Executive Engineer.

[2] Dr. Buist (1855) thus describes the working of the Vesáva quarries : "The sand, which seldom extends more than a few inches down, is first removed, and the rock smoothed on the surface. A space about twelve feet each way is next divided into slabs one foot square, the grooves between them being cut with a light flat-pointed single-bladed pick. These slabs are raised successively by a tool something between an adze and a mattock, a single stroke of which is in general sufficient to detach each slab from its bed. The blocks thus cut and raised are thrown aside, the bed once more smoothed, and the operation resumed till the pit reaches a depth of six or eight feet, when, as it is no longer convenient to remove the stones by hand or basket, a new pit is cut. This variety of building material is brought in vast quantities to Bombay, where a large portion of the native houses are built of it. It is not very strong, but, with plenty of cement, it makes a good and cheap wall." Trans. Bom. Geog. Soc. XIII. 17-18.

Minerals.

in length. These stones are easily quarried without blasting, and have been largely used on the Bombay and Baroda railway. The laterite found on the top of Mátherán, Máhuli, and Tungár, is red, of very coarse grain, and, though, when quarried soft and easy to work, hardens on exposure. It has been much used at Mátherán for building purposes, but has not come into use in the plains as good stone is everywhere plentiful.

Road Metal.

There is no difficulty in obtaining good road metal, and it is fortunate that this is the case, for with so heavy a rainfall no unmetalled roads would be passable during the rains. The cost of road metal delivered on the roads, with cartage of not more than one mile, varies from 11*s.* to 12*s.* (Rs. 5½ - Rs. 6) the hundred cubic feet or about eight cartloads.

Sand.

A good silicious sand is found in all the creeks and rivers, washed down by the rains.

Lime.

Lime, *kankar*, exists in large quantities near Ándheri and Gorái on the west coast of Sálsette. It is found just below the surface on ground washed by the tide at springs, and the beds are said to form again after a couple of years. When burnt it yields about 150 cubic feet of slaked lime for every 100 cubic feet of lime nodules, *kankar*, at a cost of about 5*s.* (Rs. 2-8) the *khandi* of sixteen cubic feet. This lime has only slight hydraulic properties, but very good cementing power, and may be said to be the only lime used in Bombay for building. Occasionally, in the inland parts of the district, nodular limestone occurs in black soil like that found in the Deccan. But it is so scattered and in such small nodules, that the cost of gathering it is generally more than the cost of bringing lime from the coast. At Kurla a considerable quantity of shell lime is made by burning cockle shells found in the neighbouring creeks. This lime is what is termed 'fat,' and is not suitable for masonry work. It is chiefly used for whitewashing and for eating with betel leaf. The lime that is used with betel leaves is also made of oyster-shells by burning them in empty cocoanuts smeared with a plaster of cowdung.

Clay.

There is no clay suitable for making either good pottery or good bricks. The ordinary wheel tiles, flower pots, and inferior bricks, are made in large quantities at Kalyán, Panvel, and elsewhere from rice-field clay. The bricks are much used for native houses, and, as they are not required to carry weight, they answer the purpose especially if plastered. The cost of wheel-made tiles varies from 6*s.* to 7*s.* (Rs. 3 - Rs. 3½) the thousand; and English pattern bricks cost about 14*s.* (Rs. 7) the thousand. Rice-husks are generally used for burning.

Liquor-yielding Trees.

The [1] liquor-yielding trees of the district are, the cocoa palm, *mád*, Cocos nucifera; the brab or fan palm, *tád*, Borassus flabelliformis; the hill palm, *berli mád*, Caryota urens; and the wild date, *shindi*, Phœnix sylvestris. Of these the cocoanut is the most productive and can be tapped all the year round. The fan palm, as a rule, is

[1] Contributed by Mr. A. Cumine, C. S.

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tapped for only six months in the fair season. The cold-weather, *shálu*, tapping season lasts from November to January, when the tree needs a rest of from twenty days to a month. After the rest the hot weather, *barkálu*, tapping begins and lasts from February to April. The other palms are not so productive, standing tapping for only three or four months in the year. The fan palm is the chief liquor-bearing tree. It grows wild all over the district and is found by tens of thousands in the coast sub-divisions. The trees are of different sexes: the male being called *talai*, and the female *táid*. The juice of both is equally good. The trees are also known as *shilotri*, *dongri*, and *thalzáni*, according as they have been planted by the owner or grow on uplands or on lowlands. Fan palms artificially reared grow rather more quickly than wild ones. The ground is not ploughed, but a hole, about a foot deep, is made, and the seed buried in it in *Jeshth* (May-June.) No watering is necessary, and the only tending the plant requires is the heaping of earth round the base of the stem to quicken the growth. In about twelve years it is ready for tapping, and will yield liquor for about fifty years, or, as the saying is, to the grandson of the man who planted it. In the case of the male palm, *talai*, the juice is drawn from the *lendis*, which are finger-like growths, from twelve to fifteen inches long, given out in clusters at the top of the tree. Some of the fingers in the cluster are single, others spring in threes from a common base. Each finger is beaten with a piece of stick called a *tapurni*, three times in three lines along its whole length, and all the fingers of the cluster are tied together. In three or four days, the points of the fingers are cut by the *áut*, a sharply-curved knife with a keen flat and broad blade. The points are cut daily for about a fortnight when the juice begins to come. Under the tips of the fingers earthen pots are placed into which the juice is allowed to drop, and to keep off the crows a sheath of straw is bound round the pots so as to close the mouth of the jar. The female tree gives out spikes from twelve to fifteen inches long with the fruit seated all round the sides of the spike, as in a head of Indian corn. The spikes are known as *sapat koti*, *gangra*, and *pendi*, according as the juice issues when the berries, *tádgolás*, are still minute, fairly grown, or very large. In trees which yield juice while the berries are still very small, *sapat koti*, the spike is beaten, and on the third day its point is cut, and the sides rubbed with the hand so as to brush off the incipient fruit. In ten or twelve days the juice begins to drop. In trees which yield juice when the spike is fairly grown, *gangra*, the spike must be beaten on the interstices between the berries with a long stone, called a *dagdi gunda*, or, if the interstices are very fine, with an iron pin called *lokhandi gunda*. On the third day the tip is cut, and in about fifteen days the juice begins to flow. In trees which yield juice when the fruit is large, *pendi*, the parts of the spike visible between the berries, are beaten in the same way, and a month afterwards the end of the spike is cut daily for about a fortnight when the juice generally begins to come. As the *gangra* and *pendi* are cut, the fruit on the sides has to be gradually removed. A fan palm tree will yield from six to sixteen pints (3-8 *shers*) of juice every

Liquor-yielding Trees.

twenty-four hours. Almost the whole is given off during the night. When the juice has begun to flow, the fingers of the male tree and the spike of the female tree must have their points cut morning and evening. The distillation of palm juice is simple. The juice is put into an earthen jar, *madka*, and allowed to stand for five days. It is then placed over a fire, and the spirit rising as vapour passes through a pipe into another jar into which it is precipitated in a liquid form by the action of cold water. One hundred *shers* of juice yield about twenty-five *shers* of spirit.

Forest Trees.

The following are the chief trees found in the Thána forests:[1] *Ain*, Terminalia tomentosa, is tall and very useful. Its wood is durable and hard, and is used both for building and for fuel. The bark is much valued in tanning, and its sap yields a gum which is largely eaten. *Álu*, Vanguieria spinosa, has worthless wood, but its leaves are a useful fodder. *Ámba*, Mangifera indica, the mango, is valuable both for its timber and fruit. There are three well known varieties, *áphus* (alphonso), the best; *páiri*, also excellent; and *ráival*, the common sort. The *áphus* and *páiri* are believed to have been brought from Goa by the Portuguese. *Ámbara*, Spondias mangifera, is a large tree with soft coarse grained useless wood. The fruit has an astringent bitter taste. *Ápta*, Bauhinia racemosa, a small fibrous tree, has leaves used for making cigarettes, *bidis*. *Ásána*, Briedalia retusa, a good timber tree, whose wood from its power of lasting under water, is much used for well kerbs. Its fruit is one of the wild pigeon's favourite articles of food. *Áshi*, Morinda citrifolia, the same as *Ál*, has a very poor wood, but its roots yield a scarlet dye. *Ávla*, Phyllanthus emblica, yields the emblic myrobalan which is very bitter, but much used by the natives in pickles and preserves. Its wood is strong and durable in water, and its leaves contain fourteen per cent of tannin. *Bábhul*, Acacia arabica, though too small to be of much value as a timber tree, makes excellent firewood and yields pods of which cattle and sheep are very fond. *Bakul*, Mimusops elengi, is a large and handsome tree well known for its fragrant flowers which are strung into garlands and worn by women. *Beheda*, Terminalia bellerica, and *Hirda*, Terminalia chebula, though their wood is poor, are both well known for their myrobalans. The *beheda* can be known from the *hirda* by its much greater size and its bad smelling flowers. *Bháva*, Cassia fistula, is a beautiful tree, especially towards the close of the cold weather when it is hung with long clusters of pale yellow flowers; its wood is valuable and its pods are much used in medicine. *Bhendi*, Thespesia populnea, though rarely found in a sound condition, has good wood which is used for making spokes of wheels and cartpoles; its flowers are a cure for itch. *Bhokar*, Cordia myxa, is a fibrous tree, whose leaves are a useful fodder and whose fruit is much eaten; it yields a viscous gum. *Bibla*, Pterocarpus marsupium, a large tree, yields a useful gum; its wood, though of fair quality, does not last long. *Bibva*, Semecarpus

[1] Contributed by Mr. G. L. Gibson, District Forest Officer.

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anacardium, the common marking nut tree, is very little known but for its nuts; the wood is in no way useful. *Bondára,* Lagerstrœmia flos-reginæ, is a very beautiful flowering tree with a red and strong wood. *Bor,* Zizyphus jujuba, is a common tree bearing small fruit which is much eaten by men, beasts, and birds. *Burkas,* Elæodendron roxburghii, is an ordinary tree whose wood makes good fuel. The tree is named *támruj* in Bombay, and its wood whitish or light reddish brown is even compact and durable. It works easily and takes a fine polish. *Chámal,* Bauhinia speciosa, a tall handsome tree, has very soft and close-grained wood. *Chápha,* Michelia champaca, the well known flowering tree, has close grained wood when full grown. *Chámári,* Premna integrifolia, a large shrub or middle-sized tree, has a white moderately close grained wood used for rafters. *Chilhári,* Cæsalpinia sepiaria, is a splendid hedgeplant, and its bark is of much service for tanning. The Tamarind, *chinch,* Tamarindus indica, a large and handsome tree, has hard wood which is used in a variety of ways. *Chira,* Erinocarpus nimonii, is a common tree which grows rapidly and forms good coppice; its high stems, though not very durable, are much used for rafters. *Dándoshi,* Dalbergia lanceolaria, is a small tree whose wood is used for making field tools. *Dháman,* Grewia tiliæfolia, is a small tree, yielding small edible fruit; the wood is tough, and its bark yields a strong fibre. If rubbed over the affected part, the bark allays the irritation caused by cow-itch. *Dhávda,* Anogeiessus latifolia, a very valuable firewood tree, produces a gum which is largely eaten by the people. Besides for fuel, its strong and tough wood is much used for cart axles and poles, and also in cloth printing. The leaves yield a black dye and are very useful in tanning. *Dháyti,* Woodfordia floribunda, is a small shrub bearing beautiful flowers which yield a crimson dye. *Dudhi,* Wrightia tomentosa, is a middle-sized tree with a smooth grey bark which gives out a thick milky juice. *Gehela,* Randia dumetorum, is very little known but for its fruit which is used to poison fish and for its medicinal properties. *Ghárbi,* Entada scandens, is a very large creeper bearing pods about four feet long. The seeds are turned to use in several ways, small snuff boxes and other articles being made of them. *Ghot,* Zizyphus xylopyra, supplies fodder for cattle and yields nuts whose charcoal is used as blacking. *Gorakhchinch,* Adansonia digitata, said to have been brought by the Arabs from Africa, grows to an immense size. Its wood is believed to possess antiseptic properties, and its bark to be capable of being made into paper. The pods are used by fishermen as buoys for nets and the seeds as a febrifuge. *Hed,* Adina or Nauclea cordifolia, is a large and handsome timber tree. Logs more than thirty-five feet long are sometimes cut out of a *hed* tree. From their durability in water and their length the logs are much prized for fish stakes. *Humb,* Saccopetalum tomentosum, is a fine and tall tree bearing edible fruit. The wood, though suited for house-building, is little used. *Jámbul,* Eugenia jambolana, is an useful tree, whose wood is very durable under water, and, when of large size, makes good planks. Its fruit is eaten and its bark is largely used in tanning. *Kákad,* Garuga pinnata, is a common tree making fair fuel, and supplying wood used for the beams and posts of huts and sheds. Its bark

is soft and elastic and is much used for flooring cattle sheds. Its fruit is not unlike the *ávla* in appearance. *Kalak* or *Padai*, Bambusa arundinacea, is the well known and very useful giant-armed bamboo. *Kalamb*, Stephegyne or Nauclea parvifolia, is a large timber tree used like *hed* for making fish stakes. *Kanchan*, Bauhinia variegata, is a tree of little consequence, supplying but very poor wood. *Kánḍol*, Sterculia urens, is an ordinary tree bearing edible fruit. Though its wood is useless, its bark is fibrous and its leaves are often used in native medicines; its sap yields a poor gum. *Karambel*, Dillenia pentagyna, bears fruit on which deer feed; its wood is worthless. *Karand*, Carissa carandas, is a small but well known tree bearing edible berries. *Karanj*, Pongamia glabra, is a handsome shade tree; the leaves are used as manure, and from the seeds an oil is extracted and used as a cure for itch. *Karvati*, Streblus asper, is a small tree, the dry leaves of which are used like sand-paper to rub and clean wood-work. *Kárvi*, Strobilanthus grahamianus, which reaches its full growth in eight years, bears a cone-shaped mass of calices from which appear beautiful blue flowers. After the flowers fall the cones become covered with a sticky exudation called *mel*. The seeds remain in the cones till they dry and fall out. The stems are largely used as wattle for huts and cottages. *Kavath*, Feronia elephantum, is a strong tree yielding fruit much used in native cookery. It produces a valuable gum. The oil made from its fruit is supposed to be good for leprosy. *Khair*, Acacia catechu, is a very valuable tree both for timber and for fuel; from its juice the substance known as catechu is made. *Khadshing*, Bignonia xylocarpa or spathodea, is a very strong tree found chiefly on high hills. Its pods are eaten, and from their seeds an oil is obtained which has a high value in native medicine. *Khirni*, Mimusops hexandra, famous as a shade and fruit tree in North Gujarát, does not flourish in Thána. *Khivan*, Helicteris isora, is a small fibre tree whose seeds are supposed to be a cure for snake-bite. *Kinhai*, Albizzia procera, is a large and graceful tree of very rapid growth; its heartwood, which is dark in colour, is very durable and strong, and is much used for making rice-mortars, *ukhli*. Its bark, pounded and thrown into ponds and pools, stupifies fish. *Kokamb*, Garcinia purpurea, a common tree, yields a very pleasant fruit. By boiling the seeds, an oil is obtained which is much mixed with clarified butter, and is often used as an ointment for sun-burns. *Koketi*, Sterculia guttata, yields fibre and an edible fruit. The wood is very poor and is rarely used. *Koshimb*, Schleichera trijuga, is an useful tree growing best in ravines. Its very heavy and dark red heartwood is mostly used for making oil and sugar mills. Its leaves, especially the young leaves, are elegantly cut into six leaflets three on each side, and have very beautiful red and yellow tints. *Kuba*, Carcya arborea, is a fibrous barked tree furnishing a fairly good wood used for field tools. The bark is commonly used in dyeing. *Kuda*, Wrightia tinctoria, is said to have medicinal properties. When of large size the wood is good. *Kura*, Ixora parviflora, is a small tree used for torches. *Mershingi*, Spathodea falcata, is a rare tree whose wood, though of a fair quality, is not much used. *Moha*, Bassia latifolia, is a well known tree, whose flowers yield liquor and whose fruit yields oil. Its wood, though of a good quality, is seldom used.

Chapter II. Production. Forest Trees.

Mokha, Schrebera swietenioides, a middle-sized tree, yields fair firewood. The wood is close-grained hard and durable, and has some of the qualities of boxwood. *Nána,* Lagerstrœmia lanceolata, is generally used for firewood and sometimes for fish stakes, and is also fit for house building. *Nándruk,* Ficus retusa, is one of the best of roadside trees. *Nimb,* Melia indica, well known throughout the district, is much esteemed for its medicinal properties. *Nivar,* Barringtonia racemosa, bearing spikes of beautiful pink flowers, is common in hedgerows on the coast. A tree of the same name, Barringtonia acutangula, grows near salt water beyond the tidal range. The wood is tough and heavy, and among other purposes is much used for making well kerbs and boat knees. The tree bears an edible fruit, and its bark is a fish poison. *Padvai* or *Pejvi,* Melia azedarach, is a large and handsome tree of the *nimb* kind. Its hard berries are strung together and worn as necklaces. *Palas,* Butea frondosa, is common. Its wood, though of fair quality, is not much used for building or other purposes. Its flowers yield a dye and the roots a fibre. A watery fluid gathered from its roots is considered a cure for fever, and its seeds for worms. *Palasvel,* Butea superba, a giant creeper, is called *palasvel* from the resemblance its leaves have to those of the *palas* tree. *Pángára,* Erythrina indica, is a middle-sized quick growing tree. Its wood, known as *mochi* wood in Madras, is used for making rafts, and, when hollowed, it makes good cattle drinking troughs. Palm-tapping knives, *áuts,* are sharpened on this wood. *Pánjámbul,* or water *jámbul,* Eugenia salicifolia, grows generally on river banks. Its wood is used for making rafters. *Páyar,* Ficus cordifolia, is a large shade tree, but from its awkward shape is less suited than either the *vad* or the *nándruk* for roadside planting. *Petári,* Trewia nudiflora, a small bush-like tree, has a soft wood which is used for several purposes. *Phanas,* Artocarpus integrifolia, the well known jack tree, bears a large fruit which is much prized by all classes. It is often planted as a shade tree by the roadside and its wood is excellent. *Phalári,* Albizzia stipulata, is a large tree, but except that its leaves supply fodder, it is of little use. Of the *Pimpal,* Ficus religiosa, there is a very beautiful tree at Vadavli twenty miles north of Bhiwndi with a girth of 46 feet 9 inches. *Pun,* Sterculia fœtida, resembles *koketi* in almost all points. *Rán Undi,* or forest *undi,* Ochrocarpus longifolius, yields fair wood and a favourite fruit. *Ritha,* Sapindus emarginatus, the common soapnut tree, is grown in many parts of the district. Teak, *ság,* Tectona grandis, though never found large except in some remote places, grows throughout the district in great abundance.[1] An oil employed as a remedy in certain cattle-diseases is extracted from its wood. *Sávar,* Bombax malabaricum, the well known silk-cotton tree, has very light wood which is hollowed for canoes and water troughs. It grows to a large size. Its cotton is used as tinder. *Shembat,* Odina wodier, yields fair firewood.

[1] Dr. Hové, who travelled through the district about the year 1786, states that large teak then abounded in Thána. In 1820, according to Hamilton (Description, II. 150), the teak forests lying along the western side of the Sahyádris to the north and north-east of Bassein, supplied the Bombay dockyard.

Forest Trees.

The wood is also used in building huts. *Shiris*, Albizzia odoratissima, is a large tree whose leaves yield good fodder. *Shisav*, Dalbergia latifolia, is a useful timber tree, but seldom grows to any great size. *Shivan*, Gmelina arborea, is a large tree of the teak kind yielding edible fruit; its glossy wood takes a high polish and is much used in panneling. *Sura*, Casuarina equisetifolia, grows freely near the sea especially in Sálsette; its wood is heavy, strong, and tough, and makes good fuel. *Túrbor*, Flacourtia or Xylosma ? a tree found generally on high hills, bears a sub-acid red coloured fruit enclosing three or four seeds in its strong and thick pulp. It is not known if its wood is in any way useful. *Tembhurni*, Diospyros melanoxylon, is everywhere common. The black heartwood of old trees is used for cart wheels and for bracelets, and, instead of sandal-wood, is ground into a paste and smeared over the face and body after worshipping the gods. The leaves, like those of the *ápta*, are so much used in rolling cigarettes that shiploads are every year sent to Bombay. *Tetu*, Calosanthes indica, a useless tree as far as its wood goes, is said to have heeling buds and leaves. *Tivar*, Avicennia tomentosa, a firewood tree, generally grows in salt marshes. *Tivas*, Ougeinia dalbergioides, a large but scarce tree, grows best in the north of the district. Its hard and heavy heartwood is used for house building and for field tools. *Tokar*, Bambusa, is of two kinds, the common unarmed bamboo, vulgaris, and the male armed bamboo, stricta; the second variety is not hollow, and is therefore known by the name of *bhariv tokar*. *Toran*, Zizyphus rugosa, is a small tree bearing edible fruit. *Ukshi*, Calycopteris floribunda, is a creeping shrub, which, when cut young, sends out a watery fluid. Its tough and strong wood is much used for making field tools. *Umbar*, Ficus glomerata, is the wild fig-tree. *Undi*, Calophyllum inophyllum, is a very handsome tree growing near the coast. The wood is very useful, and from its nuts a thick oil is extracted. *Vad*, Ficus indica, is a well known shade tree. *Varas*, Spathodea quadrilocularis, has soft easily worked wood and leaves much eaten by cattle. *Vávli*, Ulmus integrifolia, is a large and common firewood tree whose leaves are given to cattle as fodder.

Forest Products.

The forest products are timber, firewood, charcoal, bamboos, *kárvi*, *ain* and other barks, and *ápta* and *tembhurni* leaves.

Timber.

Timber comes to market in two forms, dressed and undressed. The dressed timber is generally larger than the undressed, and consists chiefly of house beams and posts, large rafters, keels and knees for boats, door and window-frames, and rounded *hed* and *kalamb* logs for fishing stakes. Most of the undressed timber is for rafters. The best wood comes to the Bassein marts chiefly from Jawhár, Váda, and a few private villages. The traders, Christian cartmen chiefly of Chulna, Mánikpur, Gokhivra, Sándor, and Barhánpur in Bassein, are known as Vádvals or gardeners. They purchase fallen timber from Government chiefly in Váda, and also buy the right to cut green wood in Jawhár, as well as, though this source of supply is nearly exhausted, from villages and holdings whose owners have forest rights. Government sell felled or fallen timber at about 14*s*. (Rs. 7) the cart for teak and 10*s*. (Rs. 5) for other

Chapter II. Production. Forest Products. *Timber.*

timber. In Jawhár and in private villages standing wood is sold at an average rate of £1 (Rs. 10) the cart. The Vádvals are the best axemen in the district, and their carts are larger and their cattle stronger than those found in other sub-divisions. Their carts are generally drawn by buffaloes which are cheaper than large bullocks. Some, however, use bullocks as buffaloes cannot work so well in the hot weather. The cartmen start in gangs of from five to thirty carts travelling by night and in the cool of the day, and get over about fifteen miles a day with empty and ten with laden carts. Each cart has a driver, who is at the same time an axeman, and who is helped by a boy. On reaching the place where the timber is to be cut they camp near water, which is absolutely necessary for buffaloes, and the cattle are turned loose in charge of some of the older boys. The rest of the boys stay in the camp and prepare food from the provisions brought in baskets on the carts. The axemen go in different directions to look for and fell suitable trees, searching till they find enough to yield as many cartloads of squared timber as they need, and noting trees for removal on future trips. This search lasts, as a rule, over several days during which the cattle are allowed to rest. They are then employed in dragging the logs to open spaces or to the camp where the wood is shaped with considerable skill, the object being to get as full a cartload as possible without overloading the cattle or lessening the value of the timber either by over or by under dressing. The men work together, and the carts are generally laden in ten or twelve days. The loading is a work of considerable skill as the weight must be carefully balanced and fastened firmly on the carts. If not properly balanced the load will either choke the cattle or weigh them down. The cattle rest while the loading and squaring goes on and are fresh to start home again. The trip averages about twenty days. The timber is laid close to the cartmen's villages in fields, or in salt water mud, and here customers come to choose and buy. A cartload of dressed timber in Bassein measures about thirty cubic feet, and, on an average, is worth £3 (Rs. 30), of which, on an average, Government receive 12*s.* (Rs. 6). The cutters are often in the hands of moneylenders who advance money and have a lien on the timber. When at this work the Vádvals expect, for every cart, including man boy and cattle, to make at least 1*s.* 6*d.* (12 *as.*) a day.

In the rest of the district the timber trade is chiefly in the hands of Memans, though a few Márwár Vánis, Pársis, and Bráhmans have a share. These dealers buy the forests of private villages, and wood that Government have cut and sold by auction, and also the right to trees in occupied lands and in Jawhár. They have this wood roughly dressed and squared by cartmen whom they employ to bring it to boat and railway stations, and who are, as a rule, paid by the trip. Some dealers, chiefly at Sávta and Manor, who are also traders in rice, own many carts and employ their own men and cattle. In Máhim the chief cartmen are Vanjáris. Compared with the Bassein Vádvals, the Vánjáris are poor woodmen, their carts are small, and their cattle weak. They work, as a rule, for dealers, and are paid by the trip. Rafters delivered at wood stores are generally shaped by Káthkaris, who are paid about 4*s.* (Rs. 2) the score for

dressing and rounding them. Other wood is either left undressed, or is very slightly dressed in the forests, and not touched again at the boat stations. The Bhiwndi cartmen come next to those of Bassein, but they do not deal in timber and for many years have not done a large trade. In Sanján and its neighbourhood, Musalmán cartmen take the place of the Máhim Vanjárs. These are the chief carters employed in the wood trade. But, besides them, hundreds of Kunbis and others own carts, and in the fair season occasionally carry timber but almost always undressed wood. The chief ports to which timber is sent are Bhávnagar, Cambay, Balsár, and Bombay. Timber is sold by the piece or by the score, and not by the cubic foot, though the measurement of *gaj* and *tasú* is generally understood.

Firewood.

The firewood trade is chiefly in the hands of Memáns, besides whom, one or two Pársis, and a few Márwár Vánis and other Hindus are also engaged. The dealers buy the rights of survey occupants and *inámdárs*, as also the wood-cut and sold by Government, and the right to take dead wood at so much the *khandi*. The *khandi*, at which Government sell wood, is seven hundredweights, or twenty-eight *mans* of twenty-eight pounds each. Among traders the *khandi* varies in size. Thus, while a *khandi* of billets, *chipli*, of dry wood is taken at twenty-eight *mans*, a *khandi* of logs is taken at thirty-one *mans*, and, if these logs be cut into drums, *ganderis*, the *khandi* is of thirty *mans*. If traders buy standing wood, they generally arrange with the cartmen to cut and stack the wood at boat or railway stations at a fixed rate for each cartload, or, where, as at some boat stations, the traders are also rice dealers and landholders owning carts and cattle, they use their own carts and men. When a trader contracts to bring Government dead wood from the forest, the cartmen are generally paid by the trip. The rates vary with the class of wood brought, and are always the subject of hard bargaining. The best kinds of firewood are *khair* and *dhávda*, and dead *khair* roots are highly valued for goldsmith's work. Fuel is also brought in headloads, *bhárás*, weighing about fourteen pounds each. These come chiefly from the Government forests. Contracts to remove headloads of fuel from the Government forests are sold to dealers who pay up to 4*s*. (Rs. 2) the hundred loads. Poor people bring these loads to wood stores where the contractors buy them, generally at ¾*d*. (½ *anna*) each. Long round billets, *ondás*, of dry wood are also brought by poor people and bought by the thousand. The chief places from which wood is exported are, by sea, from Sanján and Sávta[1] in Dáhánu; from Morámba, Manor, Dahisar, and the small ports on the Vaitarna and Tánsa rivers in Bassein and Máhim; from Bhiwndi; and from Ápta in Panvel; and by land from the Kására, Khardi, Atgaon, Vásind, and Titvála railway stations on the Násik, and from Badlápur and Neral on the Poona branch of the Peninsula railway. All the fuel that finds its way to boat stations is sent to Bombay in drums and billets. The consignees in Bombay are nearly all Khojás and charge five per cent for selling the wood

[1] The site of the boat station, though called Sávta, is in Saroli across the river. Mr. E. J. Ebden, C.S.

Chapter II. Production.

consigned to them. Some wood, specially cut in lengths of about 5½ feet, is bought for use in the Sonápur burning ground at Bombay.

Forest Products. *Charcoal.*

Charcoal is made by dealers who buy the right to trees from holders of survey numbers and private lands, and, as a rule, employ Káthkaris paying them 4*s.* (Rs. 2) for each cartload. Charcoal is made both from green and dry wood, the former chiefly in the south and the latter in the north. It is sold at about £4 10*s.* (Rs. 45) the hundred *bidás* or round baskets, eighteen inches wide and sixteen deep.

Bamboos.

Bamboos are brought in large quantities from Dharampur, Mokháda, Máhim, and Dáhánu, to Manor, Sanján, and Sávta, and in smaller quantities to Sáya, Dahisar, and Bhattána. The Dharampur and Mokháda bamboos find their market at Sanján and Sávta, and the Jawhár bamboos at Sávta. The rest go to other boat stations chiefly to Manor. At present the best bamboos come from Mokháda. Dealers buy the bamboos from Government at an average rate of 4*s.* (Rs. 2) the hundred. At Sanján the best are worth £6 (Rs. 60) the thousand. The canes are cut by Várlis, Káthkaris, and Dhor or Tokria Kolis, at a cost of about 10*s.* (Rs. 5) the thousand, the cost of cartage representing a further average outlay of £1 10*s.* (Rs. 15). The cutting is very seldom done by the cartmen who simply cart the ready cut bamboos to wood stores. The cartmen are generally the dealers' servants, except near Sanján where they are Musalmáns and Dodiás. The carts go in bands of ten to thirty, load at once, and travel in company. An average cartload has three hundred bamboos. The canes are cut from December to June. The shoots rapidly reach their full height, but, those of the large *kalak* or *padai* bamboo, take at least two years to harden and become fit for rafters. Shoots of the *goda* bamboo, from six months to a year old, are used by Buruds for making baskets, winnowing fans, and mats for room walls, grain storing, and cart covers. Two year old bamboos are preferred for export, as their sides are solid and do not shrink. The chief demand for bamboos is from Káthiáwár, the most prized being thin-skinned hollow bamboos about eight inches in girth. There is little trade in the large *kalak* and *padai* bamboo, which, when full grown, runs to ninety feet high and eighteen inches round, or in the small variety known as *jith*. The former died out about ten years ago and the new crop is not ready. A full grown bamboo of this kind sells for 1½*d.* (1 *anna*). In growing bamboos strict watch has to be kept, as the forest tribes are very fond of digging and eating the shoots. The small bamboo, *jith*, is in great local demand for dunnage to roofs and for fencing.

Kárvi.

Kárvi, Strobilanthus grahamianus, which grows for eight years and then dies, is largely used for the inner walls of houses. It is not much exported.

Leaves.

Tembhurni and *Ápta* leaves are very largely gathered for export to Bombay, where they are used for making cigarettes, *bidis*. The trade is chiefly in the hands of Kámáthis and Musalmáns. The sale of the right to purchase leaves generally fetches about £150 (Rs. 1500) a year.

Myrobalans.

Myrobalans, *hirdás*, are found in Mokháda, Sháhápur, in one Váda village, and in small quantities on the Chanderi or Mátherán range. The yearly crop is estimated at less than 200 *khandis* of seven hundredweights each. Thákurs and Kolis gather and dry the *hirdás* between October and January.

Forest Products.

Collections are now made by the forest department, the gatherers being paid at the rate of 12*s.* 3*d.* (Rs. 6-2) for each *khandi*. *Áin* bark is largely used by fishermen for dyeing their nets. A considerable quantity comes from private lands and from Jawhár. Every year departmental cuttings yield from 150 to 250 *khandis* of bark which is sold to Kolis at 10*s.* (Rs. 5) the *khándi*. *Chilhár* and *shembáti* bark is also used but not in such large quantities.

Forests.

Next to those of Kánara and Khándesh, the Thána forests are the largest and most valuable in the Presidency. Its Government reserves, stretching over 1664 square miles or about forty per cent of the entire area, lie chiefly in Sháhápur, Dáhánu, Máhim, Váda, Sálsette, and Bassein. Of the whole area 135 square miles were regularly marked off and set apart as Government forests before 1878. The remaining 1529 square miles were added in 1878. Of the whole area, 625 square miles have been provisionally gazetted as reserved and 1039 square miles as protected forest. These areas are merely approximate and the work of settlement and final selection is still in progress.

The following table shows in detail the present distribution of the forests:

Thána Forests, 1879.

	Reserved		Protected.		Total	
	Miles.	Acres	Miles	Acres.	Miles.	Acres.
Dáhánu	147	11	170	376	317	387
Máhim	71	606	167	168	239	134
Bassein	39	523	73	542	113	425
Váda	99	332	50	560	150	252
Sháhápur	32	670	225	619	258	589
Mokháda	62	62			62	62
Bhiwndi	21	212	68	495	90	67
Kalyán	85	262	91	197	76	459
Sálsette	23	516	31	135	55	11
Murbád	20	437	111	228	138	55
Karjat	53	330	31	353	85	43
Panvel	11	134	66	381	77	515
Total	625	195	1039	214	1664	409

Dáhanu.

In north Dáhánu, the northern watershed of the Varoli and Kálu rivers, west of Gambhirgad, is not well wooded, and, so much of it as is west of the line of rail, is bare. The country is more like Surat than Thána. The wild date, Phœnix silvestris, abounds in the ravines and stream beds. Further south the country is well wooded and the forests on the slopes of the principal hills, Gambhirgad, Barad, Mahálakshmi, and Segva, and on the coast range, are full of promising though not very large timber. The bamboo is not common, but teak is plentiful, and with it are found *ain, hed, kalamb, nána, bonda,* and other trees. Much timber-yielding flat land between the hills has been entered in the names of survey occupants and branch lopping has severely damaged the growth of *ain, hed,* and *kalamb*. Except in the nooks and ravines of some of the higher hills, where are old stately trees, the timber is almost all young. Up to fifty years ago the country was under wood-ash tillage, which the Várlis and Kolis still try to carry on by stealth. Within the last twenty years these forests were ransacked for

Chapter II. Production. Forests. *Dáhánu.*

sleepers for the Baroda railway, and for wood for the coast villages and for export, so that there are now only the remains of what were once, and the promise of what some day may be, fine forests. Excluding the petty division of Umbargaon, Government have reserved in Dáhánu all rights to trees, except that for field and house purposes survey occupants may use trees growing on their holdings, other than teak, *tivas*, and blackwood. Fair weather tracks, fit for timber carts, run to all parts of the sub-division. For about nine miles between Vasa and Ambesari and Ráytali, the range of hills which runs parallel to the sea blocks the way to the coast. No other tracks cross these hills except at Áine and Vanki in the Asbanda valley. Forest produce goes by sea, from Sanján and Sávta, and from some smaller boat stations such as Dáhánu, Gholvad, Chinchni, and Vángaon. The drawback to Sávta, as a place of export, is that wood from the inland forests is taxed in passing through the Ganjád sub-division of Jawhár. For this reason, except north Jawhár timber which goes to Sávta, the inferior port of Sanján secures most of the Dharampur and Daman produce. In addition to the export by sea, forest produce is also sent from the Vángaon, Dáhánu Road, Gholvad, Vevji, Sanján and Bhilád railway stations.

Máhim.

The Máhim forests form three belts, to the west of the Baroda railway line, between the railway and the range of hills that runs nearly parallel to the railway from one to four miles inland, and to the east of the range of hills. The only forests to the west of the railway line are near Boisar station and on the Pophli hill in the south-west corner of the sub-division. The tract between the railway and the hill range has much teak especially in the north. Branch lopping and the fuel and timber demands of the coast villages have destroyed the *ain* and other trees of which traces show that there were once dense forests. The west face of the hill range is fairly clothed, but their store of timber is not to be compared with that on their eastern slopes. The whole country east of the coast range is well wooded. The best forests are on the slopes of the fortified hills of Asáva, Káldurg, and Tándulvádi. There are also reserves of some value about Asheri fort and the ranges near it, and in the villages of Barhánpur, Somta, Mendhvan, Ghánegbar, Pola, Boránda, Khadkavna, Bára, Kondgaon, and Karsud in the north-east. The forests near Asheri are within easy reach of the Manor boat station and the Boisar railway station, and are full of young wood of good quality. The Takmak forests are in the villages of Jáyshet, Gánja, Dhekála, Khaira, and Háloli in the south-east, on the slopes of the high fort of Takmak, and between ranges that run north and south from this fort. These forests have a rich young growth of bamboos and of almost every kind of Thána forest timber, and are within eight miles of the boat stations on the Vaitarna. The remaining forests are on the range which runs parallel with the Vaitarna north and south, from Dahisar to Umbarpáda. The timber is similar to that in Asheri and Jáyshet, but *ain* and bamboo do not flourish on the western slopes. These reserves are nowhere more than five miles from water carriage. For sixteen miles along the course of the Vaitarna there are extensive forests

near the creek with tidal boat stations at every mile or two. From this creek and from the Máhim reserves within nine miles of its bank, it is believed that when systematic forest arrangements are complete, a yearly supply of more than 7500 tons (30,000 *khandis*) of firewood can be exported. Except in the Asheri petty division, transferred to Máhim from Dáhánu or Sanján, and in two villages which belonged to Váda or Kolvan, where Government have kept all rights in trees wherever growing, survey occupants own the trees on their land except teak and blackwood. There are fair weather roads all over the sub-division. In the range, which runs from Dáhánu to the extreme south of Máhim, four passes, at Shirgaon, Khánivdi, Mahágaon, and Bára, are fit for carts. From Bára, as far south as the bank of the Vaitarna, there is no road for carts. The Vaitarna flows through the sub-division for about twenty-five miles, and vessels of twenty-five tons (100 *khandis*) can sail to Manor. Besides from Manor, forest produce goes by sea from Sáya, Dahisar, Khámloli, Umbarpáda, Tándulvádi, and other boat stations along the Vaitarna, and from Muramba, Tárápur, and Sátpáti on the coast. By land it goes from the Saphála, Pálghar, and Boisar stations of the Baroda railway.

Váda.

The whole of Váda is well wooded. The chief reserves are in the east, where there is one forest block of thirty square miles with no inhabitants and no private rights. This tract, stretching from the Pinjál to the Vaitarna, is cut from the rest of Váda by low hills through which there are only two passes fit for carts. There is much fine wood, but it cannot be profitably brought to market until a road is opened to Khardi station and the existing passes improved. Álmán, a flat forest in the alluvial soil of the Vaitarna, almost an island, contains some of the finest *ain* and teak in the district and a plentiful growth of bamboos. The other reserves are on and round the chief hills. The forests round the Kohoj hill are, on an average, eight miles from Manor. The forests on the Indgaon hills, on the part of the Takmak range that lies in Váda, on the slopes of the Ikna and Domkávla hills on the Sháhápur border, and on the Dauji hill and the hills near Khopri, are all rich in teak, *ain*, *dhávda*, and other trees. In the red soil in the east *dhávda* is found in perfection and all other trees thrive. Government rights in all trees in occupied lands have been reserved, survey occupants being allowed to use for house and field purposes but not for trade the trees, other than teak, blackwood, and *tivas* growing on their land. In the fair season carts can travel over the whole except the east of the sub-division. For sea export the markets are Manor, Sáya, Bhiwndi, and Bhátána, and for land export the Átgaon and Vásind stations of the Peninsula Railway.

Bassein.

The part of Bassein to the east of the Tungár range lies in the Vaitarna watershed and is generally well wooded. In the coast strip to the west of the Tungár range, the forests are extensive, the chief being on the slopes of Tungár and Kámandurg, in the Pelhár, Káman, Chichoti, Poman, and Páya villages in the south-east, and in the villages of Nágla and Sasunavghar, which border the Bassein creek for two miles. The cluster of hills in the north has a fair

Chapter II. Production.

Forests. *Bassein.*

amount of forest, teak, as well as *khair*, being plentiful. East of Tungár, in the valleys formed by the Tungár, Gotára, and Dyahári ranges, and the Takmak, Kála, and Dhamni hills, the forest growth is promising, and, at no distant date, will yield large returns. Until eight years ago these forests were freely cut by the people of the coast villages, and by sugar boilers not only for their own use but for export to Bombay. *Aiu, hed, kalamb, nána, bonda,* and teak grow in profusion. As the survey gave the occupants the property in the trees growing on their holdings, the occupied area is somewhat bare of timber; but the Government lands are well wooded. The chief forests are the portion of the Takmak block in Sakvár, Bhátána, and Medha; and of the Gotára block in Sáyván, Karjop, Gátegar, and the Tungár hill slopes. The timber is the same as in other sub-divisions, except that *hirda* does not occur and that *dhávda* does not flourish. Fair weather cart tracks give an easy outlet for forest produce to Bassein and the large coast villages. On the Tánsa before it joins the Vaitarna are four boat stations, Usgaon, Bhátána, Khánivda, and Chimana, from within six miles of which, it is estimated that, by 1885 when the forests are ready to work by rotation, besides bamboos, about 3750 tons (15,000 *khandis*) of wood can be shipped yearly. Another boat station within nine miles of the south of the sub-division is Ju-Nándrukhi in Bhiwndi.

Bhiwndi.

The north of Bhiwndi, lying in the Vaitarna watershed, is comparatively flat and well-tilled, and, except fruit trees and teak, is bare of trees. But the ranges of hills that run north and south are fairly covered with timber. The flat lands near the Tánsa have a thick growth of teak, with *ain* and other common, or *injáyali*,[1] trees, but branch lopping has greatly injured these forests. As far as the Gotára hill eight miles north of Bhiwndi there is no real forest such as there is in Máhim, Dáhánu, and Váda, although thirty years ago this country was covered with very fine timber except close to the rice fields. The change was caused by the railway demands, and since then by the gradual clearing from occupied lands of all wood except teak and blackwood. As occupied lands became stripped of timber, there was a considerable drain on Government lands, and, within the last few years, for fuel and wood-ash manure, cultivators have cut freely all over lands not included in first class forest reserves. The hills in the east and west of the sub-division are well clothed with timber. Máhuli to the east has good forests, and, in the west, are very large and valuable reserves on the slopes and in the valleys of the Kámandurg, Gotára, and Dyahári hills. From their size, the free growth of the young trees, and from their nearness to the boat stations of Ju-Nándrukhi and Bhiwndi, these are the most important forests in the sub-division. In central Bhiwndi, except on the hills near Láp, Kháling, and Koshimbi, there is little forest. Forest produce finds an easy outlet along fair weather cart tracks. The chief boat stations, Pisha, Bhiwndi, and Ju-Nándrukhi, communicate with the Thána creek, and, from them, timber and firewood can be shipped to Bombay at any time of the year.

[1] *Injáyali*, literally common or base, are those trees which, unlike teak, blackwood, and *tivas*, are not considered the property of the state.

The Sháhápur forest lands are divided into two groups by the Peninsula Railway. North of the railway and east of Khardi the forests are on the sides of the ravines, and on the slopes of the hills through which the Vaitarna and Pinjál flow. Every village has some forest. The best reserves are the Palinja forest in the villages of Sávarda and Ámbla; in Suryamál, Gomghar, Kinista, Kurlod, Botoshi, Kevnála, Anjnup, and Dápur in the south of Mokháda; and in Assa, Kogda, Ahira, Alra, Bobdari, Kirmiri, Vavaj, and Ruighar in the north. Teak and bamboo are plentiful, and in the northern forests are of good quality. Myrobalans are found chiefly in the villages of Káshti, Kinista, Kevnala, Suryamál, Gomghar; Talasri, and Sáida. In this part of Sháhápur survey occupants, of whom there are few, were allowed to use for house and field purposes but not for sale, all trees in their holdings except teak, blackwood, and *tivas*. With this exception, Government have reserved all rights in trees. There is little trade in wood, the country being so rugged that carts cannot be used except in a few of the northern villages and along the valley of the Pinjál. Wood for the Deccan has to be dragged by bullocks up the Shir, Humbáchimet, and Chandryáchimet passes. West of Khardi, in the north-west corner of Sháhápur, on the confused mass of hills between the Vaitarna and Tánsa, is a considerable area of good forest, the best being the Bhuishet forest on the Aghai side of the Ikna hill. South of this and still north of the railway line, the country is well wooded, the chief forests being on the slopes and in the valleys of the Máhuli range, as in Khor, Pevli, Khosta, Bhávsa, Dahágaon, Kátbáv, Máhuli, and Kinista. Government own all trees in all lands, except in the villages of Koshimbra, Pevli, Khor, Boránda, Vándra, Kátgaon or Kátbáv, Dahágaon, Selavli, Vásind, Bhátsai, Sármál, Páli, and Sána near Máhuli, which were transferred from Bhiwndi at the time of the settlement. The timber marts for north Sháhápur are, for export by land, the railway stations, and by sea Pishebandar and Bhiwndi. South of the railway, for about fifteen miles from the Sahyádris, are a series of plateaus seamed by river channels. The hills are rocky and bare. Most of the forest in the ravines of the Chor and Bhátsa rivers in the villages of Páthola, Kalbhonda, and Pálheri, is very good, while that on the plateaus is, as a rule, poor. Government own all trees in all lands, survey occupants having the right to use trees growing on their lands for field and house purposes. As this tract is much cut by ravines, the forests are difficult to work and there are few cart tracks for the export of produce. The markets are the Kására, Khardi, Átgaon, and Vásind railway stations. The Ágra road runs through the sub-division side by side with the railway. A road to open up the Chor river by the villages of Bábra and Jámbulvád is soon to be made. West of this tract, and south of the railway the country, though passable by carts, is very rough. *Dhávda* grows to a great size especially in the deeper ravines, and teak, *ain*, *hed*, and *kalamb* of considerable size and good form are found in large quantities. The hills near the railway south of Vásind, and at Khera, Satgaon, and Sarangpuri, are well clothed. But the south of Sháhápur is rather bare chiefly because, in the Kinavli petty division which formerly belonged to Murbád,

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the survey gave the occupants proprietary rights in the trees on their holdings, except teak and blackwood. The only fair forests in Kinavli are about Ápta and Mána Khind and round the Dhusai hills, and near Ámbarja and in the Kálu river reserve. The last, an island of about 300 acres in the Kálu river, is full of large though not very well grown timber. *Hirda* is found on Máhuli and in the rugged country under the Sahyádris about Dholkhamb. *Dhávda*, teak, and *ain* are very plentiful. Except in Dahágaon and Kátbáv where young trees are coming up in great numbers, *khair* is not so common as in the coast sub-divisions.

Salsette.

The Sálsette forest lands may be divided into two groups, those on the mainland between the Bombay creek and the Parshik hills, the belt of land known as Kherna *patti*, and those on the island of Sálsette. The Parshik range is poorly clothed. On the island there are good forests in the Vehár watershed, in the Yeur valley at Káshi Mira and Ghodbandar, and some valuable *bábhul* woods near the Borivli station of the Central India Railway. With these exceptions there is hardly any Government forest in Sálsette. All of it is in the hands of large proprietors such as Messrs. Wádia, Habibbhái, Byrámji Jijibhái, and Telang. Considering their nearness to Bombay and the large population of Sálsette, the forests are of good quality and are full of young wood, straight, and well grown. Two railways and two roads give easy access to the Bombay market which can also be reached by the Thána creek.

Kalyán.

The Kalyán forests are on the Chanderi or Malangad range and in the ravines and hill slopes on the borders of Karjat and Murbád. The rest of the sub-division is comparatively bare. Teak is common, but, except in the forests on the Chanderi range, unreserved or *injáyali* trees are scarce. The survey settlement gave the occupants the ownership of the trees in their lands except teak and blackwood. The result is that the uplands and a great portion of the Government lands have been cleared. The sub-division is well supplied with good fair-weather tracks and navigable creeks. The chief export centres are Kalyán and the Badlápur and Titvála railway stations.

Murbad.

Murbád has no large reserves. The timber bearing tracts are on the Sahyádri slopes and along the borders of Kalyán and Sháhápur. Near the Málsej and Nána passes the Sahyádris are well clothed. In the rough tract that stretches from five to ten miles from the foot of the Sahyádris the uplands are tilled, but there are forests in the ravines. Away from the Sahyádris, the north and central villages have a large quantity of small scattered teak and some blackwood. Other trees are rare as, at the time of survey, they were made over to the occupants and have since been cleared. The sub-division is well supplied with fair-weather cart tracks. The Titvála, Badlápur, Vásind, and Neral railway stations are the chief timber marts.

Panvel.

The only forests in Panvel are round Mánikgad, on the Chanderi range, and on the slopes of Karnála, Kalha, and Ránsai. These forests are poor, and, though there is some teak on Mánikgad, it is

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of little size or value. The central hills and the Parshik slopes are very bare from the great demand of the large Bombay and coast population, and the occupied lands have been almost stripped of timber. The Poona-Thána road offers an easy outlet for forest produce, and timber and firewood are always in demand at Panvel. But the export is small and chiefly from private lands and villages.

Karjat.

Though there are some good reserves, Karjat, exclusive of Khálápur, is not a forest country. The chief forests are near the Sahyádris, towards the border of Kalyán, and on the slopes of Mátherán. Near the railway, between Karjat and Neral, there is a large area of land without any forest. At Khándas, Humgaon, Chochi, and Kondána in the east near the Sahyádris, and at Arda and Mála near the Kályán border, there is still much forest. In the south in Khálápur the chief forests are on the slopes of isolated hills and in ravines on Mátherán and Prabal. The uplands have little except teak, but of teak there is a good deal. Each village has its teak patch and good rafters are found, but, except in the Varoshi and Sundarvádi villages there is little other useful timber. Occupied lands are almost entirely bare. The sub-division is well supplied with fair-weather cart tracks. The chief mart is Neral on the Poona railway.

Finance.

Forest receipts have risen from £6465 (Rs. 64,650) in 1870-71 to £16,072 (Rs. 1,60,720) in 1879-80. During the same time charges have risen from £4043 (Rs. 40,430) to £8487 (Rs. 84,870). The following is a statement of the yearly receipts and charges:

Thána Forest Revenue, 1870-1879.

Year.	Receipts.	Charges.	Revenue.	Year.	Receipts.	Charges.	Revenue.
	£	£	£		£	£	£
1870-71	6465	4043	2422	1875-76	12,460	6401	6059
1871-72	9841	4081	5760	1876-77	12,016	6381	5635
1872-73	7080	4481	2599	1877-78	11,827	5686	6141
1873-74	8099	5998	2101	1878-79	12,060	7811	4249
1874-75 ..	11,172	9813	1359	1879-80 .	16,072	8487	7585

The following history of the chief questions connected with the forest claims of holders of land in Government villages has been contributed by Mr. E. J. Ebden, C. S., Forest Settlement Officer.[1]

Before the introduction of the revenue survey the following were the leading provisions with respect to trees in Government villages: 1, The felling of teak was universally forbidden and the right of Government to do this was never questioned; 2, The right to all other trees upon their own lands was conceded to occupants; 3, Lands in which sporadic cultivation of dry crops was carried on, or from which the cultivator was in the habit of taking branches and leaves for *ráb* or wood-ash manure, were treated not as private lands but as Government waste; 4, The right of the cultivator

[1] Some account of the forest rights of large proprietors, *inámdár* and *izáfatdárs*, is given in the chapter on Land Administration.

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to take from these lands material for *ráb* was recognised, and, as a favour and not as a right, he was allowed to cut upon them common wood for house use, but not for purposes of trade; 5, In portions of the forest the following eight trees were reserved in addition to teak: *ain*, Terminalia tomentosa; *bibla*, Pterocarpus marsupium; *nána*, Lagerstrœmia lanceolata; *ásána*, Briedalia retusa; *hed*, Adina cordifolia; *dhávda*, Anogeissus latifolia; *kalamb*, Stephegyne parvifolia; *shisav*, Dalbergia latifolia; latterly *shisav* and *tivas*, Ougeinia dalbergioides, were placed on the same footing with teak.

Under the revenue survey three distinct settlements were introduced, in Nasrápur, Karjat, and the petty division of Khádápur; in Kolvan and Sanján including Váda, Sháhápur, Dáhánu, and the petty division of Mokháda; and in all other sub-divisions.

Kolvan and Sanjan.

In the case of Kolvan and Sanján alone were the provisions regarding trees clear and precise. In those parts of the district Government retained the ownership of all wood, the people being allowed to cut firewood and timber for field and house uses in any lands except those set aside as Imperial Forests. Teak blackwood *tivas* and bamboo were everywhere reserved, the people being allowed to cut bamboo for house purposes. No wood of any kind was to be exported or sold for export. These provisions have enabled Government to apply to Kolvan and Sanján a rule under section 75 of the Forest Act forbidding the cutting of any tree without the leave of the Collector.

The effect of the other two settlements on proprietary rights in trees is doubtful, as it is not certain whether the Survey Joint Rules or Mr. Ellis' rules are in force in the Konkan. This question, which is chiefly of interest to the holders of *varkas* or uplands, awaits the decision of Government. It does not affect teak and blackwood, which under either set of rules remain Government royalties, the High Court having in the Pendse case decided that if the Joint Rules were introduced into the Konkan they were introduced with modifications to that effect. The main points involved are whether the holder can in all cases cut the trees in his holding without leave, and whether he is entitled to the trees without having bought them at a valuation. In Resolution 5040 of 8th September 1873, Government, in consequence of abuses, withdrew from landholders the privilege which it had a few years previously conceded of purchasing at a valuation the teak trees standing on their occupancies. It was ascertained that in some cases frauds, little less than gigantic, had been perpetrated with the help of the village accountants to whom the work of numbering the trees was entrusted.

Rab.

The subject of *ráb* or wood-ash manure attracted attention in the earliest days of the survey, that is in settling the Nasrápur sub-division in 1855. In the opinion of the superintendent of survey each rice holding had its allotted portion of what he termed *varkas* land, from which the cultivator drew material for *ráb* manure, cut grass for farm use or for sale, and in which he cultivated dry crops on payment of either a plough tax or a fixed *bigha* rate. These *varkas* plots he

believed to be sufficiently defined by boundaries existing in the understanding of the cultivators, and not to need expensive demarcation by the survey. Accordingly he proposed a system under which the branch and grass cutting privileges were guaranteed on payment of an addition to the rice rate, proportioned to the extent of *varkas* lands available in each village. This system was sanctioned experimentally in Nasrápur with the amendment that the privilege of free cultivation of *varkas* land should attach to a minimum payment of 7*s*. 6*d*. (Rs. 3-12) of rice assessment. Those whose rice assessment fell below that minimum were to pay for their *varkas* cultivation. At the same time Government ruled that sound principles demanded the separate taxation of this class of lands for whatever purpose used, and that the definition of its boundaries was necessary to prevent encroachments, disputes, and uncertainty. In future settlements the limits of *varkas* numbers were to be laid down.

Varkas.

In subsequent surveys plots of land varying from fifteen to 500 acres were roughly demarcated and handed over to occupants under the name of *varkas* numbers. The holders of these numbers were placed on precisely the same footing as the holders of ordinary survey fields, although in most cases the so-called *varkas* numbers were composed of land that never had been and was never likely to be cultivated. The result was that as soon as the holders of these lands understood the position in which they unexpectedly found themselves, they began to take advantage of it by trading in their wood; and as about the same time stricter conservancy gave an impetus to trade in private wood, the *varkas* fields were rapidly stripped, and notwithstanding the expostulations of the Conservator and Collector, no measures were taken to stop the destruction of trees. The application of the term *varkas* to these lands was perhaps unfortunate. *Varkas* is properly applied to the cultivation of inferior dry crops and has no connection with the idea of *rán*. The term *rán* again is often misused in English correspondence for *sindád* or *tahál*. *Rán* is strictly applied only to the material when collected or burnt; the material may be cowdung or grass; but, when it consists of wood or branches, it is called *sindád* or *tahál*, and the land from which branches are cut is called *sindádi*. The bearing of these remarks will presently be seen.

Free Grazing.

For free grazing liberal provision was as a rule made by the survey. In portions of Panvel no assignments of grazing land were made. The whole of the waste area was classed as *parigh*, or the encircling belt, and the people were allowed to graze within undefined limits.

Fuel.

Except in Kolvan and Sanján the matter of the people's rights to fuel and timber was not taken into consideration at the time of the survey settlements.

Varkas Revision.

In 1874-75 the *varkas* settlement of Nasrápur was revised, and numbers were marked out and handed over to claimants who were thus placed on the same footing as the occupants of *varkas* numbers in other sub-divisions. The revision though extensive, was only partial and has left half the population discontented, who have grounds for claiming in the unsurveyed portion of the waste lands

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rights equal to those given to the occupants of the new *varkas* fields. Except the fact that in a very few exceptional cases the right of villages to take material for *ráb* from Government wastes has been recorded in the settlement papers, no more remains to be told of the proceedings of the survey department at the time of settlement in relation to the forest rights and privileges of the people.

Committee of 1863.

About the year 1862, measures for the preservation of the Thána Forests began to be strictly enforced, and the numerous appeals against those measures led to the appointment of a committee in 1863. The committee reported that the rights of private proprietors were such as had been specially conceded to cultivators by the state, or granted in deeds, and that besides these rights the agricultural classes enjoyed certain privileges, which were, (1) the customary privilege of cutting material for *ráb* in land attached to rice fields; (2) of cutting firewood gratis in Government forests for domestic use; and (3) of free grants of wood for agricultural purposes and for dwelling houses, subject to special permission.

The committee dismissed the subject of *ráb* with the remark that the lands over which the privilege was exercised had been demarcated and assessed, and that rights in them in no way differed from those pertaining to cultivated lands generally; and that consequently the objection which Government had originally raised to their being used gratis for this purpose had vanished. The suggestions made by the committee with regard to the other classes of privileges led to the employment of officers of the survey department on the demarcation of Government forests and village forests in several parts of the district.

Demarcation.

Judging from subsequent events it seems fair to assume that during this demarcation, the real extent to which the privilege of cutting material for *ráb* was being exercised became apparent for the first time and it dawned upon the authorities that the alleged provisions of the survey were insufficient. No rules appear to have been issued for the management of the newly demarcated Government and Village Forests, but in 1867 the Collector gave an order to the Murbád mámlatdár to the effect that *ráb* was not to be cut in the Government Forest, but might be cut in Village Forests and grazing lands, or in grazing lands only where demarcation had not taken place.

It was subsequently acknowledged that the attempt of the survey to define *ráb* numbers had failed, and that in many cases no such lands had been set aside. Where no lands had been set aside for *ráb* it was said that the right of taking *ráb* from grazing lands had been admitted at the time of the settlement. This statement was made by the Collector after consultation with Colonel Francis the Survey Commissioner, so that it is to be presumed that there were grounds for it, although no other record exists of such a concession having been made in many cases where it might reasonably have been looked for.

It does not seem improbable that the application of the misnomer of *varkas* to *sindádi* land may have contributed to the confusion

with which this subject is surrounded. An occupant when asked to point out his *varkas* plot may not have understood that *sindádi* land was referred to, and he and the survey officer may frequently have been at cross purposes. Ever since it was discovered that the committee of 1863 had erroneously stated that all lands from which *ráb* material was drawn had been surveyed and assessed, order and counter order on the subject of *ráb* have been issued. The result has been that the wants of the landholder have been carefully attended to, and that the sound policy of taxing the privilege announced in 1856 has been lost sight of.

Firewood.

The privilege of taking firewood from the forests had been exercised by the people with little restraint until shortly before the date of the report of the committee of 1863. In that year an attempt had been made to regulate the exercise of the privilege by restricting individuals to certain weights of fuel per head and the time of cutting to the months between August and January. These changes caused great excitement. The Revenue Commissioner recommended the demarcation of tracts for the use of the people and the matter was temporarily settled by allowing the people, pending demarcation, to cut headloads of inferior wood free of charge. The committee of 1863 regarded the firewood privilege as a right and recommended its continuance in spite of the harm it did to the forest. Government finally approved of a plan which allowed landholders free access to all but seven kinds of trees in tracts to be demarcated for the purpose. Inquiry was directed to the cases of villages that had no tree-land in their limits in order to avoid the mistake of granting them unnecessary privileges.

In the demarcation carried out by survey officers after 1863, no rules for regulating the management of the demarcated tracts were laid down, and the demarcation itself was open to the objection that it left Government nothing but valueless ground as Imperial Forest. Nor does it appear that any formal inquiry was instituted into the rights of forestless villages. It was at any rate assumed that, except the very poorest classes, the inhabitants of the coast villages were to pay for their firewood. And a few abuses of privilege were put a stop to, such as the use by sugar-boilers and liquor-distillers, for the purposes of their business, of wood obtained nominally for domestic use; and the practice by which well-to-do fishermen of the coast obtained their wood supplies by bartering fish with the wild tribes for wood, in which transaction nothing passed into the pockets of the forest department. The main points that have been insisted on in the various orders that have been issued on the subject, have been the maintenance of customary rights, the extension of the utmost consideration to the poorer classes, and the preservation of the forests by the adoption of a system of rotation and by the reservation of a limited number of the better kinds of trees.

Free Grants.

The subject of free grants of timber for house and field uses was rather complicated before the issue of Government Resolution 335 of 21st January 1880 and 5977 of 12th November 1880, which cancelled previous rules and directed that no timber grants should be made without the sanction of Government.

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These resolutions appear to have been issued on the understanding that under the Survey Settlement occupants of land were entitled to wood for field tools. The existence of such a guarantee except in the case of the Kolvan and Sanján settlements is doubtful. Under previous orders of Government the control of grants of wood for field purposes had been placed in the hands of the forest department, while that of grants for other purposes remained with the revenue department. The establishment of depots for the supply of free timber for field purposes was fully considered in 1876-77, and abandoned for the present. In reporting on the subject of free grants the committee of 1863 expressed the opinion that the privilege was not communal but personal, and that Government could continue or stop it at pleasure; and that the improved circumstances of landholders justified the withdrawal of the privilege, discretion being left to the Collector to deal with extreme cases. This principle has since been adhered to.

Demarcations.

The following forest demarcations have received the sanction of Government: (1) Three villages in Váda by Messrs. J. M. Campbell, C. S., and F. Birkbeck, C. S., 1st class Reserves 18,836 acres, 2nd class Reserves 4259 acres, sanctioned in Government Resolution 6176 of 8th November 1873; (2) Twenty-one villages in east Váda by Messrs. W. Allen, C. S., and G. L. Gibson, Assistant Conservator, 1st class 31,793 acres, 2nd class 6,322 acres, sanctioned in Government Resolution 4242 of 24th July 1876; (3) Eight villages of Bassein and Máhim by Messrs. A. K. Nairne, C. S., and G. L. Gibson, Assistant Conservator, 1st class 17,206 acres, 2nd class 7481 acres, sanctioned in Government Resolution 5909 of 9th November 1874; (4) Thirteen villages of Kalyán by Mr. W. F. Sinclair, C. S., Special Demarcation Officer, 1st class 7075 acres, 2nd class 3743 acres, sanctioned in Government Resolution 348 of 19th January 1877. Transfer to Kaládgi on famine duty interrupted Mr. Sinclair's work; but he submitted proposals on demarcation in Sálsette, Panvel, Karjat, Kalyán, Sháhápur and Murbád, which have not been formally sanctioned.

Fruit Trees.

The usufruct of fruit-trees in grazing and other Government waste lands is, as a rule, in the enjoyment of members of the village communities, the trees being the property of Government. No attention appears to have been given to the subject till, in 1864, Mr. C. W. Bell, C. S., directed the mámlatdár of Sálsette to take agreements from claimants on their promise to pay a nominal cess of one anna a tree in acknowledgment of the rights of Government. This cess continues to be levied in Sálsette on a large number of trees the names of the holders being registered in the village books. The produce of trees not registered is yearly sold by auction on behalf of Government. In other sub-divisions the trees have been partially registered but no assessment is levied. The effect of notices issued under the Forest Act has been to elicit a vast number of claims to this kind of property which await settlement.

Domestic Animals.

The chief domestic animals are oxen, cows, buffaloes, sheep, goats, and horses:

Cows.

Of oxen, the 1879-80 returns show a total of 142,050, and of cows

Domestic Animals.

Cows.

of 125,158 head. Except in Mokháda, the east of Váda, and Sháhápur, little attention is paid to the breeding of cattle, and they are, as a rule, small and poor. In Mokháda considerable care is taken in the choice of bulls, which are generally bought from Násik graziers, the Kánadás' cattle being considered the best.[1] A good bull costs about £7 (Rs. 70); the points looked for are bone, girth, and temper, colour being not so important. Where a cattle owner has a good stock of cows he buys one or more bulls for use in his farm, but where a man has only a few cows, he borrows a bull or buys one in partnership with others. The calves are not stinted of milk. The amount of milk the mother gives is ascertained, and, if very abundant, part is taken for sale or home use, but if the yield is scanty the calf is allowed to drink it all. A pair of oxen of the ordinary breed cost from £2 10*s.* to £3 (Rs. 25-Rs. 30), and a cow about £1 12*s.* (Rs. 16). Like the oxen the cows are poor, yielding only from 1½ to two pints (¾-1 *sher*) of milk a day. Except oxen used in carts, which generally get some oil-cake, their only food is grass and occasionally rice straw. Grazing is the great resource of the Kolis, Thákurs, and Kánadás of Mokháda. They always speak of their cattle as wealth, *lakshmi*. As their herds increase beyond what are wanted for the plough, the spare cattle, nearly always oxen, are sent to the coast for sale. A good bullock fit for sugar-mill and cartwork sells for about £4 (Rs. 40), and exceptionally fine animals for anything up to £10 (Rs. 100). During the rains the Mokháda cattle graze in the uplands, *máls*, and, as water grows scarce, many are sent to the Násik district, to the Váda, Bassein, and Máhim sub-divisions of the Thána district, and to Jawhár near large river pools. Once in eight years, when the *kárvi*, Strobilanthus grahamianus, has flowered and is covered with the sticky exudation known as *mel*, herds of cattle gather from all sides to feed on it. In January 1880 the *kárvi* on the Anjaniri and Válvihir hills in Násik came to flower, and thousands of cattle went there to graze. In all parts of the district many calves are reared on the share system. When a man has a calf which he cannot look after, he agrees with a grazier to graze it and take care of it until it is saleable, when the price is equally divided.[2]

Buffaloes.

She-buffaloes are returned at 33,443, and he-buffaloes at 53,687. Buffaloes are used for tillage and draught. When not giving milk the cow-buffalo is used for tillage but never for draught.

Large numbers of cattle are owned by professional herdsmen, Dhangars and Gavlis, who sell the milk, butter, and male calves.

Horses.

Horses, returned at 1353, are none of them more than ponies, stunted by poor food and careless breeding. Their price varies from 16*s.* to £4 (Rs. 8-Rs. 40) and averages about £1 14*s.* (Rs. 17).

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[1] The Kánadás are professional graziers whose head-quarters are in Ahmednagar. They are found along the Násik border and a few in Mokháda and Jawhár.

[2] In some villages in the part of the district north of Bassein Dr. Hové (1787) observed herds of cattle, which were the only riches of the people and of such moderate price that he could have purchased as many as he pleased at a rupee a head. They were the same as the Gujarát species with hunched backs, but only miniatures compared with those commonly met at Dholka and Limbdi. Hové's Tours, 101.

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Sheep. Sheep and goats are together returned at 42,316. The sheep are owned chiefly by Dhangars, and the goats by Dhangars, Várlis, Thákurs, Kolis, and Kunbis. There are no varieties of breed. The milk is sold to neighbours, the animals themselves to Khátiks or butchers in the larger villages, and the wool to the blanket-weaving Dhangars in the towns.[1]

Asses. Asses are used only by Beldárs, Vadars, Kolhátis, and other wandering tribes. Pigs are found in most Christian villages.

Fowls. The chief domestic fowl is the hen which is reared by Musalmáns, Christians, the mass of the agricultural classes, and largely by the wilder tribes. About Bhiwndi and Kalyán many Musalmáns live by buying hens in the villages, and carrying them by road in bamboo frames into Bombay for sale. Turkeys are reared to a small extent by Christians, and ducks and geese by Musalmáns.

Wild Animals. Of Wild Animals[2] the chief is the Tiger, *vágh*, Felis tigris, which, though becoming rare, is still found at all seasons in the forests on the slopes and valleys of the Sahyádris, and in the principal detached ranges and hills such as Tungár, Máhuli, and Takmak. Scarcely any hill or forest of any size is beyond the regular beat of some tiger, who there finds food and shelter for some days during the year. About a century ago (1774), the Sálsette hills were infested with tigers who came freely down to the plains. They not only preyed on sheep and oxen, but sometimes carried off human beings.[3] Some years afterwards (1787) they were so numerous in the hilly parts that Dr. Hové, while travelling in the district, hardly passed a day without starting several.[4] Formerly the mangrove swamps of Dáhánu and Máhim, and the *karand* covered plains about Boisar in Máhim were favourite haunts of the tiger, but since the Baroda Railway put up its wire fencing, a tiger has never been heard of west of the line. They seem to dread the fencing and never cross it. The natives speak of two kinds of tiger, the ordinary tiger and one called the day-light tiger, *kirnya váyh*, which appears near houses and fields about sunset and sunrise. The day-light tiger is described as smaller, brighter, and more dangerous than the ordinary tiger. These day tigers are perhaps young ones bold from inexperience. In some one or other of the coast sub-divisions, there is generally a man-eating tiger. The very large number of man-eating tigers is probably owing to the large flocks of cattle that are herded in the woodlands and hills by young boys, who, trying to drive off the tiger when it seizes a bullock, are themselves attacked and killed. Once the tiger sees what an easy prey the boys are, he

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[1] In some of the villages in the part of the district north of Bassein Dr. Hové (1787) saw sheep with long wool, which was soft and white as the finest Gujarát cotton. The inhabitants made their winter covering from this wool, and though they were made of a thick texture, they were remarkably light in proportion. Hové's Tours, 101.

[2] In the beginning of the fourteenth century (1324) there were, according to Friar Oderic, great numbers of black lions. Yule's Cathay, I. 60.

[3] Mr. Forbes mentions the case of a tiger entering a summer-house in a garden in Thána. Oriental Memoirs, I. 428.

[4] Hové's Tours, 98. When on a visit to the Vajrábái hot springs, he was warned to be on his guard against tigers. On his way back, after crossing the first two hills, he saw two, and in a short time three more. Ibid, 17.

takes to killing them, and nothing is commoner in inquest reports than to find that the tiger charged through a herd of cattle to kill the boy or girl in care of them, and that the first intimation the villagers had of the death was seeing the cattle galloping back in panic without their herdsman.[1] In the five years ending 1879 fifty-three human beings and 935 head of cattle were killed by tigers. During the same period ninety-nine tigers were slain.[2] The PANTHER, *bibla* or *ar vágh*, Felis pardus, and the LEOPARD, *khadya, kutra khadya*, or *bibla*, Felis leopardus, are both found in considerable numbers in the wilder sub-divisions. They generally prey on calves, goats, dogs, and fowls, but the panther sometimes kills full grown cattle. Both occasionally kill human beings. They are not easy to find owing to the very large area of forest country. During the five years ending 1879, fifty-five panthers and leopards were slain and 687 head of cattle were killed by them. The BLACK LEOPARD, Felis melas, has been seen in the district but is very rare. The HYENA, *taras*, Hyæna striata, is common in all parts of the district. It occasionally kills dogs, goats, or sickly cattle, but does little harm. It lives chiefly on dead cattle. The WOLF, *láṅdga*, Canis pallipes, is occasionally but very seldom found in Mokháda. It apparently strays there from the Deccan. The JACKAL, *kolha*, Canis aureus, is common all over the district. The GREY FOX, *khokad* or *lokri*, Vulpes bengalensis, is common towards Umbargaon. The WILD DOG, *kolsuna, kolsunda*, or *kolasna*, Cuon rutilans, is also met with.[3] The BISON, *gava*, Gavæus gaurus, is not common but occurs in thick and large forests like those of Jawhár and Máhuli. The Tungár

[1] Mr. W. B. Mulock, C. S.

[2] The details are, 26 in 1875, 38 in 1876, 19 in 1877, 7 in 1878, and 9 in 1879.

[3] I have seen them in Váda, and, in 1875, I recollect a pack killing eleven sheep from one flock at Pik on the Jawhár border. Mr. G. L. Gibson. The wild dog comes into Thána from the Sahyádri hills where, fifty years ago, they were very numerous. Captain Mackintosh (Trans. Bom. Geog. Soc. I. 200) gives the following account of them in 1836 : The animal termed by us the Wild Dog is known to the natives by the name of *kolasna, kolasra*, and *kolasa*. It is common all along the Sahyádri hills. It is about the size of a panther, with very powerful fore-quarters, narrow tapering loins, black and pointed muzzle, and small upright ears. The tail is long with a bunch of hair at the tip. The *kolasna* is of a darkish red, has great speed, and hunts in packs of five, eight, fifteen, and even as many as twenty-five, and is extremely active, artful, and cunning in mastering his prey. They hunt *sámbar, nilgái*, hyenas, deer, jackals, hares, hogs, bears, porcupines, and quails, and occasionally kill a tiger. All animals dread them. They move about during the night in search of food, but should an animal come near them an hour or two after sunrise, or shortly before sunset, they will attack it. During the day they remain quiet in their hiding places. When they are on the look-out for food and one of them finds an animal worth capturing, he barks or whistles to the rest of the pack. All are on the alert, move on rapidly and post themselves slily round the spot. Then they gradually close on the animal, who on seeing one or two of them takes fright, and is panic-struck when he finds that enemies are posted in every direction in which he tries to fly. Paralysed with fear he stands still and the dogs, seeing his confusion, run in on him, pull him down, and tear him to pieces. A small pack have been known to gratify their hunger by tearing away mouthfuls while the animal was still alive and standing. There are few instances of their attacking villagers' cattle, but they kill stray calves if they fall in with them. Kolis never molest the wild dog. In fact they are glad to see them for they occasionally kill tigers, and in consequence are considered by the people as the protectors of their cattle. They also protect their fields, for neither *sámbar*, deer, nor hog care to go near places frequented by wild dogs.

Chapter II. Production. Wild Animals.

range used to be a favourite haunt of the bison, and they still frequent its more distant spurs. In 1871 two bison were killed on the edge of the Vehár lake in Sálsette.[1] The BEAR, *asval*, Ursus labiatus, was till lately found in the more remote of the rocky forest-clad hills in Sháhápur, Bassein, and along the line of the Sahyádris. It may now be said to be extinct in Thána though heard of occasionally in Jawhár. The INDIAN WILD BOAR, *dukar*, Sus indicus, is common. Their young are often caught and brought up with cattle to avert the evil eye and sickness. The PORCUPINE, *sálu*, Hystrix leucura, is common on all the higher hills. The tiger occasionally kills and eats them, quills and all.[2] The ALLIGATOR, *susar*, Crocodilus palustris, is found in estuaries such as the mouth of the Kalyán creek and in the deeper fresh water river pools.

Of the Deer tribe the *sámbar*, Rusa aristotelis, is found along the Sahyádris, and on high densely wooded hills such as those in Bassein and Sháhápur. It is more common in the north than in the south. In May, when the wild plantain sends forth its juicy shoots, the *sámbar* and bison pass days without water. The SPOTTED DEER, *chital*, Axis maculatus, is found in Karjat, Murbád, Kalyán, Sháhápur, and Bassein, but not in any number. The RIB-FACED or BARKING DEER, *bhenkar* or *dardya*, Cervulus aureus, is not uncommon in the better wooded sub-divisions. The MOUSE DEER, *ahira* or *pisora*, Memimna indica, is found in the northern sub-divisions where it is not uncommon. The BLUE BULL, *nilgái* or *rohi*, Portax pictus, is found in Sháhápur, Murbád, and Kalyán, but is not common. The FOUR-HORNED ANTELOPE, *bhenkri*, Tetraceros quadricornis, is found all over the district.

Of smaller animals, the CIVET CAT, *javádi mánjar*, Viverra malaccensis, also called *gandharya* or the stinker, is found in the heavier forests such as those on Tungár in Bassein. The civet, *kasturi*, extracted from it, is much prized by the natives. The Common or Black Tree-Cat, *kál mánjar*, Paradoxurus musanga, is not uncommon. It is believed to drink the palm juice, *tádi*, from the pots in which it is gathered. Of the *mungus* there are two varieties, the LARGER, *kathurya*, Herpestes vitticollis, found in the heavier forests especially in Bassein and believed not to kill snakes, and the SMALLER, *sarpya*, Herpestes griseus, believed to be a deadly enemy to snakes. Of HARES, *sasás*, there are two kinds, Lepus ruficaudatus and Lepus nigricollis, both common in the district. The former, the larger of the two with a white star on the head, is known in Bassein as *pand sasa*, and the latter as *pámturya*. The OTTER, *ud, pán mánjar*, or *huna*, Lutra nair, is found in the estuaries of the larger rivers. The RED SQUIRREL, Sciurus elphinstonei, is met with but is very rare. The STRIPED SQUIRREL, Sciurus palmarium, is very common as is also the Sciurus tristiatus, all of them called *khár* or *khári*. The FLYING

[1] Mr. W. B. Mulock, C. S.

[2] I cut the remains of a porcupine out of a tiger in the beginning of June 1880. The tiger's skin was full of bits of quills over which sacs had formed, and a quill had run three inches into the membrane near the nose. Mr. G. L. Gibson.

Squirrel, *pakha*, Pteromys petaurista, is common in the northern sub-divisions and along the Sahyádris. The Ant-eater, or Scaly Pangolin, *khavla mánjar*, Manis pentadactylla, is found on the Sahyádris. Its scales are prized as charms. The Ape, *vánar*, Presbytis entellus, is common in most of the hill forests. The Monkey, *mákad* or *kelya*, Inuus pelops, is found in the Sahyádris and in the larger hill forests.

Except the bison and the larger felines, all animals are killed by the natives in pit-falls, and by nets and snares. Large numbers of tigers and panthers, as well as other animals are shot with guns, and a smaller number with arrows. Snares are very cleverly made by the Thákurs and Várlis especially the spring noose, *hasali*, which is used for catching hares, partridges, and spurfowl.[1] *Sámbar* and wild boars are occasionally killed by burying in the mud of their wallowing places boards armed with long sharp spikes. They cast themselves on the mud and are wounded or killed by the spikes. Nets called *vághur* are used chiefly by Thákurs. Kunbis generally eat the flesh of the *sámbar, chital, bhenkri*, porcupine, hare, mouse-deer, and wild boar. Várlis and Káthkaris eat almost every animal. The flesh of tigers, panthers, leopards, and bears, is taken medicinally. A tiger's or panther's gall bag and clavicles, and their fat, milk, and urine, are much valued. A tiger's tooth ground to powder is often given to weak children. Monkeys, of which Inuus pelops is eaten by the Várlis and Káthkaris, are valued as yielding charms, the top of a monkey's skull, worn as an earring, being regarded as a specific for headache. Porcupine's stomach is much used as medicine, and a cap made of the fur of a jackal killed on a particular day is thought a cure for fever.

Snakes.

The district is everywhere more or less infested with snakes, both venomous and harmless. During the five years ending 1879 491 deaths were caused by snake-bites. The following are the chief varieties. The Cobra, *nág*, Naja tripudians, is of four kinds, white, yellow, red, and black. All except the black have spectacles on their hoods. The last two kinds are supposed to be the most vindictive. *Manyárs*, Bungarus, of different colours are found in the district. Of these the species known as *kadguli* is alone supposed to have fangs. Another variety known as *chátri* is supposed to wound with its tongue. The Rock Snake, *dháman*, Ptyas mucosus, is either black or red. There is a small species of rock snake called *adhela*, perhaps Ptyas korros. The Chain Viper, *ghonas* or

[1] A circle about six inches across is made by driving six inch bamboo pegs into the ground to the depth of about three inches. A springy rod of elastic wood or bamboo, about six feet long, is driven into the ground about three feet from this circle. To the rod is attached a cord with a running knot which forms a noose, and to this knot is fastened a smaller string to the end of which a piece of stick is tied which exactly fits the circle of pegs. The knot is so arranged that it will not give way until the string tied to it is released. The rod is bent down, the noose placed round the circle of pegs on the outside, and the string which acts as a trigger is drawn down and the piece of wood tied to it is fitted into the circle of pegs so that a slight touch will release the string and let the noose fly back. When this is done a head of *nágli* is placed under the stick. When a hare smelling this tries to get it, he moves the small stick, sets free the noose and the spring or bent rod flies up drawing the noose round his neck and strangling him. Mr. G. L. Gibson.

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kándár, Daboia elegans, is generally three feet long and is of two kinds, black and red. The *kándár* is generally distinguished from the *ghonas*, the latter being considered harmless and the bite of the former highly dangerous. Probably the *kándár* is the full grown Daboia. The bite of another variety of the *ghonas*, known as *ághya*, causes a burning feeling all over the body. The *phursa*, Echis carinata, is of two kinds, red and black. Both are highly poisonous. The Common Green Tree or Whip Snake, *sarptol*, Passerita mycterizans, is generally about two and a half feet long and is supposed to be poisonous. Another species of whip snake is known as *harantol*. The Checkered Snake, *divad*, Tropidonotus quincunciatus, usually known as the water snake, is found in fresh water and is harmless. Of the Sand Snake, *dutonda*, there are two varieties, Black, Eryx johnii, and Red, Gongylophis conicus. The Indian Python, *ajgar*, Python molurus, is generally six to nine feet long. There is another variety of the python called *chitaya*. Besides the above, the following are mentioned as more or less poisonous: The *takshak* of reddish colour, about nine inches long; the *guhera*, about a foot and a half long; the *virola* found in water; the *kámlya*; the *khadya*, slender and short and of a dusky colour, supposed to cause instantaneous death; the *chudaya*, with black, yellow, and white stripes; the *karánda*, about a foot and a half long; the *erandya*, white and about three feet long; the *jogi*, from four to six feet long with black and white spots; and the *chapta*, or *dholya*, found in the hollows of trees, whose bite is said to be most deadly. Of harmless snakes the following are given: The *pánsarda*, from one and a half to three feet long; the *náneti*, about two feet long; and the *pánsarp* and *dundu*, both found in fresh water.

Birds.

Of the birds of Thána the Collector Mr. W. B. Mulock, C. S., has supplied the following list[1]:

Vulturidæ.

Raptores. Of Vultures the Indian King or Black Vulture, Otogyps calvus, and the Longbilled Brown Vulture, Gyps indicus, are found in precipitous hill sides. The Whitebacked Vulture, Pseudogyps bengalensis, is common, and the White Scavenger Vulture, Neophron ginginianus, occurs in most parts of the district.

Falconidæ.

Of Falcons there are the Shahin, Falco perigrinator, the Laggar, Falco jugger, the Redheaded Merlin, Falco chiquera, and the Kestrel, Cerchneis tinnunculus.

Accipitrinæ.

Of Hawks there are the Shikra, Astur badius, and the Sparrow Hawk, Accipiter nisus.

Aquilinæ.

Of Eagles there are the Tawny Eagle, Aquila vindhiana, the Black Eagle, Neopus malayensis, and the Crestless Hawk-Eagle, Nisaëtus bonelli called *morghár* or *moragh* by the Maráthás. The Crested Serpent Eagle, Spilornis cheela, which is common among the higher hills of Tungár, Takmak, and Máhuli is a beautiful bird whose wild cry, as it soars over the deep ravines, cannot fail to attract attention. The natives call it *pánghol* and have an idea that if it cries at night,

[1] Mr. Mulock has kept Jerdon's names and spelling.

no animal, not even the tiger, will move or drink till daybreak. The nest with eggs has been found below Tungár, and with young on Gambhirgad.

Buteoninæ.

Of Buzzards there are the Long-legged Buzzard, Buteo ferox, the White-eyed Buzzard, Butastur teesa, and the Pale Harrier, Circus macrurus.

Milvinæ.

Of Kites there are the Bráhmani Kite, Haliastur indus, and the Common Pariah Kite, Milvus govinda.

Strigidæ.

Of Owls there are the Indian Screech Owl, Strix javanica, the Grass Owl, Strix candida, the Brown Wood Owl, Syrnium indrani, and the Rockhorned Owl, Bubo bengalensis. The last may be seen and its loud solemn hoot heard in most Thána forests. And in many hollow trees may be found the Spotted Owlet, Carine brama, the *pingla* of the natives.

Hirundinidæ.

Insessores. Many of the Swallow, Martin, and Swift tribe are common.

Caprimulgidæ.

Of Nightjars the Jungle Nightjar, Caprimulgus indicus, and the Common Indian Nightjar, Caprimulgus asiaticus, with their noiseless flight and peculiar note are well known. The Maráthás call them *kápus*. The nest with eggs has been found on Tungár.

Meropidæ.
Coraciadæ.

The Indian Bee-eater, Merops viridis, and the Indian Roller, Coracias indica, are found everywhere.

Halcyonidæ.

A number of Kingfishers occur along the coast, of which the Brownheaded, Pelargopsis gurial, the Whitebreasted, Halcyon smyrnensis, the Three-toed, Ceyx tridactyla, the Common Indian, Alcedo bengalensis, and the Pied, Ceryle rudis, are the commonest.

Bucerotidæ.

The Great Hornbill, Dichoceros cavatus, have been found at the Bor pass.

Psittacidæ.

Scansores. The Parrot tribe is represented by the Roseringed Paroquet, Palæornis torquatus, the Roseheaded, Palæornis purpureus, and the Bluewinged, Palæornis columboides.

Picidæ.

Woodpeckers are numerous in the forests and draw attention by pecking or hammering on trees, and by their very harsh cry. The Yellowfronted, Picus marathensis, and the Blackbacked, Chrysocolaptes festivus, are the most common.

Megalæmidæ.

Of Barbets the *tuktuk* or the Coppersmith bird, Xantholæma hæmacephala, is heard everywhere from the middle of Thána town to the deepest forests. The Malabár Green Barbet, Megalæma inornata, and the Small Green Barbet, Megalæma viridis, are both plentiful.

Cuculidæ.

The Indian Koel, Eudynamys honorata, is common everywhere, and its distracting cry is heard throughout the hot weather.

Centropodinæ.

The Coucal or Crow-pheasant, Centrococcyx rufipennis, is also very common, and its deep mournful note sounding suddenly close at hand is often startling.

Nectariniidæ.

Tenuirostres. The Violeteared Red Honeysucker, Æthopyga vigorsi, and the Purple Honeysucker, Cinnyris asiatica, are found throughout the district. The latter builds in the Collector's garden

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in Thána. Both the European, Upupa epops, and the Indian Hoopoe, Upupa ceylonensis, are plentiful.

Birds.

Laniadæ.

Dentirostres. The Shrike family seems less represented in the Konkan than in the Deccan. The Rufousbacked Shrike, Lanius erythronotus, and the Common Wood Shrike, Tephrodornis pondicerianus, have been recorded.

Campephaginæ.

The Orange Minivet, Pericrocotus flammeus, and the Small Minivet, Pericrocotus peregrinus, are abundant.

Dicrurinæ.

The Drongo Shrikes are common in the forests, and the Common Drongo Shrike or Kingcrow, Buchanga atra, is found everywhere. The Whitebellied Drongo, Buchanga cærulescens, is pretty plentiful in the forests and its nest has been found in March. The Large Racket-tailed Drongo, Edolius malabaricus, called by the natives *goshia* or *bhimráj*, is found in all the deeper forests. Its song before daybreak is, perhaps, the most musical note that is heard in the Thána woods.

Muscicapidæ.

The Paradise Flycatcher, Muscipeta paradisi, though not common is occasionally seen. During the last two cold seasons one has visited the Collector's house in Thána, and moves from window to window apparently catching flies and spiders. The Whitespotted Fantail, Leucocerca pectoralis, is very common, and the Verditer Flycatcher, Stoporala melanops, the Blue Redbreast, Cyornis tickelli, and the White-tailed Robin, Erythrosterna parva, are not uncommon.

Merulidæ.

Of Thrushes the Malabár Whistling Thrush or Lazy School Boy, Myiophoneus horsfieldi, the Yellow-breasted Ground Thrush, Pitta brachyura, and the Blue-Rock Thrush, Cyanocinclus cyanus, the Blueheaded Chat Thrush, Petrophila cinclorhynchus, the Whitewinged Ground Thrush, Geocichla cyanotis, and the Blackcapped Blackbird, Merula nigropilea, are found.

Timalinæ.

Of Babblers there are the Yelloweyed Babbler, Pyctorhis sinensis, the Nilgiri Quaker Thrush, Alcippe poiocephala, the Whitethroated Wren Babbler, Dumetia albogularis, the Spotted Wren Babbler, Pellorneum ruficeps, the Southern Scimitar Babbler, Pomatorhinus horsfieldi, the Large Grey Babbler, Malacocercus malcolmi, and the Rufoustailed Babbler, Malacocercus somervillei.

Brachypodidæ.

Phyllornithinæ.

Of Bulbuls there are the White-browed Bush Bulbul, Ixos luteolus, the Redwhiskered Bulbul, Otocompsa fuscicaudata, the Common Madras Bulbul, Molpastes hæmorrhous, the Common Green Bulbul, Phyllornis jerdoni, and the Malabár Green Bulbul, Phyllornis malabaricus.

Oriolinæ.

Of Orioles there are the Indian Oriole or Mango Bird, Oriolus kundoo, and the Bengal Black-headed Oriole, Oriolus melanocephalus.

Sylviadæ.

Of Robins there are the Magpie Robin, Copsychus saularis, the Shama, Cercotrichas macrura, the Indian Black Robin, Thamnobia fulicata, the Whitewinged Black Robin, Pratincola caprata, and the Bushchat, Pratincola indica.

Of Redstarts there are the Indian Redstart, Ruticilla rufiventris, the Blue Woodchat, Larvivora superciliaris, the Indian Bluethroat, Cyanecula suecica, and the Lesser Reedwarbler, Acrocephalus dumetorum.

Drymoicinæ.

Of Wren Warblers there are the Indian Tailor Bird, Orthotomus sutorius, the Ashy Wren Warbler, Prinia socialis, the Common Wren Warbler, Drymœca inornata, and the Rufousfronted Wren Warbler, Franklinia buchanani.

Phylloscopinæ.

Of Tree Warblers there are Sykes' Warbler, Hypolais rama, the Brown Tree Warbler, Hypolais caligata, the Bright Green Tree Warbler, Phylloscopus nitidus, Tickell's Tree Warbler, Phylloscopus affinis, and the Olivaceous Tree Warbler, Phylloscopus indicus.

Motacillinæ.

Of Wagtails there are the Pied Wagtail, Motacilla maderaspatensis, the Blackfaced Wagtail, Motacilla dukhanensis, the Grey and Yellow Wagtail, Calobrates melanope, the Indian Field Wagtail, Budytes viridis, and the Yellow-headed Wagtail, Budytes citreola.

Ampelidæ.

Of Pipits there are the Indian Tree Pipit, Anthus trivialis, the Indian Titlark, Corydalla rufula, the Large Titlark, Corydalla striolata, the Indian Grey Tit, Parus nipalensis, and the Southern Yellow Tit, Machlolophus aplonotus.

Corvinæ.

Conirostres. Of Crows there are the Indian Corby, Corvus macrorhynchus, the Common or Ashynecked Crow, Corvus splendens, and the Indian Magpie, Dendrocitta rufa.

Sturninæ.

Of Starlings there are the Common Myna, Acridotheres tristis, the Dusky Myna, Acridotheres fuscus, and the Rosecoloured Starling, Pastor roseus.

Fringillidæ.
Estreldinæ

The Common Weaver Bird, Ploceus philippinus, is abundant everywhere. The Amadavads are the Spotted Munia, Amadina punctulata, and the Pintail Munia, Amadina malabarica.

Passerinæ.

Of Sparrows there are the House Sparrow, Passer domesticus, and the Yellownecked Sparrow, Gymnoris flavicollis.

Of Buntings there is the Black-headed Bunting, Euspiza melanocephala, and of Finches, the Common Rose Finch, Carpodacus erythrinus.

Alaudinæ.

Of Larks there are the Blackbellied Finch Lark, Pyrrhulauda grisea, the Social Lark, Calandrella brachydactyla, the Small-crested Lark, Spizalauda deva, and the Southern Crowncrest, Spizalauda malabarica.

Treronidæ.

Gemitores. Pigeons and Doves are numerous. The Southern Green Pigeon, Crocopus chlorigaster, is rare along the coast but is more plentiful inland; the Nilgiri Wood Pigeon, Palumbus elphinstonii, has been found frequently on Tungár; the Blue Rock Pigeon, Columba intermedia, builds on Takmak and its nest has been found in the broken stumps of brab palms.[1]

Columbidæ.

Turturinæ.

The Ashy Turtle Dove, Turtur ruficola, the Spotted Dove, Turtur suratensis, and the Common Ring Dove, Turtur risorius, are all found.

[1] Mr. Gibson mentions having found the Imperial Pigeon, Carpophaga ænea, at Tungár.

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Birds.

The Bronze-winged or Emerald Dove, Chalcophaps indica, is far from rare on Tungár and other hills.

Rasores. There is no instance on record of a Sand Grouse having been shot in Thána.

Phasianidæ. The Peacock, Pavo cristatus, is found in every forest. The Grey Jungle Fowl, Gallus sonnerati, though rare is found in some parts of the district; the Red Spur Fowl, Galloperdix spadiceus, known as the *kokátri*, is very plentiful. Nests with eggs in them are often found in the hot weather.

Tetraonidæ. Partridges are represented by the Painted Partridge, Francolinus pictus, the Grey Partridge, Ortigornis pondiceriana, the Jungle Bush Quail, Perdicula asiatica, the Rock Bush Quail, Perdicula argoonda, and the Painted Bush Quail, Microperdix erythrorhyncha.

Coturnicinæ. The Large Grey Quail, Coturnix communis, is found in the cold weather along the edges of the rice-fields. In Panvel over a hundred couple have been killed by two guns in one day. The Blackbreasted

Tinamidæ. or Rain Quail, Coturnix coromandelica, the Blackbreasted Bustard Quail, Turnix taigoor, and the Button Quail, Turnix dussumieri, are also found.

Otididæ. **Grallatores.** No instances are on record of the Bustard, Eupodotis edwardsi, the Florikin, Sypheotides aurita, or the Courser Plover, Cursorius coromandelicus, being found in Thána. The Grey

Charadridæ. Plover, Squatarola helvetica, the Golden Plover, Charadrius fulvus, the Large Sand Plover, Ægialitis geoffroyi, the Lesser Sand Plover, Ægialitis mongola, the Kentish Ringed Plover, Ægialitis cantiana, and the Indian Ringed Plover, Ægialitis philippensis, are all found, as are also the Redwattled Lapwing, Lobivanellus indicus, and the

Esacinæ. Yellow-wattled Lapwing, Lobipluia malabarica. The Stone Plover or Bastard Florikin, Œdicnemus scolopax, is rare. The Oyster-catcher

Hæmatopodidæ. or Sea Pie, Hœmatopus ostralegus, is found on the sea coast.

No instance of the Large Crane, *sáras*, Grus antigone, has been recorded, but as it is found in Párdi in South Surat it probably occurs in the north of the district. The Common Crane, *kalam*, Grus cinerea, and the Demoiselle Crane, Anthropoides virgo, are believed to be unknown.

Scolopacinæ. **Longirostres.** The Pintailed Snipe, Gallinago sthenura, the Common Snipe, Gallinago gallinaria, the Jack Snipe, Gallinago gallinula, and the Painted Snipe, Rynchæa bengalensis, are all common; the three first are found in large numbers in the cold weather. The Painted Snipe breeds in the district; its eggs and young have been found in November. A Woodcock, Scolopax rusticola, was shot in Sálsette in 1879.

Numeninæ. The Curlew, Numenius lineatus, and the Whimbrel, Numenius phæopus, are common in the creeks and on the coast.

Tringinæ. The Ruff, Machetes pugnax, the Curlew Stint, Tringa subarquata, and the Little Stint, Tringa minuta, the Spotted Sandpiper, Rhyaco-

Totaninæ. phila glareola, the Green Sandpiper, Totanus ochropus, the Common Sandpiper, Tringoides hypoleucus, the Greenshanks, Totanus glottis, the Red-shanks, Totanus calidris, and the Stilt or Longlegs, Himantopus candidus, are all fairly plentiful.

Latitores. The Pheasant-tailed Jacana, Hydrophasianus chirurgus, and the Bronzewinged Jacana, Parra indica, are found on the weeds and lotus leaves of most ponds. The Purple Coot, Porphyreo poliocephalus, and the Bald Coot, Fulica atra, are both plentiful. The Water Hen, Gallinula chloropus, the Whitebreasted Water Hen, Gallinula phœnicura, the Pigmy Rail, Zapornis pygmæa, the Ruddy Rail, Rallina fusca, and the Bluebreasted Rail, Hypotœnidia striata, all occur. *Parridæ.*

Cultirostres. Of Storks and Herons there are the White-necked Stork, Dissura episcopa, the Blue Heron, Ardea cinerea, the Purple Heron, Ardea purpurea, the Smaller White Heron or Egret, Herodias torra, the Little Egret, Herodias garzetta, the Ashy Egret, Demiegretta gularis, the Cattle Egret, Bubulcus coromandus, and the Indian Pond Heron, Ardeola grayii. The Indian Pond Heron is plentiful all over the district. Every year they build in large numbers in the tamarind trees in the Collector's garden in Thána. The people attach a certain sanctity to the heron. With the Gujarát poets he is a model to ascetics, who if they only meditate like the heron and let their hair grow like the air-roots of the banyan tree are sure of unending happiness. A heron on one leg in deep mud pensively waiting for his prey is certainly a study of patient isolated abstraction. *Ciconidæ.*

The Little Green Bittern, Butorides javanica, is found everywhere along the creeks and coast lines; the Chestnut Bittern, Ardetta cinnamomea, is also not uncommon, and the European Bittern, Botaurus stellaris, though rare has been found. The Night Heron, Nycticorax griseus, is common in the mangrove swamps and roosts in some *ashok* trees in the Collector's garden in Thána. *Ardeidæ.*

The Spoonbill, Platalea leucorodia, has been seen on the wing, but is believed never to have been shot in the district. *Tantalidæ.*

The Black Ibis, Geronticus papilosus, is rare but has been seen in Mokháda. *Ibisinæ.*

Natatores. The Flamingo, Phœnicopterus antiquorum, has been seen flying in a flock over Thána, and every cold weather a large number visit the sand-spits near the village of Kálai on the coast to the north of Umbargaon. The Ruddy Shieldrake or Bráhmani Duck, Casarca rutila, is believed never to have been recorded. *Phœnicopteridæ.*

The Whitebodied Goose Teal or Cotton Teal, Nettapus coromandelianus, the Whistling Teal, Dendrocygua javanica, the Shoveller, Spatula clypeata, the Gadwall, Chaulelasmus streperus, the Pintail Duck, Dafila acuta, the Wigeon, Mareca penelope, the Common Teal, Querquedula crecca, and the Redheaded Pochard, Fuligula ferina, are all found, but they are wild and scarce as native hunters are constantly harassing, netting, and killing them for the Bombay market. *Anseridæ.*

Mergitores. The Little Grebe or Dabchick, Podiceps minor, is very abundant and breeds in most ponds. *Podicipidæ.*

Vagatores. Of Gulls and Terns the Great Black-headed Gull, Larus ichthyetus, the Brownheaded Gull, Larus brunneicephalus, the Laughing Gull, Larus ridibundus, the Gullbilled Tern, Sterna anglica, the European Tern, Sterna nirunda, the Little Tern, Sterna *Laridæ.*

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saundersi, the Large Sea Tern, Sterna bergii, and the Smaller Sea Tern, Sterna media, are known to occur.

Piscatores. The Little Cormorant, Phalacracorax pygmæus, and the Indian Snake Bird, Plotus melanogaster, are both common.

Fish.

The Sea Fisheries are important and support a large section of the population.[1] The rivers and ponds are fairly stocked with small fish, but good sized fish are rare. The sea-fishing season begins about *Ashvin shuddha 6th* (September), and, with the exception of the first one or two months of the rains, continues more or less all the year round. As all classes, except Bráhmans and Vánis, are fish eaters, fish is much sought after, and, all the year round, especially during the rains and hot months, the rivers and ponds are constantly swept by Kunbis and Thákurs, and, near the coast, by gangs of Son Kolis. Besides in nets, fresh water fish are caught by the rod and hook, or, and this is a favourite employment of the wilder tribes, by burning torches over the water at night and chopping the fish with a sickle as they rise to the surface to gaze at the light. Fish traps are also much used. Besides by nets and long lines, sea fish are caught by walls and weirs, the fish coming in with the tide and being stranded inside of the wall as the water ebbs. Fish are also poisoned by an intoxicating preparation called *máj*, made of pounded *kinhai* bark or of *gehela* nut, or they are stupified by the juice of the milk bush, Euphorbia tirucalli. Rod fishing in the rivers is the special employment of the Ráikaris, but during the rains many Hindus and Musalmáns catch fish in this way. Fish traps are of two kinds. The larger, called *kiv*, is a frame of bamboo or *kárvi* stalks ten or twelve feet long placed not quite horizontally just below the central gap in a stone dam. The water sweeps the fish on to the frame and they can neither get up nor down. This trap is used only during and just after the rains. The smaller trap, *malai*, is a cylinder of slit bamboos, one or two feet long, closed at one end and with an elastic funnel pointing inwards at the other. It is fixed in a dam of weeds and sand which is run across the lower end of a river pool. The fish going down stream can pass only by entering the funnel and when once in cannot get out. The small trap, *malai*, is removed every day, but the great trap, *kiv*, and its dam, are permanent and are a property of some value.[2]

Fishermen.

Though fresh water fishing is carried on for amusement by the

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[1] This account of fish and fisheries has been contributed partly by Mr. G. L. Gibson and partly by Mr. A. Cumine, C. S.

[2] Before the passing of Act XIX in 1844 Kolis, Mángelás and Vaitis used to pay a poll-tax called *áng-dena* of 2*s.* 6*d.* (Re. 1-4) for the privilege of fishing in the sea and rivers. There were oyster fisheries in the river near Máhim which before the construction (1845) of the causeway yielded an inferior sort of oysters. Besides oyster fisheries in Máhim, there were (1851) in the district, 129 salt-water and 101 fresh water fisheries. Of the 129 salt water fisheries twenty-eight were in Sanján, five in Máhim, one in Kalyán, eleven in Bhiwndi, twenty-two in Bassein, twenty-four in Sálsette, fifteen in Taloja, and twenty-three in Panvel. Of the 101 fresh-water fisheries thirty were in Kolvan, forty-eight in Murbád, five in Kalyán, and eighteen in Bassein. The Kolvan and Murbád fisheries did not pay rent, but those of Kalyán and Bassein together paid about £13 (Rs. 130). Collector's Letters 28th October 1850, 28th November 1850 and 31st May 1851 in Collector's File, II. (1827-1851).

Musalmáns and agricultural classes, and though all the wild tribes and particularly the Káthkaris fish largely for a living, perhaps the only professional fresh water fishermen are the Ráikaris, and even they combine fishing with gardening. The Karádi Kolis in Panvel, and the Máchhis and Mángelás, also called Divars, in Dáháṇu, the Uraps and other Christian Kolis in Bassein, and the Thalkars in Sálsette, are professional fishermen, but the mass of the sea-fishing population are Son Kolis. In June and July when boats cannot put to sea, some of the Kolis take to tillage, but most of them busy themselves in preparing new ropes nets and sails.

Fish.

Pearls.

Pearls are found in the Thána creek from Belápur to Thána. There is no local record to prove that pearls were found in old times nor does their existence appear to have been known to the people in the district till lately. But Pliny (A D. 77) speaks of pearl fisheries near Perimula, which is probably Symulla that is Chaul, and Idrisi (1100) says that pearls were fished near Supára. The shells, *shimplás*, are flat and round. The pearls, which are of a pale whitish colour, vary in size from a poppy seed to a grain of millet. They are sometimes found of the size of a pea. Except some that are sold in the district and are used by the natives in medicine,[1] they are bought by pearl merchants in Bombay and sent to China. Pearls are sold by the *tola* which costs about 14*s.* (Rs. 7) to collect, and sells at from 16*s.* to £1 2*s.* (Rs. 8-Rs. 11). For the last two years the right of fishing has been sold by Government; it realised £10 4*s.* (Rs. 102) in 1878 and £21 8*s.* (Rs. 214) in 1879.

Fish.

The following is a list of the chief sea fishes that are found along the Thána coast. The first number after each name refers to the Plates in Day's Fishes, and the second to the Figure in the Plate; *Baga*, Trichiurus muticus, 47, 5; *baila*, Monacanthus choirocephalus, 179, 3; *bakvad*, Apogon ellioti, 17, 1; *bángra*, Thynnus thunnina, 54, 6; *bendev*, Macrones vittatus, 98, 3; *bhing*, (?); mullet, *boi*, Mugil, of several sorts, 74 and 75; *bombil*, Harpodon nehereus, 118, 1; *borsula*, Trygon? ; *chiri*, Upeneoides sulphureus, 30, 3; flying fish, *chiri*, Exocœtus evolans, 120, 5, and others of the same class; *dabhur*, Lutianus madras, 14, 3; *dánta*, Chirocentrus dorab, 166, 3; *dántri*, Sciæna aneus, 45, 5; *dhoma*, Sciæna vogleri, 45, 1; *dhondera*, Sciæna osseus, 46, 3; *gol*, Sciæna glaucus, 46, 2; *gomeri*, Pristipoma guoraka, 20, 1; *halva*, Stromateus niger, 53, 4; *isul*, Muræna tessellata, 171, 4; Muræna thyrsoidea, 172, 3, and others of the same class; *kadav*, Lutianus yapilli, 13, 6; the hammer-headed shark, *kanera*, Zygæna blochii, 184, 4; *karaila*, Lutianus marginatus, 13, 5; *kattate*, Engraulis purava, 157, 2; *karvatia*, Sciænoides microdon, 45, 2; *kend*, or *kendav*, of three sorts, Tetrodon viridipunctatus, 176, 5; Tetrodon gymnodontes, and Tetrodon nigropunctatus, 180, 4; *khadar*, including several of

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1 The natives attribute aphrodisiac virtues to pearls and use them as a nervine tonic. They triturate the pearls in a hard mortar adding lime juice till effervescence ceases; the mass is dried in the sun and then reduced to fine powder. The powder is now mainly citrate of lime and is administered in the form of a confection. The powder mixed with lead sulphuret, *surma*, is also applied to the eyelids as a cooling medicine. Mr. J. C. Lisboa, G.G.M.C.

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the larger Carchariidæ, grow to a great size, their fins are sent to China and from their livers oil is made; *khájra*, Lates calcarifer, 1, 1; *khargota*, Therapon theraps, 18, 6; *kokeri*, Synagris ?; *kombda*, Pterois miles, 37, 2; *lashya*, Lutianus quinquelinearis, 14, 1; flat fish, *lemta*, Platophrys, of several kinds, 92; *luska* or *luchuk*, Echeneis neucrates, 57, 1; *maiya*, Lactarius delicatulus, 53, 2; cuttle fish, *mákol*, Sepia officinalis, of two kinds, and *dariya* and *shit*, of which the latter yields the 'cuttle bone'; *mándil*, Coilia dussumieri, 158, 8; *másа*, Sciænoides biauritus, 47, 1; *modi*, Gobius, of several kinds; sword-fish, *mormása* or *rája*, Histiophorus brevirostris, 47, 3; *nivti*, Boleopthalmus of several sorts, among them B. boddaerti, 65,2; *pákhat* which includes the sting-ray,[1] Trigon uarnak, 194, 1, and the devil-fish, Dicerobatis eregoodoo, 193, 1; *pharat* or *phalla*, Mene maculata, 53, 5; *pimpal*, Drepane longimana; saw-fish, *pákh* or *ving*, Pristis cuspidatus, 191, 3, which sometimes grows twenty feet long;[2] *rávas*, Polynemus, ?; pomphlet, *saranga* or *sarangotle*, Stromateus cinereus, 53, 3; *shendya*, Polynemus heptadactylus, 42, 5; *shepera*, Platycephalus scaber, 60, 4; dog-fish of three sorts, *shinavra*, *kirvat*, and *muskuti*, Chiloscyllium indicum, 188, 3; *shingháli*, Macrones chryseus, 99, 3; *suddhi* or *sole*, Cynoglossus, 98; *surmai* or *tovi*, Cybium guttatum, 56, 4; *támb*, Synagris bleekeri, 24, 1; *toli*, Belone strongylurus, 118, 6; *vákti*, Trichiurus savala, 47, 4; *yekalchori*, and *yekhru*, Serranus salmoides, 4, 3. Trepang, or Beche de mer, is also found. Oysters both rock and bank, cray fish *poshya*, prawns *kolambi*, shrimps *ambar*, and crabs of many sorts abound. Good oysters are found along the Bassein, Máhim, and Dáhánu coasts as also in the Thána creek.

Nets.

Long lines are used about Bombay and as far north as Vesáva in Sálsette. They are not used north of Vesáva. In that part of the coast a torch is sometimes tied to the bow, and fish, drawn by the light, are caught in a net that hangs from the boat.

Of nets the most important are the stake nets, which are used as far north as Dántivra in Máhim. The shallowness of the water enables the fishermen to have stake nets upwards of twenty miles from land.[3] Even at this distance from the shore, the right to put up nets in certain places is carefully fixed by custom and occasionally forms the subject of a law suit. Of the stake nets there are two kinds, *dol* and *bhokshi*. The *dol* nets, which are much larger than the others, being sometimes twenty fathoms long, are used in the open sea, while the *bhokshi* are generally set in

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[1] Of these the sting-ray grows to a great length and size. I have a tail thirteen feet long. The devil-fish is said sometimes to be as much as twenty-feet broad. Mr. G. L. Gibson.

[2] The saw-fish is often offered before Hindu deities and at the shrines of Musalmán saints; a large one may be seen in the Máhim shrine.

[3] The early Portuguese considered these stake nets one of the wonders of India. Don Joao de Castro (1540) speaks of the great stockades of trees as large as a ship's mast able to stand against wind and tide in forty feet of water about five miles from shore. They were works that would have done Cæsar honour and showed how much art can do when it sharpens the mind through hunger not through knowledge. Primeiro Roteiro, 184.

creeks with the closed end down stream. The stakes are from seventy-five to 100 feet long and are generally made of two or three logs of wood nailed together. They are placed upright between two boats often loaded with stones, and the boatmen drive them a few feet into the mud by hauling at ropes fastened to the tops of the stakes. At high tide the ropes are tied to the boats, and, as the tide falls, the weight of the boats forces the stakes firmly into the ground.

The nets are huge pointed bags, the meshes growing smaller and smaller towards the closed end. The mouth is fastened to the stakes and kept open, the rest of the net being stretched out and the end made fast. North of Dántivra nets with ropes are used. The ropes are made of date leaf fibre bound with green palmyra leaf matting. Each net has four ropes, two on either side. The ropes are fixed by stones tied to them below, while buoys of light wood keep them at the surface. The upper jaws of the net are made fast to two of the ropes, one on each side, and, on the other two the lower jaws of the net are slightly weighted and allowed to run down and open the net to its full extent. When new a *dol* costs from £6 to £7 (Rs. 60-Rs. 70). A large one measures 130 feet long, and is seventy feet broad at the mouth. It is formed of several parts called by different names and joined together. In Bándra the following names are in use: The part at the mouth is called the *mod*, the part next to that the *chirent*, then the *katra*, then the *majávla*, and last of all the *khola* and *sal*. In Yedvan the mouth part is called the *khurka*, the next the *gharb*, then the *pátis*, of which there are three, then the *kapáti* of three *vasangs* or enlargements formed by adding meshes to the width of the net, and lastly the *ganpa*, *khola*, and *ját*. Large fish such as the *singháli*, *kájra*, and pomphlet, are caught in the mouth parts, whose meshes, or *arsijas*, run up to six inches square. Small pomphlet and other similar fish are caught in the *pátis*. In the *kapáti* are three distinct divisions, the *bombil már*, the *vágti már*, and the *míndil már*. Small fry of different kinds are caught in the rest of the net. Another net in common use is the *ját*, a long net eight or ten feet broad with very large meshes and floats of wood fastened all along one side. It is taken into twelve or fourteen feet of water, stretched to its full length and let go. As one side has and the other has not floats, the net is carried along perpendicularly and the fish swimming against the tide run into it. As the net floats along, the Kolis keep rowing from one end to another pulling it up bit by bit and picking out the fish. The *vavra* is a small *ját*, about four feet broad and often made of cotton. It has floats along one side and shells along the other, and the fish are generally frightened into it. The *mág* is a long net which is fastened perpendicularly to poles set along the shore. It is laid down at low tide with the lower end buried in the mud. At high tide it is pulled up like a wall, and, as it is above low water mark, the fish between it and the land are all caught when the tide has ebbed. In creeks and shallow water the following nets are used. The *ásu*, or *ákhu*, a small net shaped like the *dol*, but fastened to an oval piece of pliant wood, generally *toran*, the oval being about six to seven feet at its greatest width. These nets

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Fish. *Nets.*

are set at openings left in the stone walls that are built round plots of land on the coast and on sides of creeks above low tide level. The fish swim in at high tide, and as the water ebbs and the walls begin to show, the fish make for the openings and are caught in the net. The *árásu* has a semicircular mouth, like an *ásu* cut in half. It has a wooden handle three or four feet long by which the flat side of the mouth is pressed against the bottom, while the fisherman, by stamping in the mud in front of it, frightens the fish into the bag. The *vedi* is a large rectangular flat net with a bamboo pole all along either end. Four men hold it across the stream at an angle of 45°, while two others run splashing down the stream holding a straw rope between them and driving the fish before them into the net. The *gholva* is the same shape of net but very much smaller and can be used by two men. The netted bag in which caught fish are kept is called *jelna*. Nets require peculiar treatment. They are made of hemp grown on the coast, and usually prepared by the fishermen. The best hemp is grown in Máhim and Umbargaon. When the nets are finished they are boiled for twenty-four hours in a mixture of lime and water, in the proportion of one part of lime to ten of water. They then require a soaking in *vagal*, a mixture of *ain* or *chilhári* bark and water, every fifteen days. The *vagal* is prepared by soaking the bark in water for many days in large jars of about twenty gallons each.

Boats.

The boats used in the coasting trade are the *phatemár* and *padáv*. The boats used for fishing are the *balyánv* which is smaller than either of the above and generally of about four tons (15 *khandis*), and the *hodi* which when small is called *shepel*. Both are built by native carpenters, the *balyánv* being made of teak and the *hodi* generally of mango or jack. The fishermen prepare their own sails and nets. The ropes are made of coir from Malabár and the sails of cotton cloth from the Bombay mills. The boat and nets are generally owned in shares. The captain, or *tándel*, gets two shares, the crew, or *chappris*, one share each, and one is set apart for the owner of the boat. Nets are generally owned by each of the fishermen and are used by the boat's crew in turn, one being dried while another is set and others being dyed or repaired. In the case of stakes, where the money value is great each stake costing as much as £8 to £15 (Rs. 80-Rs. 150), the shares are matters of special arrangement.

Curing.

The fish are dried by women and boys. *Bombil, vágti, motka*, and shrimps *sode*, are dried in the sun in large quantities, the two former on bamboo frames, and the two latter on prepared plots cowdunged and beaten flat. *Bombils* are hung with their jaws. Interlaced Rays' fins, young dog-fish, *gol, bhing*, and a few others are also dried in small quantities.

Markets.

Bombay is the chief market for fresh fish, and the trade goes on during the whole year. The largest fish are almost all sent to Bombay. The smaller fish are sold to some extent in local towns, and, what is not sold fresh, is dried and disposed of to dealers or kept for household use. *Bombil, vágti, mándil*, and *sode* are the most important kinds of dried fish. The chief dealers are Memans,

the greater part of the trade of the district being in the hands of one Abba Kachhi of Bhiwndi. The leading merchants lend money to smaller dealers, who go to the fishing villages and make advances to the fishermen to be recovered when the season begins. When the dry fish are ready the dealers complete their purchases and remove the fish. The chief dealers make a profit of about 6¼ per cent (an anna in the rupee), and the retail dealers about twice as much. The prices of dried fish at the fishing stations are : *Bombils* of the best sort, from 10*s.* to 12*s.* (Rs.5-Rs.6) the bundle of 4000, and of the second sort from 6*s.* to 8*s.* (Rs. 3-Rs. 4); *mándils* and *dhomás* 1*s.* 6*d.* the quarter (*as.* 12 the *man*); *sodes* 6*s.* the quarter (Rs. 3 the *man*); small *sukhats* 1*s.* 6*d.* the quarter (*as.* 12 the *man*); large *sukhats* 3*s.* the quarter (Rs. 1-8 the *man*); and *vágtis* from 6*s.* to 8*s.* (Rs.3-Rs.4) the bundle of 4000. Most of the fish is paid for in cash and some of it in grain. Large dealings go on between the fishing and agricultural classes, the former taking salted and dried fish inland and exchanging them for grain. *Bombils* and *mándils* are the fish chiefly consumed by the agricultural classes.

Dried and salted fish are also brought into the district from foreign ports. Sun-dried *kas* and salted *surmai* come from Maskat, Sare, Makrán, and Gwádar Abás. *Surmai* of the best sort sells from £2 10*s.* to £5 (Rs.25-Rs.50), and the poorer sorts for 10*s.* (Rs.5) the hundred. *Kas* is sold at 1*s.* the quarter (*as.* 8 the *man*).

Fish from Gwádar and Armar cost at the ports, for salted *gols* from 14*s.* to £1 10*s.* (Rs. 7-Rs. 15) the hundred; for *pálás* from 2*s.* 6*d.* to 6*s.* (Rs. 1¼-Rs. 3) the hundred; for *surmais* from 16*s.* to £2 (Rs. 8-Rs. 20) the hundred; for *halvás, phallais, khupás,* and *dántális,* from 5*s.* to 6*s.* (Rs. 2½-Rs. 3) the hundred; and for *dhomás* from 1*s.* to 3*s.* the quarter (*as.* 8-Rs. 1½ the *man*). Karáchi *gols* cost from £1 10*s.* to £2 (Rs.15-Rs.20) the hundred, and *mushis* and *singhális* from 5*s.* to 6*s.* (Rs.2½-Rs.3) the hundred.

Fish, especially *bombils,* are also largely imported from Diu. Diu *bombils* at the port cost from 6*s.* to 10*s.* (Rs.3-Rs.5) the bundle of 4000. Small fish, such as *dhomás* and *mándils,* are sold at about 1*s.* 3*d.* the quarter (*as.* 10 the *man*); *gols* cost £1 10*s.* to £2 (Rs. 15-Rs. 20) the hundred; *sarangás* 5*s.* (Rs. 2½) the hundred; and *pálás* from 4*s.* to £1 (Rs.2-Rs.10) the hundred.

CHAPTER III.

POPULATION[1].

Chapter III. Population.

Early Tribes.

THE local or early element in the Thána population is unusually strong. The early tribes are found in considerable numbers throughout the district, they are almost the only people in Kolvan in the wild north-east, and they are the majority everywhere, except in some of the richer coast tracks in the south and along the broad valleys that lead to the Tal, Málsej, and Bor passes. According to the 1872 census, the early population of the district included nine leading tribes with a total strength of nearly 380,000 souls or forty-five per cent of the total population. These were in order of strength, Ágris 120,000, Kolis both sea Kolis and hill Kolis 80,000, Várlis 70,000, Thákurs 55,500, Káthkaris 34,000, Dublás 8600, Vaitis 4500, Konkanis 4500, and Dhodiáhs 3000. Except the Mahádev Kolis, who are said to have come from the Deccan in the fourteenth century, these tribes seem to have been settled in the district from pre-historic times.

Besides these early tribes, their small dark frame, their love of strong drink, their worship of un-Bráhmanic gods, and their want of village communities, show that the Thána Kunbis have a larger strain of local or aboriginal blood than the Kunbis of Gujarát or of the Deccan.

Recent Settlers.

The additions to the population during historic times may be arranged under four classes, according as they took place under the early Hindu dynasties (B.C. 200 - A.D. 1300), during Muhammadan and Portuguese ascendancy (1300 - 1740), under the Maráthás (1670 - 1818), and since the beginning of British rule. The history chapter gives the available details of the early Hindu conquerors and settlers. Except the Mauryás (B.C. 315 - 195), the Kshatraps (A.D. 78 - 328) and some of the Anhilváda generals (970 - 1150) who entered by land from Gujarát, these conquerors and settlers may be brought under two groups, those who came from the Deccan and those who came by sea. Of Deccan conquerors and settlers there have been, of overlords the Ándhrabhrityás (B.C. 200 - A.D. 200), the Chálukyás (300 - 500), the Ráshtrakutas (767 - 970), the revived Chálukyás (970 - 1182), the Devgiri Yádavs (1182 - 1294), and of local rulers the Silhárás (813 - 1187). Of immigrants by sea, besides the early Bráhman settlers on the Vaitarna and at Supára, who

[1] The chief contributors to this chapter are Messrs. W. B. Mulock, C. S., A. Cumine, C. S., G. L. Gibson, and E. J. Ebden, C. S.

probably came from Gujarát and Sind, there were very ancient settlements of Arabs;[1] in the seventh and eighth centuries more than one band of Pársi refugees from Musalmán rule in Persia; from the earliest spread of Islám to the Musalmán conquest of the Konkan (640-1350) coast settlements of Arab and Persian traders and refugees; Solanki conquerors from Gujarát probably in the tenth and eleventh centuries; and Hindu immigrants from Káthiáwár to escape Arab and other Musalmán invaders.[2]

The Pársis and the descendants of the Arab and Persian Musalmáns still form separate and well-marked communities. But among the names of the present Hindu castes and tribes no sign of the early Hindu conquerors appears. Some of these conquerors, like the Kshatraps, may have been foreigners who never settled in the Konkan, and others, like the Ráthods or Ráshtrakutas of Málkhet, may have been overlords who rested content with the tribute or the allegiance of the local chiefs. Still there were some, such as the Chálukyás and Yádavs, who were at the head of tribes which came south as settlers as well as conquerors. And though the names of existing castes and tribes bear no trace of these early conquerors and settlers, inquiry shows that, except Bráhmans, Writers and some Craftsmen, almost all classes are partly sprung from old Rajput settlers, and are careful to keep the names of their clans as surnames and to follow the Rajput rule forbidding marriage between members of the same clan.[3]

The short sea passage, straight before the prevailing fair weather wind, made the Thána coast a favourite resort for refugees and settlers from Káthiáwár. It seems probable that some of the early Bráhman and Rajput settlers in the Deccan entered it from the west across Thána and through the Tal and Bor passes. And in later times one large settlement seems to have supplied the foreign element in the Palshe Bráhmans, Pátáne Prabhus, Páchkalshis, Chavkalshis, Somvanshi Kshatris, Sutárs, Mális, and according to their own statement in some of the Ágris and Bhandáris, in fact

[1] According to Reinaud (Ab-ul-feda, I.-II. cccIxxxiv) Arabs were settled at Sofála in Thána in very early times. Agatharcides (B.C. 180) speaks of Sabæans sending from Aden colonies and factories to settle in India. (Vincent's Commerce of the Ancients, II. 329). Probably, adds Vincent, this process had already been going on for ages, as early as we can suppose the Arabs to have reached India. Ptolemy's (A.D. 150) Map of India has a trace of Arabs in the word Mehzigeris, the latter part of the name being the Arabic *jazira* an island. This word remains, though apparently applied to a different island, under the Maráthi form Janjira.

[2] A reference to the close connection between Central Thána and Somnáth during the ninth and tenth centuries is given in the History chapter.

[3] This inquiry has lately been begun and the results are incomplete. From what has been ascertained it would seem that Mauryás or Mores are found among Maráthás, Talheri Kunbis, Mithágris, Ghadses, Chitrakathis, and Mhárs; Solankis or Chálukyás, under the forms Solanki Shelke and Chelke, are found among Marathas, Talheri Kunbis, Ágris, Kolis, Dhangars, Thákurs, Gosávis, Gaulis, Ghisádis, Ghadses, and Chitrakathis; and Yádavs and Jádavs among Maráthás, Talheri Kunbis, Bhandáris, Ágris, Kolis, Chitrakathis, Thákurs, Várlis, Káthkaris, and Mhars. Of other early Rajput tribes there are traces of Pavárs among Maráthás, Talheri Kunbis, Ágris, Kolis, Ghisádis, Ghadses, Chitrakathis, and Káthkaris; of Chavháns among Maráthás, Talheri Kunbis, Kolis, Ágris, Ghisádis, Dhangars, Gaulis, Thákurs, Gosávis, Kathkaris, and Mhárs; and of Silharas, or Shelars, among Talheri Kunbis and Ágris.

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in almost all the upper class coast Hindus. Except the Ágris and Bhandáris, whose strain of late or foreign blood can be but small, these classes are closely connected. The Palshes are their priests, and the Prabhus, though with probably a much larger foreign element, seem to have a common origin with the Páchkalshis, Chavkalshis, Sutárs, Mális, and Somvanshi Kshatris. According to one account they came from Mungi Paithan in the Deccan under Bimb, a prince of the Devgiri family who established a chiefship at Máhim near Bombay, which, after rising to high prosperity, was overthrown by Muhammad Tughlik in 1347.[1] The correctness of this story is doubtful. There is no record that Mungi Paithan was sacked by the Musalmáns. If it was sacked it could hardly have been before 1318, as up to that time, after their first submission, the Musalmáns were on friendly terms with the Yádavs of Devgiri. Even had he fled on the first Musalmán invasion in 1297, Bimb's dynasty can have lasted for only fifty years, too short a time for the development which took place in Sálsette under their rule.[2] Again the Prabhu records and traditions agree that their first settlements were on the coast in Kelva-Máhim, Bassein, and Sálsette, and this favours the view that they came into the Konkan from Gujarát and not from the east. In support of this view it may further be noticed that, though the Prabhus speak Maráthi in their homes, it is an incorrect Maráthi, and they call many articles of house furniture by Gujaráti not by Maráthi names.[3] Again though they have lately taken to use surnames, Prabhus like Gujarátis have really no surnames, and lastly the turban and shoe which in Bombay bear the name of Prabhu are Gujaráti not Maráthi in style. This view of the origin of the Prabhus is supported by the fact that the Palshes, their original priests, follow the White or Gujarát Yajurved, and, as is the rule in Gujarát, forbid marriage between those whose mothers' fathers belong to the same family stock. As regards the date of the settlement no direct evidence has been obtained. Still it is worthy of note that according to the Musalmán historian Ibn Asir, Bimb was the name of the nephew of the Anhilváda king, who came to the relief of Somnáth when it was attacked by Mahmud of Ghazni (1025), and that according to those accounts, when Somnáth fell large numbers of its people escaped by sea.[4]

[1] Mr. Shámráo's Pátáne Prabhus.

[2] The details of the rental of Sálsette and of some of the other parts of the Máhim chiefship show a higher prosperity than was reached under the Musalmáns or Portuguese, or till lately, under the British. The authenticity of the details is doubtful.

[3] Thus for a ladder, instead of the Maráthi *jina, shidi*, they use the Gujaráti *dadar = nisan*; for a wall book-case they use *tákábári* instead of the Maráthi *phadtál*; for a lantern, *phánas* instead of *kandil*; for a frying pan, *lodhi* instead of *tava*; for a room, *ovara* instead of *kholi*; and for a veranda, *ota* instead of *oti*. The question of the use of Gujaráti words by Prabhus is complicated by a modern element which has been brought by the Prabhu families, who for the last 200 years have been settled in Gujarát in British service.

[4] Elliot's History, II. 469-471. According to one of the Prabhu accounts, their Bimb was Bhimdev II. of Anhilváda or Pátan, who fled from his dominions on the approach of Kutub-ud-din in 1194. Rás Mála, 2nd Ed. 180. Compare Trans. Bom. Geog. Soc. I. 133. The Gujarát origin of Bimb and of the Palshes is also borne out by the Bimbákhyán and this is supported by the mention in a grant to a Palshe, under which privileges are still enjoyed, that the priest was from Pattan and that Bimb was of the Anhilváda family.

Of Musalmán ascendancy (1320-1700) traces remain in the present Musalmán population, and perhaps in the class of Hindu writers known as Káyasth Prabhus.[1] Of the Portuguese rule along the coast, from 1530 to 1740, there remains in Sálsette, Bassein and Máhim, the important class of Christians, chiefly converted Bráhmans, Prabhus, Páchkalshis, and Kolis. According to their own accounts a considerable number of the Sonárs, who claim to be Daivadnya Bráhmans, settled in Thána on the Portuguese conquest of Goa in 1510. And among some Bhandáris and Ágris the remembrance of a hurried flight from the south and some traces of Lingáyat customs remain.

Of Marátha power the chief relics are priestly Bráhmans of the Konkanasth and Deshasth classes; the Pándharpeshás, literally village people, a privileged class of land-holding Bráhmans and Prabhus;[2] several bodies of Maráthás, such as the Ráos of Murbád and the Karháde Kadams of Panvel, who seem to have come into the district as fort guards and who hold aloof from the local Talheris; some villages of Ratnágiri Kunbis in the south of the district[3], and a large general population, who, in some cases apparently with little reason, style themselves Maráthás. Most of the Mhárs are said to have been brought by the Maráthás from the Deccan to help in collecting the revenue. Besides these results of Marátha ascendancy the surnames of many of the humbler classes show traces of a strain of the higher Marátha blood.[4] About the middle of the eighteenth century (1760-1766) a considerable number of Cambay Vánis, chiefly of the Lád sub-division, and with them several Gujarát Bráhmans settled in Supára, Bassein, and other coast towns to avoid the exactions of Momin Khán II. (1748-1783).[5]

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[1] Of the settlement of Káyasth Prabhus in the Konkan no notice has been traced. But it seems possible that, as was the case in Surat, Káyasths came to Western India with the Musalmáns and were called Prabhus, because from the employment as clerks of the Pátáne Prabhus the name Prabhu had become the ordinary word for a writer. Their family traditions and their household gods would seem to show that some of the Káyasth Prabhus came into the Konkan from the Deccan, and others by sea from Surat. The Bimbákhyán mentions a Káyasth among Bimb's followers. But this is a doubtful authority.

[2] The Bráhmans were chiefly Konkanasths and Deshasths. They not only rose to high positions in the civil management of the district and as revenue contractors, but large numbers settled as priests, and to a great extent ousted the Palshis and other older classes of priests. The following instances illustrate the process by which, under Maratha rule, many Bráhman and Marátha families from the South Konkan and the Deccan settled in Thána. About the year 1728 two Kudále Bráhmans migrated to the North Konkan. One Bháishankar settled at Thána and was made a Sardár or noble. Of his five sons three were killed in the wars with the English and two were made Sardárs. The other immigrant Yeshvantráo settled in Bassein and his son became *Kárkánis* of the Bassein fort. The Ráos who are found in considerable numbers in the south of the district, came either as in the case of the commandant of the Khoj fort in military employ, or, like the ancestor of the Ráo of Khamonli in Bhiwndi, in civil employ. Mr. A. Cumine, C.S.

[3] In Panvel I have seen several deeds granting village headships to men in reward for their bringing a colony of Ratnágiri Kunbis. Mr. A. Cumine, C.S.

[4] Thus Bhosles are found among Talheri Kunbis, Ágris, Kolis, Thákurs, Bhandáris, Ghadses, Gosávis, and Mhárs; Kadams among Talheri Kunbis, Ágris, Kolis, Bhandáris, and Mhárs; Pingles among Tilheris, Ágris, Kolis, and Chitrakathis; Gáyakváds among Kolis and Mhárs; Shirkes among Talheri Kunbis; and Sámbles, Sábles and Sabres among Talheri Kunbis.

[5] Mr. Rámdás Kásidás Modi. An account of these exactions is given in the Cambay Statistical Account, Bombay Gazetteer, VI. 228.

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Another foreign element which may date from the days of the pre-historic trade with Africa and which probably continued to receive additions till the present century, is the African or Sidi element which is so marked in south Káthiáwár and north Kánara, the two other chief forest-bearing tracts of the Bombay coast.[1] African slaves were employed by the Portuguese both as soldiers and as farm servants, by the Musalmáns as soldiers and sailors, and probably in later times by the Pándharpeshás or Marátha landlords who obtained the special leave of the Peshwa for the employment of slaves. Traces of African blood may be seen among some of the Sálsette Christians and Konkani Musalmáns, and among Hindus the Káthkaris have a sub-division named Sidi; some Thákurs have frizzled and curly hair, and Talheri Kunbis are occasionally met whose deep blackness suggests a part African origin.

Under the English there have been additions to almost all classes and from almost every quarter. Bráhmans have come from Ratnágiri and the Deccan as priests and Government servants, from Gujarát and Márwár as priests to Gujarát and Márwár traders, and from Upper and Central India as priests messengers labourers and servants. Of traders there are Márwár Vánis, a rich and powerful class found in almost every village as shopkeepers and moneylenders; Lohánás and Bhátiás from Cutch and North Gujarát, grain and cloth merchants in most of the leading towns; and Lingáyat Vánis from the south Deccan, who in many parts hold a strong place as village shopkeepers and moneylenders. Of craftsmen and servants, weavers goldsmiths blacksmiths barbers washermen and others have come both from Gujarát and the Deccan. The number of husbandmen seems to have been little increased by outside settlers. But more than one set of labourers have come from Gujarát, Upper India, and the Deccan.

Several classes of the people, though they cannot tell when or why they came, are of sufficiently marked appearance, speech, and dress, to show that they are comparatively late arrivals. Of these the most noticeable are, from Sindh, Halváis or sweetmeat-sellers; from Upper India, Káchis or market gardeners, and different classes of Pardeshis chiefly messengers and servants. From Gujarát, almost all of whom dress in Gujarát fashion and speak Gujaráti at home, there are of Bráhmans, Audichs, Bhátelás, Dashahárás, Jámbus, Modhs, Nágars, Sárasvats, and Tapodhans; of traders, Bhansális, Bhátiás, Golás, Lohánás, and Vániás; of craftsmen, Kátáris or wood turners, Kumbhárs or potters, and Lohárs or blacksmiths; of husbandmen, Báris, Kámlis, and Sorathiás; of shepherds, Bharváds; of fishers, Khárpátils, Khárvis, Mángelás, Máchhis, and Mitne-Máchhis; of servants, Nhávis who seldom stay for more than two or three years; of unsettled tribes, Wághris; and of depressed classes, Bhangis and Dheds. From the Deccan have come, of Bráhmans, Deshasths, Golaks, Kanojás, Karhádás, some Mádhyandins, and

[1] The Káthiáwár Sidis are of two classes, a forest tribe, the only people who can stand the malaria of the Gir, and house servants whom some of the Diu Vánis who have dealings with Africa employ. In North Kánara there is a considerable tribe of forest Sidis.

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Tailangs; of traders, Komtis and Lingáyats; of craftsmen, Kumbhárs or potters, Pátharvats or stone masons, Sális or weavers, Sangárs or blanket makers, Lohárs or blacksmiths, and Sonárs or goldsmiths; of husbandmen, Kunbis and Maráthás known in the Konkan as Ghátis, or highlanders, who are labourers and porters; of servants, Nhávis or barbers and Parits or washermen; and of unsettled tribes, Buruds or bamboo workers and Vadars or earth diggers. From Ratnágiri and Kolába have come, of Bráhmans, Devrukhás, Javals, Kirvants, Sárasvats, and Shenvis; of husbandmen, Hetkaris; of servants, as constables and messengers, Maráthás and Kunbis; and of craftsmen, Chámbhárs from Chaul and Dábhol. Among Musalmáns several classes show their foreign origin and recent arrival, Bohora and Meman traders from Gujarát through Bombay, and Momin and Benares weavers from Upper India. There has also been an increase in the number of Gujarát Pársi liquor-contractors and Government servants, who are found all over the district, and of traders and tavern-keepers who are settled along the lines of railway and near Bombay.[1]

These additions to the Thána population may roughly be said to have divided the district into four sections; the rugged north-east where the early tribes remain almost unmixed; the coast whose people have a strong element from beyond the sea, chiefly from Gujarát and Káthiáwár; the great central Vaitarna valley the head-quarters of the Talheri tribe whose surnames show an early Rajput or foreign element; and in the south, along the valley of the Ulhás where the leading tribe are, or at least call themselves, Maráthás.

Religion.

A remarkable trait in the character of the Thána people is the very deep and almost universal reverence that is paid to local or un-Bráhman spirits or deities, as the proverb says, 'The spirits of the Konkan are very fierce.'[2] These *devs* of whom Cheda, Chita, Hirva, and Vághya are the chief are not only the ordinary objects of worship of the earlier tribes and of the Kunbis, but, in spite of Bráhman priests, they are feared and worshipped by almost all Hindus. Nor are the belief in their power and the desire to disarm their illwill confined to Hindus. Almost all classes, Pársis, Jews, Musalmáns, and Christians, in spite of the displeasure of their priests, persist in fearing and making offerings to these local *devs*. Their power may perhaps be explained partly by the very strong local or early element in the people, and partly by the prevalence of cramps,

[1] The making of fresh castes has almost entirely ceased. But the case of the Halváis or sweetmeat-sellers of Bassein and Máhim probably illustrates the process by which in many cases a foreign element was assimilated so as to form a new local caste. The Halváis are a small group of families found in Bassein and Máhim. The difference of detail in the accounts of them seems to show that the caste is only half formed. The men are Sindhis or Upper Indians and the women local Kunbis or Kolis. The men speak Hindustáni and are clearly foreigners. The women keep to the Marátha dress and speech. In a generation or two, the foreign appearance speech and dress will have disappeared, and the Halváis, if prosperous, will call themselves Maráthás, and their big frames and light skins will support their claim.*

[2] The Maráthi runs, '*Konkani dev mothe kadak áhet.*'

* Many classes call themselves Maráthás the last ruling Hindu caste. This is the case with the Sálsette Páchkalsis whose foreign element is almost certainly from Gujarát not from the Deccan.

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agues, and other muscular and nervous seizures that are believed to be caused by spirit possession. Except the Káthkaris, who are said to look on Chita as their patron and friend, almost all classes regard these spirits as evil and unfriendly, and make them offerings solely with the view of turning aside their ill will.

Of the religions which have been introduced from outside, the earliest of which traces remain is the religion of the Bráhmans, with its very ancient (B.C. 1400) holy places on the Vaitarna and in and near Supára and Bassein. The Kanheri Kondivti and Mágáthana caves show that, from the first century before to the eighth century after Christ, Sálsette was a great Buddhist centre, and the remains at Lonád in Bhiwndi, at Karanja and Ámbivli near Karjat, and at Kondáne at the foot of the Bor pass, show that during most of that time Buddhist monasteries commanded the main lines of traffic between Thána and the Deccan.

In the sixth century, while Buddhism was still in the height of its power, Christianity of the Nestorian form was so flourishing that Kalyán was the seat of a Christian Bishop from Persia. In the eighth and ninth centuries the Elephanta and Jogeshvari caves and the temple of Ambarnáth bear witness to a Bráhman revival. Then the Pársis seem to have spread their faith, as, according to Friars Jordanus and Oderic, in the beginning of the fourteenth century, most of the people worshipped fire and exposed their dead. At this time a few houses of Nestorian Christians remained, and the Latin friars succeeded in making some converts to the Roman faith. The Musalmáns who for centuries had enjoyed the free practice of their religion in the coast towns next rose to power. Little seems to have been done to spread Islám by force, but some missionaries of whom Báwa Malang of Malangad hill was the chief, had considerable success in making converts. Under the Portuguese the people of the coast tract were made Christians partly by persuasion and partly by force. On the decline of Portuguese power (1740) Bráhmanism revived, and except those that are more modern, most of the present Hindu temples date from the eighteenth century. Under the English, except a small mission of the Scotch Free Church to Gólwad near Dáhánu, little effort has been made to spread Christianity.

Portuguese Christians, Pársis, Musalmáns, and Jews or Beni-Israels have all of late succeeded in introducing in their communities a closer observance of their religious rules and in putting a stop, at least openly, to the nature or spirit worship which was formerly prevalent among their followers. Though there is considerable anxiety for the purer practice of their religion, none of these classes seem of late to have made any effort to make converts to their faith. Two Hindu religious communities who are hostile to the Bráhmans, Jains from Márwár and Lingáyats from the south Deccan, have considerably increased in numbers under the English. But neither of these sects is of local interest. The members of both are strangers, who bring their religion with them and do not attempt to make converts. The decay of their secular power and the unbelief of some of the younger members of the upper classes, have lessened the spiritual influence of the Bráhmans. At the same

time, among a large class of Hindus, easy and rapid travelling has fostered the desire to visit the chief shrines of the Bráhman faith, and among some of the wilder tribes Bráhmans have lately succeeded in raising a respect for their class and a longing for the more important rites and ceremonies of the Bráhman ritual.

Language.

The Arab writers of the tenth and eleventh centuries noticed that the people of the north Konkan spoke a special dialect known as Ládavi, that is the dialect of Lár which at that time meant the country between Broach and Chaul. It seems probable that this was Gujaráti the trade language of the coast towns as it still is of Bombay. It is distinguished from the Kánarese, or *Koriya*, spoken in Málkhet or Haidarabad, then the head-quarters of the rulers of the Deccan and Konkan. Though the north Konkan speech has for long been partly Maráthi and partly Gujaráti, some of the names of tribes, villages, rivers, and hills, seem to point to a Dravidian element in the early population.[1]

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[1] Though the traces are faint, they seem sufficient to prove that an element, if not the basis, of the Thána population is Dravidian. The traces of a Dravidian language may be grouped under the four heads of tribe names, god names, place names, and land revenue terms.

Of tribe names, besides the lately arrived Kánarás and Kámáthis, there is both among Káthkaris and among Kolis, the division into Son and Dhor, the Dhor in both cases being the wilder and apparently the more purely local and the Son mixed with some later element and little different from the ordinary low class Hindus. This difference between Dhors and Sons closely corresponds with the derivation suggested by Mr. Ebden from the Kánarese *dodda* large, in the sense of old and *sanna* small in the sense of young or new. The word *ágaru*, a field or salt-pan, from which the Agris take their name, is probably of Dravidian origin, and the name Dhol or drummers which a sub-division of the Agris bears, is from the Kánarese *dhol* skin. The name Koli, or Kuli, is of doubtful origin. It seems probable that the early form was Kuli, and that the present form is due to the fact that some later immigrants found the Kulis on the *kols* or creeks, and others, the Musalmáns, among the *kohs* or hills. Dr. J. Wilson who adopts the form Kuli, derives the word from *kul* a family or clan; and it may be argued that Kunbi and Kuli are corresponding terms, Kunbi from *kutumbi* family, marking those whose social system is based on the family, and Kuli or Koli from *kul* a clan, marking those whose social system is based on the clan. At the same time this explanation is open to the two objections that there are *kuls* among Kunbis as well as among Kolis, and that the word *kul* is apparently used to mean family rather than clan. Perhaps a more likely derivation is the Kánarese *kula*, a husbandman, from which rather than from the Sanskrit *kul*, a family, the word *kul* tenant and such Maráthi land-revenue terms as *kulkarni* and *kulárag* seem to come. When the later immigrants settled in Thána the Kolis almost certainly held the plain country and were, as some of them still are, skilled husbandmen. Dr. Wilson's remark that Kunbis and Kolis differ little in origin is specially true of Thána Kunbis and Thána Kolis. It seems probable that the basis of both is the same, and that the more outlying husbandmen, mixing little in marriage with the new settlers, kept their old name of Kulis or field workers, while those in the more civilised parts, receiving a strain of foreign blood, took the Áryan name of Kulmbi or Kunbi, apparently a corruption of *kutumbi* or householder.*

Of god names the title *amba* mother, which is applied to Devi and Bhaváni, is, according to Bishop Caldwell, probably Dravidian, and Ekvera, whose shrine is at the mouth of the great Kárli cave, seems to be the Dravidian *Akka Auveyar*, venerable mother, rather than the mother of *Ek Vir* or Parashurám. The ending *oba*, found in the names Khandoba, Bhairoba, Vithoba, Vághoba, and other Deccan and Konkan demigods, seems to be the Dravidian *appa* father.

Of place names two words in common use for a settlement, *páda* a hamlet and *oli* a village, seem Dravidian. *Páda* is nearer the Dravidian *pádu* than the Sanskrit *padra*, and *oli* seems to be the same as the modern Kánarese *halli* village and to come from the old Kánarese *oli* a row, rather than from the Sanskrit *ávali* which also seems to

*The Thána Kulmbi or Kulambi, the Deccan Kunbi, and the Gujarát Kanbi or Kalmi are traced though the Prákrit Kudambi to the Sanskrit Kutumbi or householder. Pandit Bhagvánlál Indrájí.

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North of Umbargaon Gujaráti is spoken by all classes. The people understand Maráthi and use a good many Maráthi words, but the bulk of the vocabulary and the grammar is Gujaráti. From Umbargaon south as far as the Vaitarna between the coast and the railway, the language of almost all classes except Marátha Bráhmans and other late immigrants, is also Gujaráti rather than Maráthi, and along the Dáhánu coast where Gujaráti is taught in the Government schools, the Gujaráti element is so strong as to make the ordinary speech unintelligible to any one who knows Maráthi only. Inland about Jawhár, Mokháda, and Váda, the speech of village headmen and other husbandmen differs little from ordinary Maráthi, and among the higher classes it is entirely Maráthi. The talk of the hillmen, Kolis and Konkanis, seems much the same as that of Khándesh hillmen Maráthi with a Gujaráti element. Except among late comers from Márwár and Gujarát, the home speech of almost all Hindus in the centre and south of the district is Maráthi, which has been the language of Government for the last 150 years and the language of the schools for the last generation. About two hundred years ago (1659) a Jesuit Father, Francisco Vaz de Guimaraco, wrote in the Koli dialect a Christi Purán or Metrical Life of Christ.[1] This dialect which closely represents the present home speech of the Son

be of Dravidian origin. The other common termination *ol*, as in Hálol or Kálol, seems to be a different word but also Dravidian from *halla* a river or *hollu* hollow.

Of the Dravidian words mentioned in Caldwell's Grammar the following seem to occur in Konkan place names :-*Ála* full of, Khandála full of cliffs ; *aran* fort, Arnála, fortified, but perhaps rather *aranyála* full of brushwood ; *áru* well or stream, the Maráthi *ád*, Mahád the big well, Kolhád the jackals' well ; *danda* camp, Revdanda, Danda-Rájpuri, but perhaps from the Maráthi *danda* a point or spit ; *eri* water, Khanderi the sea rock in Bombay harbour, compare Asheri and Ráiri as if Rái-eri the sea-rock, but *eri* in these words may be *giri* hill ; *kal* stone, *kal* is not uncommon, but the origin is doubtful ; *karru* wind, Karjat (?), also *kátru* wind, Kátranj, compare the Kátraj pass near Poona ; *kinda* below, *khind* a ravine, common ; *kol* creek, common ; *konda* hill, common, as Kondáne, Kondivti, Kondivli, and perhaps Kondkan or Konkan ; *kuda* west, Kuda caves in Kolába, Kudál in Sávantvádi ; *male* hill, *mál* common ; *mara* tree, Maroli, Mardes ; *med* hill, Medvan not uncommon, compare the Gujarát Meds or Mairs ; *mán* deer, Mángaon common, but probably from the Maráthi *mán* clay ; *nádu* village (also region), not uncommon, Nadai, Nadhal, Nádod ; *ner* in some cases seems to be a corruption of the Sanskrit *nagar* city, as Chámpáner, Bhatner, but there is also a Dravidian *ner* originally straight and so either upright as the hill Shivner or flat as *ner* a strath ; *ner* enters into three or four Thána place names, as Chivner in Panvel, Kokner in Máhim, and Ner in Dáhánu ; *neralu* shade, Neral, perhaps rather full of hills ; *niram* water, Nirmal, compare Nira in Sátára ; *pai* green, prosperous, not uncommon, but doubtful ; *rái* rock, Ráiri, Rái-eri sea-rock, but may be Ráigiri royal hill or from *rai* a grove ; *say* leaning, that is west, perhaps the original form of Sahyádri ; *sunei* well, Sons are common but doubtful ; *uppu* salt, Upalát ; *uru* town, Manur, Urse, Yeur, not uncommon ; *vai* mouth, Borvai, Povai ; *vel* white, may be *velu* bamboo, Belavli, Velkos. Mr. Ebden gives the following additional examples : *chikka* small, Chikli, perhaps *chikka-halli* but more likely *chikhal* mud ; *dátu* ford, Dátivre on the Vaitarna, perhaps *Dátu-uru* or ford town, compare Dátrúle that is *dátu-ali* or ford village, both villages are on creeks ; *hálu* milk, Hál, Háloli, Hálivli ; *hire* old, Hireghar ; *kel* below, Kelve-Máhim, also Kelimli, Kelvi may be from *kelu* a plantain ; *mane* house, Mane in Váda ; *tene* fort, Tene in Máhim ; *tuppa* butter, Tupgaon, *tup* is also Maráthi ; *yed* left, Yedvan in Máhim. Most Thána land revenue terms seem of Dravidian or at least un-Sanskrit origin. Among them may be noticed *dhep* an unmeasured plot, *hunda* a lump of land or money, compare the Kánarese *hundálit* in gross ; *muda* a measure, in common use in Kánara ; *kás* a parcel of land ; and *shilotar* connected with salt-waste reclamations, originally the gap in the dam from the Kánarese *shilu* split.

[1] The title is Purán, or Relacao dos Mysterios da Encarnacao, Paixao, e Morte de N. S. Jesus Christo. Re-impressa Na Typographia de Asiatic, 1876.

Chapter III. Population. Language.

Kolis and Sálsette Christians, differs in some respects from true or Deccan Maráthi. These differences arise chiefly from incorrect pronunciation, variations in inflectional forms, and the use of peculiar words. Under the first head come the invariable substitution of an *r* sound in place of the cerebrals *d*, *dh*, and *l*,[1] the promiscuous use of aspirates instead of unaspirates and vice versâ,[2] the addition of an *n* sound,[3] and the separation of conjunct consonants.[4] Inflectional terminations differ[5] slightly from those in Deccan Maráthi, the crude form of the word being subject to less change. Of the words not in use in the Deccan some are found in the south Konkan dialect,[6] while others are peculiar to the north Konkan.[7] The nasal sound, the distinguishing peculiarity of the south Konkan dialect, is replaced by a lengthened intonation.

Census Details.

In 1819 and again in 1820 severe outbreaks of cholera so lowered the number of the people, that for ten years the population is said not to have recovered its former strength. Since the beginning of British rule the people have been four times numbered, in 1846, 1851, 1872, and 1881. In 1846, excluding the three Kolába sub-divisions of Sánkshi, Rájpuri, and Ráygad, the total population amounted to 554,937 living in 117,705 houses, or an average of five persons to each house. Of the whole number 287,602 or 51·83 per cent were males, and 267,335 or 48·17 per cent were females. Of the total number 498,625 or 89·85 per cent were Hindus and 23,661 or 4·26 per cent Musalmáns, that is at the rate of twenty-one Hindus to one Musalmán. There were besides 30,147 Christians, 1842

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[1] *Ghora (ghoda)*, horse; *jhár (jhád)*, a tree; *khori (khodi)*, mischief; *tukra (tukda)*, piece; *surka (sudka)*, a piece of cloth; *lárka (ládka)*, beloved; *avra (evdha)*, *javra (jevdha)*, *kevra (kevdha)*, *tevra (tevdha)*, all adjectives expressive of quality; *parne (padne)*, to fall; *sorne (sodne)*, to leave; *dhárne (dhádne)*, to send; *rarne (radne)*, to cry; *charne (chadhne)*, to climb; *járne (jálne)*, to burn; *ugarne (ughadne)*, to open.

[2] *Átha (áta)*, now; *thond (tond)*, mouth; *tho (to)*, he; *hot (oth)*, lip; *holak (olakh)*, acquaintance; *ámi (ámhi)*, we; *tumi (tumhi)*, you; *háy (áhe)*, is; *han (áhet)*, are; *óta (hota)*, he was; *sabad (shabda)*, word; *sastra (shástra)*, book; *humed (umed)*, desire; *hyad (yád)*, memory; *haishi (aishi, ashi)*, so.

[3] *Kantha (katha)*, story; *punja (puja)*, worship; *ninjane (nijane)*, to sleep; *ninghane (nighane)*, to start; *ungavne (ugavane)* to rise; *vinchun (váchun)*, without; *mánje (májhe)*, my; *ámanche (ámche)*, our; *tumanche (tumche)*, your.

[4] *Sunkurvár (Shukravár)*, Friday; *parja (praya)*, subjects; *murakh (murkh)*, fool; *kurpa (kripa)*, favour; *lagin (layna)*, marriage; *parmesar (parameshvar)*, God; *sabad (shabda)*, word.

[5] Of noun terminations besides the *án* of the nominative plural of neuter nouns (*phul*, *phulán*, flowers), *shi* and *sun* are to be noted. *Shi*, often an expletive used after past participle (*jaunshi*, having gone), is an accusative, ablative, and instrumental termination. *Sun* is also an instrumental termination used subjectively (*Ishvarasun jag kele*, God made the world). The final *t* of the locative termination *á(n)t* is generally omitted (*gharán*, in the house). Of verbal terminations *te* is used in the present in all persons in the singular and *tán* in the plural (*karte*, I do, and he, she, it does; *kartes*, thou doest; *kartan*, we, you, they do). The *la*, *li*, *le* of the past sometimes require the insertion of *y* before them, and sometimes the omission of the final letter of the root (*jha(y)le* became, *á(y)le* came, *lile (lihile)* wrote, *rele (ráhile)* dwelt). Before the *la* of the dative, *va* probably of Gujarát origin is added to verbal nouns (*já(vá)la* to go, *bag(vá)la* to see, and *kar(vá)la* to do).

[6] *Nimbar*, sunshine; *bdil*, wife or woman; *gho*, man or husband; *dhu*, daughter; *davar*, to place; *bud*, understanding; *durdi*, command; *dis*, day; *ránddp*, cooking.

[7] *Jhakle*, whole; *asge*, whole; *bije*, other (*Guj.*); *murád*, many; *jadva*, when; *hudur*, in presence of; *bápus*, father; *dis*, mother; *par*, near; *ka(n)*, what, because; *gurvin*, pregnant; *asa (asa)*, so; *taisa (tasa)*, so; *kaisa (kasa)*, how; *dogva*, both; *ke(n)*, where; *the(n)*, there; *je(n)*, where; *mána*, to me; *mere*, near.

Chapter III. Population.

Census Details.

Pársis, and 662 Jews. The 1851 census, compared with that of 1846, showed an increase in population from 554,937 to 593,192 or 6·89 per cent. This increase was found over all parts of the district. Of the whole number living in 121,952 houses or five persons in each house, 307,188 or 51·78 per cent were males and 286,004 or 48·21 per cent females. Hindus numbered 533,374 souls or 89·91 per cent and Musalmáns 25,157 or 4·24 per cent, that is at the rate of twenty-one Hindus to one Musalmán. There were besides 31,850 Christians, 2182 Pársis, and 629 Jews. The 1872 census showed an increase from 593,192 to 847,424 or 42·85 per cent.[1] Of the total number 765,886 or 90·37 per cent were Hindus, 38,835 or 4·58 per cent Musalmáns, 37,029 or 4·37 per cent Christians, and 5674 or 0·67 per cent Others. The 1881 census showed a slight increase of 2·69 per cent, the total population of the district amounting to 900,271 or 212 to the square mile. As the work of tabulating the 1881 census returns is not completed, the details of the 1872 census are given.

The following tabular statement gives, for the year 1872, details of the population of each sub-division according to religion, age, and sex:

Thána Population Sub-divisional Details, 1872.

Sub-division.	Hindus.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Persons.
Dáhánu	20,419	20,816	19,283	18,052	15,195	13,411	54,897	52,279	107,176
Máhim	13,117	12,605	11,326	10,916	11,119	10,211	35,592	33,732	69,324
Váda	6712	6341	6187	5845	3435	2833	16,334	15,019	31,353
Bassein	8117	7684	8520	8391	6032	5468	22,719	21,543	44,262
Bhiwndi	13,425	12,209	12,474	12,521	7804	6876	33,703	31,606	65,309
Sháhápur	20,982	20,204	17,287	16,772	12,003	10,647	50,272	47,623	97,895
Sálsette	10,204	9450	13,875	11,417	11,213	7761	35,382	28,628	64,010
Kalyán	13,759	12,816	12,980	12,439	8060	7110	34,808	32,365	67,173
Murbád	11,360	10,811	9025	9032	8084	7007	28,469	27,450	55,919
Panvel	18,287	17,219	16,376	16,329	11,527	9941	46,190	43,489	89,679
Karjat	15,184	14,225	13,682	13,061	8973	8571	37,839	35,857	73,696
Total ...	151,680	144,470	141,024	134,775	103,495	90,436	396,205	369,681	765,886
	Musalmans.								
Dáhánu	203	251	305	256	230	213	823	720	1548
Máhim	360	328	348	339	395	318	1103	985	2088
Vada	201	154	199	189	150	141	550	484	1034
Bassein	324	308	400	399	317	277	1041	984	2025
Bhiwndi	1544	1380	1648	1560	1542	1104	4734	4044	8778
Sháhápur	457	437	464	422	337	250	1258	1109	2367
Salsette	899	717	1215	951	1156	718	3270	2386	5656
Kalyán	907	819	1010	931	778	583	2695	2333	5028
Murbád	259	237	209	213	196	168	664	618	1282
Panvel	1021	855	1198	1035	1002	700	3221	2590	5811
Karjat	631	586	596	552	470	383	1697	1521	3218
Total ...	6806	6072	7592	6847	6573	4855	21,061	17,774	38,835

[1] This large increase was to a great extent due to the greater completeness of the 1872 census. The figures of the 1851 census were admitted to be far from accurate. Rev. Rec. 19 of 1856, 1013.

Thána Population Sub-divisional Details, 1872—continued.

Sub-division.	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Persons.
CHRISTIANS.									
Dáhánu	10	12	14	9	14	8	38	29	67
Máhim	24	32	24	21	30	16	78	69	147
Váda	...	...	20	.	11	.	31	...	31
Bassein	2375	2239	2275	2503	1967	1766	6617	6508	13,125
Bhiwndi	3	...	23	...	14	...	40	...	40
Sháhápur	2	...	8	2	3	...	13	2	15
Sálsette	3943	3729	4034	4447	3700	3002	11,677	11,178	22,855
Kalyán	11	7	28	14	18	8	57	29	86
Murbád	...	...	..	...	..	...	...	...	...
Panvel	81	72	133	98	117	55	331	225	556
Karjat	12	1	39	14	32	9	83	24	107
Total ...	6461	6092	6598	7108	5906	4864	18,965	18,064	37,029
OTHERS.									
Dáhánu	314	270	296	271	236	245	846	786	1632
Máhim	64	68	73	68	57	85	194	221	415
Váda	...	...	1	...	1	...	2	...	2
Bassein	326	342	317	329	209	154	852	825	1677
Bhiwndi	13	9	5	9	10	4	28	22	50
Sháhápur	...	...	7	4	14	2	21	6	27
Sálsette	137	125	133	113	166	129	436	367	803
Kalyán	45	42	46	48	40	48	131	138	269
Murbád	...	...	1	...	1	...	2	...	2
Panvel	115	116	125	118	115	79	355	313	668
Karjat	24	20	23	17	31	14	78	51	129
Total ...	1038	992	1027	977	880	760	2945	2729	5674
TOTAL.									
Dáhánu	21,038	21,349	19,898	18,588	15,673	13,877	56,609	53,814	110,423
Máhim	13,595	13,033	11,771	11,344	11,601	10,630	36,967	35,007	71,974
Váda	6913	6495	6407	6034	3597	2974	16,917	15,503	32,420
Bassein	11,142	10,573	11,512	11,622	8575	7665	31,229	29,860	61,089
Bhiwndi	14,985	13,688	14,150	14,090	9370	7984	38,505	35,762	74,267
Sháhápur	21,141	20,641	17,766	17,200	12,357	10,899	51,564	48,740	100,304
Sálsette	15,273	14,021	19,257	16,928	16,235	11,610	50,765	42,559	93,324
Kalyán	14,722	13,684	14,073	13,432	8896	7749	37,691	34,865	72,556
Murbád	11,619	11,048	9235	9245	8481	7775	29,135	28,068	57,203
Panvel	19,504	18,262	17,832	17,580	12,761	10,775	50,097	46,617	96,714
Karjat	15,851	14,832	14,340	13,644	9506	8977	39,697	37,453	77,150
Total ...	166,083	157,626	156,241	149,707	116,852	100,915	439,176	408,248	847,424

From the above statement it appears that the percentage of males in the total population was 51·82 and of females 48·18. Hindu males numbered 396,205 or 51·74 per cent, and Hindu females 369,681 or 48·26 per cent of the total Hindu population. Musalmán males numbered 21,061 or 54·24 per cent, and Musalmán females 17,774 or 45·76 per cent of the total Musalmán population. Pársi males numbered 1686 or 52·88 per cent, and Pársi females 1502 or 47·12 per cent of the total Pársi population. Christian males numbered 18,965 or 51·22 per cent, and Christian females 18,064 or 48·78 per cent of the total Christian population. Other males numbered 2945 or 51·91 per cent, and Other females 2729 or 48·09 per cent of the total Other population.

The total number of infirm persons was returned at 3861 (males

Chapter III. Population. Census Details.

2292, females 1569) or forty-five per ten thousand of the total population. Of these 505 (males 307, females 198) or six per ten thousand were insane; 331 (males 209, females 122) or four per ten thousand idiots; 948 (males 627, females 321) or eleven per ten thousand deaf and dumb; 1372 (males 658, females 714) or sixteen per ten thousand blind; and 705 (males 491, females 214) or eight per ten thousand lepers.

The following tabular statement gives the number of the members of each religious class of the inhabitants according to sex at different ages, with, at each stage, the percentage of the total population of the same sex and religion. The columns referring to the total population omit religious distinctions but show the difference of sex:

Thána Population by Age, 1872.

Ages.	Hindus.				Musalma'ns.			
	Males.	Percentage on total male Hindus.	Females.	Percentage on total female Hindus.	Males.	Percentage on total male Musalmáns.	Females.	Percentage on total female Musalmáns.
Up to 1 year	11,781	2·97	12,332	3·33	642	3·09	620	3·48
Between 1 and 6	76,110	19·21	76,616	20·72	3100	14·71	2855	16·06
„ 6 „ 12	63,789	16·09	55,522	15·02	3154	14·97	2597	14·61
„ 12 „ 20	56,256	14·19	59,397	16·07	2952	14·01	2868	16·13
„ 20 „ 30	84,769	21·39	75,378	20·39	4640	22·03	3979	22·38
„ 30 „ 40	55,687	14·05	43,744	11·83	3437	16·31	2312	13·00
„ 40 „ 50	28,673	7·23	25,150	6·80	1772	8·41	1809	7·36
„ 50 „ 60	13,772	3·47	14,234	3·85	923	4·38	847	4·76
Above 60	5363	1·35	7308	1·98	441	2·09	387	2·18
Total ...	396,205		369,681		21,061		17,774	

Ages.	Christians.				Others.				Total.			
	Males.	Percentage on total male Christians.	Females.	Percentage on total female Christians.	Males.	Percentage on total male Others.	Females.	Percentage on total female Others.	Males.	Percentage on total males.	Females.	Percentage on total females.
Up to 1 year ...	667	3·51	681	3·77	86	2·92	79	2·89	13,176	3·00	13,712	3·35
Between 1 and 6 ...	2907	15·33	2905	16·08	514	17·46	539	19 75	82,637	18·81	82,915	20·31
„ 6 „ 12 ...	2887	15·22	2506	13·87	440	14·94	374	13·70	70,270	16·00	60,999	14·94
„ 12 „ 20 ...	2799	14·76	3152	17·44	441	14·97	431	15·79	62,448	14·22	65,848	16·12
„ 20 „ 30 ...	3709	20·03	3956	21·89	586	19·89	546	20·00	93,793	21·35	83,859	20·54
„ 30 „ 40 ...	2889	15 23	2290	12·67	408	13·85	326	11·94	62,421	14·21	48,672	11·92
„ 40 „ 50 ...	1761	9·28	1351	7·47	266	9·03	224	8·20	32,472	7·39	28,034	6·86
„ 50 „ 60 ...	891	4·69	826	4·57	155	5·26	129	4·72	15,741	3·58	16,036	3·92
Above 60	365	1·92	397	2·19	49	1·66	81	2·96	6218	1·41	8173	2·00
Total ...	18,965		18,064		2945		2729		439,176		408,248	

The Hindu population of the district belongs, according to the 1872 census, to the following sects:

Thána Hindu Sects, 1872.

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Vaishnavs.					Linga'yats.	Shaivs.	Ascetics.	Unsectarian Hindus.	Shra'vaks	Total.
Smánii	Valabhá-chári.	Kabir-panthi.	Mádha-váchári.	Swámi-náráyan						
202	1140	8	7587	177	648	220,708	478	533,025	1823	765,886

From this statement it would seem that of the total Hindu population the unsectarian classes numbered 533,503 or 69·65 per cent; the Shaivs 221,446 or 28·91 per cent; the Vaishnavs 9114 or 1·19 per cent; and the Shrávaks 1823 or 0·23 per cent. The Musalmán population belongs to two sects Sunni and Shia; the former numbered 35,043 souls or 90·23 per cent, and the latter 3792 souls or 9·76 per cent of the whole Musalmán population. The Pársis are divided into two classes Shahanshái and Kadmi; the number of the former was 3018 or 94·66 per cent, and of the latter 170 or 5·33 per cent. In the total of 37,029 Christians there were 12 Armenians, 31,062 Catholics, and 5955 Protestants, including 159 Episcopalians, 131 Presbyterians, one Wesleyan, and 5664 native Christians. Other religions were represented by one Sikh and 746 Jews. Besides these, under the head Others, 1739 persons remained unclassified.

According to occupation the census returns for 1872 divide the whole population into seven classes:

I.—Employed under Government or municipal or other local authorities, numbering in all 5607 souls or 0·66 per cent of the entire population.
II.—Professional persons 3727 or 0·44 per cent.
III.—In service or performing personal offices 13,995 or 1·65 per cent.
IV.—Engaged in agriculture and with animals 289,520 or 34·16 per cent.
V.—Engaged in commerce and trade 21,472 or 2·53 per cent.
VI.—Employed in mechanical arts, manufactures and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption 86,292 or 10·18 per cent.
VII.—Miscellaneous persons not classed otherwise (*a*) wives 108,127 and children 303,601, in all 416,728 or 49·17 per cent; and (*b*) miscellanous persons 10,083 or 1·19 per cent; total 426,811 or 50·36 per cent.

The people of the district belong to five main sections, Hindus, Christians, Musalmáns, Pársis, and Beni-Israels or Jews. For descriptive purposes Hindus may be brought under the fifteen heads of Bráhmans, Writers, Traders, Husbandmen, Manufacturers, Craftsmen, Players, Servants, Shepherds, Fishers, Labourors, Early Tribes, Leather Workers, Depressed Classes, and Devotees.

Bráhmans.

Bra'hmans, according to the 1872 census, included thirty classes with a total strength of 21,317 souls (males 11,547, females 9770) or 2·78 per cent of the Hindu population. Of these 669 (males 323, females 346) were Ápastamba Hiranya-Keshis; 561 (males 310, females 251) Audichs; 221 (males 123, females 98) Bhátelás; 8722 (males 4589, females 4133) Chitpávans; 4 (males 3, female 1) Dashábárs; 1006 (males 588, females 418) Deshasths; 899 (males 461, females 438) Devrukhás; 210 (males 152, females 58) Gaud-Bengális; 1013 (males 522, females 491)

Chapter III. Population. Bráhmans.

Golaks; 248 (males 177, females 71) Gujarátis; 335 (males 193, females 142) Jámbus; 13 (males 13, females 0) Javals; 27 (males 19, females 8) Kánadás; 34 (males 19, females 15) Kángos; 117 (males 111, females 6) Kanojás; 585 (males 316, females 269) Karhádás; 46 (males 18, females 28) Kramvants; 15 (males 14, female 1) Madrásis; 47 (males 34, females 13) Márvádis; 140 (males 83, females 57) Modhs; 32 (males 20, females 12) Nágars; 2311 (males 1233, females 1078) Palshes; 2563 (males 1323, females 1240) Sámvedis; 21 (males 15, females 6) Sárasvats; 2 (both males) Sarvariyás; 629 (males 317, females 312) Shenvis; 62 (males 58, females 4) Tailangs; 80 (males 46, females 34) Tapodhans; 357 (males 207, females 150) Yajurvedi Mádhyandins; and 348 (males 249, females 99) were brought under the head of other Bráhmans.

Ápastamba Hiranya-Keshis.

Ápastamba Hiranya-Keshis are returned as numbering 669 souls and as found in Panvel, Váda, Sháhápur, and Karjat. They speak Maráthi and are clean, neat, and hospitable, but hot-tempered. They are husbandmen, moneylenders, petty traders, and clerks. They live in one or two-storied houses with mud or reed walls, the inside divided into a cooking room, a sitting room, a room for household gods, a bed room, and a veranda. They have generally a fair store of household furniture such as brass and copper vessels, bedding and clothes, and keep cows and buffaloes. They are vegetarians, refuse garlic and onions, and drink no spirituous liquor. Their daily food is rice, pulse, and buttermilk. Their feasts cost them from 3*d.* to 6*d.* (2-4 *as.*) a head. In-doors the men wear a waistcloth and the women a robe and bodice, and the children a jacket and cap. They are generally Smárts that is followers of Shankaráchárya, the high priest of the doctrine that God and the soul are one. Their family priest belongs to their own caste and is much respected. The fourth, eleventh, and twelfth of each fortnight and all Mondays are fast days, and *Shivrátra*, the fourteenth of the dark fortnight of *Mágh vadya* (February-March,) is their great fast day. On the birth of a son the ceremony of *putrávan* is performed, and on the twelfth the child is laid in the cradle and named. In the sixth or eighth month the child is weaned. In the third or fifth year the child's hair is cut for the first time, and in the seventh or eighth year boys are girt with the sacred thread. Their daughters are married between eight and ten, and their sons between twelve and twenty. Widow marriage is not allowed. After a death the boys and men of the family whose thread ceremony has been performed, and married girls and women related to the deceased within ten degrees, mourn for ten days. There is no headman; disputes are settled according to the opinion of the majority of the men of the caste at a meeting at which some divines, Shástris and Pandits, must be present. They send their boys to school, and on the whole are prosperous.

Audichs.

Audichs are returned as numbering 561 souls and as found mostly in Dáhánu and in very small numbers in Panvel. They are divided into Sidhpurás, Sihorás, and Tolakyás, who eat together but do not intermarry. They belong to the class of white Yajurvedi Bráhmans and claim descent from the sage Yájnavalkya. They

state that they formerly lived in Kalpur, Sidhpur, and Pátan in Gujarát, and that the first place where they settled in Thána, was the village of Urgaon in Dáhánu. Some are old settlers and others are comparatively late arrivals. They are brown skinned and have regular features, and except the top-knot and mustache, shave their head and face. They speak Gujaráti at home and Maráthi abroad, and are clean, hardworking, honest, temperate, frugal, and hospitable. They are priests, writers, schoolmasters, husbandmen, and beggars, and generally live in low houses with reed and bamboo walls. Their furniture includes a fair store of vessels, cots, bedding, and clothes. They have also cattle and carts, and servants of the Dubla and Várli castes. Their daily food is rice, pulse and vegetables, and their feasts cost them from 4½*d.* to 6*d.* (3-4 *as.*) a head. The men wear a Gujarát turban, a waistcloth, and a few a jacket, and have a second waistcloth thrown over their shoulders. The women wear the Gujarát bodice, robe, and petticoat. Most of them have a large store of clothes. On the fifth and sixth days after the birth of a child the goddess *Sati* is worshipped. Boys have their heads shaved between three and four, and are girt with the sacred thread between seven and nine. There is no fixed time for a boy's marriage, but he is generally married before he is twenty-four. A girl is married between seven and nine. During the eighth month of a woman's first pregnancy friends and relations are feasted. On the death of an adult member the family mourns for ten days. The funeral ceremonies begin on the seventh and end on the thirteenth day. Widow marriage is not allowed. In religion they are either Smárts, whose chief god is Shiv, or Bhágvats, whose chief god is Vishnu. They worship the ordinary Hindu gods and keep the regular fasts and feasts. Their priests belong to their own class. Social disputes are settled by a meeting of the men of the caste. They send their boys to school, and, on the whole, are well-to-do.

Brâhmans.
Audichs.

Bhátela Bráhmans are returned as numbering 221 souls and as found only in the Umbargaon petty division of Dáhánu and in the Mohpáda village of Panvel. They belong to the class of Surat Bhátela or Anávla Bráhmans, who hold an important place among the people of the Surat district, most of them being husbandmen or large land proprietors *desáis*. The Umbargaon Bhátelás state that they came to their present home about three hundred years ago from Párdi and Balsár in Surat. Their home speech is Gujaráti, and except that the women wear the robe passed between the legs in Marátha fashion, the dress both of men and of women is the same as the dress of the Bhátelás. Most of them are husbandmen; there are no large proprietors. Except a few who are well off, as a class they are poor. They intermarry with the Bhátelás of south Surat, and marriages are celebrated both in Umbargaon and in Surat villages. At betrothal the boy's parents give the girl ornaments worth about £3 (Rs. 30). Their priests are Audich Bráhmans and they worship Shiv and Vishnu.

Bhátelás.

Chitpávans, also known as Konkanasths, are returned as numbering 8722 souls and as found in most parts of the district.

Chitpávans.

Chapter III. Population. Bráhmans. *Chitpávans.*

They are settlers from Ratnágiri, and a large portion of the clerks in Government offices still have their homes in Kolába or in the south Konkan. The name is said to mean pure from the pyre, *chita*, in reference to the story that they are descended from the ship-wrecked corpses of foreigners whom Parashurám restored to life, purified and made Bráhmans. But the word probably comes from Chitápolan the old name for the Ratnágiri town of Chiplun. They have no sub-divisions, and their commonest surnames are Ápte, Bivalkar, Cholkar, Dámle, Gokhle, Joglekar, Kále, Lele, Modak, Phadke, Sáthe, Thate, and Vaidya. The men are of about average size and well-made, fair sometimes with grey eyes, and with regular intelligent features; the women, though somewhat small and weak-eyed, are refined and graceful. They can speak correct Maráthi, but their home speech has a strong Konkan element. They are clean, neat, thrifty, shrewd, and orderly, and earn their living by begging, writing, tilling, and trading. Most of them own dwellings with walls of brick and stone and tiled roofs. Their houses have a good supply of bedding and cots, brass and copper vessels, clothes, boxes and baskets for storing grain. They keep cattle but have generally no servants. Their daily food is rice, butter, milk, and a vegetable or two. While dining they wear silk waistcloths, sit on low wooden stools, and eat from metal dishes without touching one another. In their own villages the men seldom wear more than a short waistcloth, *ángvastra*, with sometimes a second cloth wound round the head. At other times their ordinary dress is the waistcloth, coat, waistcoat, large flat-rimmed turban and shoes, and, except that the material is more costly, the ceremonial dress is the same. The women wear the long full Marátha robe and the short-sleeved bodice that covers both the back and chest. Such as have means keep the sixteen observances, *sanskárs*,[1] and all perform ceremonies at investiture, marriage, and death. In religion they are Smárts, that is followers of Shankaráchárya. They worship Shiv Vishnu and other gods, and observe the regular fasts and feasts. Their priests belong to their own caste. There has been no recent change in their beliefs or practice. They have no headman. They form part of the Bráhman community which includes Chitpávans, Karhádás, Deshasths, and Devrukhás. Petty disputes are settled by the adult male members of these sub-divisions who live in the neighbourhood, and large questions are referred to Shankaráchárya. Their boys go to school and they are a well-to-do people.

[1] These are: Sacrifice on or before conception, *garbhádhán*; 2, sacrifice on the vitality of the fœtus, *punsvan*; 3, sacrifice in the third month of pregnancy, *anavaloman*; 4, sacrifice in the seventh month, *vishnubali*; 5, sacrifice in the fourth, sixth or eighth month, *simantonayan*; 6, giving the infant clarified butter out of a golden spoon before cutting the navel string, *játkarm*; 7, naming the child on the tenth, eleventh, twelfth, or hundred and first day, *námkarm*; 8, carrying the child to be presented to the moon on the third lunar day of the third bright fortnight, *nishkraman*; 9, carrying the child to be presented to the sun in the third or fourth month, *suryávalokan*; 10, feeding the child with rice in the sixth or eighth month, or when he has cut the first tooth, *annapráshan*; 11, tonsure in the second or third year, *chudákarm*; 12, investiture with the string in the fifth, eighth, or sixteenth year, *upanayan*; 13, instruction in the Gáyatri verse after the thread ceremony, *mahánámya*; 14, loosening of the *monji* grass from the loins of the boy, *samávartan*; 15, marriage, *vivah*, and 16, obsequies, *svargarohan*.

DASHÁHÁRS are returned as numbering four souls and as found only in Panvel. They are said to have come from near Anhilvád Patan and to be worshippers of Devi.[1]

Bráhmans.

Deshasths.

DESHASTHS, or DESH, that is Deccan Bráhmans, are returned as numbering 1006 souls and as found over the whole district, especially in Panvel, Bassein, Murbád, Karjat, and Sálsette. They have no sub-divisions. They are generally darker and coarser than Chitpávans, but speak a purer Maráthi, and are more generous and hospitable. They are strict vegetarians and refrain from intoxicating drinks. They generally marry among their own class, but occasionally with Karhádás. They are priests, husbandmen, traders, and Government servants. Except that they are less clean and neat, their houses, dress, food and customs do not differ from those of the Chitpávans. They are generally Rigvedis, belonging to the Smárt, Bhágvat, and Vaishnav sects. Their country is said to stretch from the Narbada to the Krishna and the Tungabhadra excluding the Konkan.[2] They do not differ from Chitpávans in their religious practices, and have no peculiar customs. Along with Chitpávans, Karhádás, and Devrukhás, they form the local community of Bráhmans. They send their boys to school and are well-to-do.

Devrukhás.

DEVRUKHÁS, people of Devrukh in Ratnágiri, are returned as numbering 899 souls and as found over the whole district except in Murbád. Both men and women are generally strong and healthy and somewhat dark. They speak correct Maráthi, and in house dress and food do not differ from Karhádás. Clean, hard-working, hospitable, thrifty, and hot-tempered, almost all are husbandmen and most are poor. They hold rather a low position among Bráhmans, chiefly, it would seem, because they are believed to be unlucky. They are Smárts in religion, and have no peculiar religious or social customs. They send their boys to school and are not well off.

Golaks.

GOLAKS are returned as numbering 1013 souls and as found over the whole district except in Bassein and Dáhánu. They are considered a low class and are divided into Kunds and Rands. The Kunds are held to be the offspring of a Bráhman and a Bráhman woman not his wife, and the Rands of a Bráhman and a Bráhman widow. Both are known as Gomukh, or cow-mouth, Bráhmans.[3] They do not differ from Deshasths in appearance or language. Both the men and women are untidy but hardworking, frugal, and grasping. They are generally moneylenders and moneychangers, grocers, astrologers, and beggars. Some of them act as priests to men of their own caste and to Kunbis, Kolis, Várlis, Thákurs, and Ágris. They have also the right to mark the time, *ghatka ghálne*, at Bráhman and Prabhu marriages. They mostly live in one-storied tile-roofed stone and mortar houses, with cooking,

[1] Wilson's Indian Caste, II. 120.

[2] Wilson's Indian Caste, II. 18-19.

[3] This is the ordinary story. But many, if not all, of these Golaks are probably Govardhan Bráhmans who were the local Bráhmans of Govardhan or Násik before the arrival from Gujarát of the Mádhyandins or Yajurvedis the present leading Bráhmans in Násik.

Bráhmans. *Golaks.*

sitting, and bed rooms, and a front veranda, and own a cow or two or a buffalo. They eat twice a day, rice, bread, pulse, vegetables, butter, curds, and fish. Their feasts cost them about 6*d.* (4 *as.*) a head. Their dress is the same as that of other Marátha Bráhmans. They worship Shiv, Ganpati and Bhaváni, but their favourite god is Vithoba. They keep images of Khandoba and Devi in their houses. Their priests are either men of their own class, or Chitpávan and other Bráhmans, who do not take water or eat cooked food from their hands. At births and marriages their ceremonies are like those of other Bráhmans, except that no Vedic verses are repeated. At the *Shráddha* ceremony the priest alone attends. If well-to-do the chief mourner may invite a number of other Bráhmans, but it is the priest not the host who performs the worship. The village priest generally conducts all their ceremonies. As a class they are fairly well-to-do. They lay by a good deal, but as the parents of girls insist on receiving large sums, many bring themselves to beggary in their efforts to get married. They send their boys to school but do not keep them there for any time. Social disputes are settled by the majority of the votes of the men of the caste, and, if the caste orders are not obeyed, the offender is turned out.

Gujarát Brahmans.

Gujarát Bráhmans are returned as numbering 248 souls and as found in Kalyán, Bhiwndi, Murbád, and Váda. They represent many classes, Khedávals of the Bhitre and Báj sub-divisions, Mevádás of the Travádi, Bhat, and Chavryáshi sub-divisions, Kapils, Sompurás, Shrigauds, Pokarnás, Borsadiás, Talojás, Bhárgavs, Sárasvats, and Shrimális. They speak Gujaráti at home, and out-of-doors Maráthi, mixed occasionally with Gujaráti. They are frugal and earn a living by begging and acting as priests to Gujarát Vánis. They live in rented houses and are vegetarians. Of the men some dress like North Gujaráti and others like Maráthi Bráhmans. Their women wear the Gujarát petticoat and the open-backed long-sleeved bodice. On the birth of a child sugar is distributed, on the sixth day the goddess *Sati* is worshipped, and on the twelfth the child is laid in a cradle and named by the nearest female relation. Their boys are girt with the sacred thread between seven and ten, and their girls are married before ten. They do not allow their widows to marry. Their priests belong to their own caste and they worship the ordinary Hindu gods. Social and minor religious disputes are settled by a majority of the votes of the men of the caste. They send their boys to school and are fairly well-to-do.

Jámbus.

Jámbus are returned as numbering 335 souls and as found only in Dáhánu. They came, about 200 years ago, from Jambusar in Broach, where, according to copper-plate grants, they were settled as early as the beginning of the fourth century (A.D. 323-337.)[1] They are said to belong to the Kanva, Áshvaláyan, Kanthum, and Pippalád branches, or *shákhás*. They speak Gujaráti among themselves and Maráthi with others. Most of them are astrologers, beggars, and husbandmen.[2]

[1] Jour. R. A. Soc., New Series, I. 268-283.
[2] Wilson's Indian Caste, II. 116.

JAVALS, better known as Khots, are returned as numbering thirteen souls and as found in Kalyán, Karjat, Panvel, and Sháhápur. They belong to Ratnágiri where their claims to be Bráhmans were first acknowledged by Parashrám Bháu Patvardhan, a relation of the Peshwás'.[1] According to the local story they get their name from *javal* a storm, because they were shipwrecked on the coast. They are husbandmen, traders, and Government servants. None of them beg. Their rules about food come between those of the Bráhmans and other classes. They eat fish but no other animal food, and refrain from liquor.[2] They dress like other Marátha Bráhmans. Their boys go to school and they are in easy circumstances. *Bráhmans. Javals.*

KÁNADE BRÁHMANS are returned as numbering twenty-seven souls and as found only in Panvel. *Kánadás.*

KÁNGO BRÁHMANS are returned as numbering thirty-four souls and as found only in Dáhánu. *Kángos.*

KANOJÁS are an offset from the Kanya-Kubjás of the east who do not, however, eat with them. They belong to the Panch-Gauds, number 117 souls, and are returned only from Kalyán and Sálsette. They come to Thána from Gujarát and Hindustán, and serve as watchmen and messengers. They are not settled in Thána, and generally return to their own country to marry. *Kanojás.*

KARHÁDÁS, from Karhád near the meeting of the Krishna and Koyna about fifteen miles south of Sátára, are returned as numbering 585 souls and as found over the whole district except in Váda and Murbád. They have no sub-divisions. They marry among themselves and occasionally with Deshasths and Konkanasths. Though a few are fair and handsome, as a class they are darker, less well-featured, and sturdier than the Konkanasths. The home speech of most is Deccan Maráthi. They are intelligent, clean, neat, hospitable, hardworking, and well-behaved. They are priests, husbandmen, traders, and astrologers, and a few are in Government service. Their women are famous for their skill in cooking. In house, dress, food, customs, and religion, they are like Chitpávans. They are Rigvedis and have ten family stocks or *gotras*. Most of them are Smárts, holding that God and the soul are one, and paying equal honour to Shiv, Vishnu, and other gods. Their family goddesses are Mahálakshami, Durga, Mhálsa, and Mátrika. They are one of the four classes who form the local Bráhman community, and settle social disputes at a meeting of the men of all four classes. They send their boys to school and are well-to-do. *Karhádás.*

KRAMVANTS, that is reciters of the Veds in the measured style known as *kram*, are returned as numbering forty-six souls and as found in Karjat and Sálsette. Their head-quarters are in the coast villages between Alibág and Chaul in Kolába. Their original seat is Joghái Amba in the eastern Deccan. They marry with Deshasths and sometimes with Chitpávans from whom they differ little in appearance, food, dress, speech and customs. Most of them *Kramvants.*

[1] Bombay Gazetteer, X. 117. [2] Bombay Gazetteer, X. 117.

Chapter III. Population.

earn their living as family priests. They are chiefly cultivators. They send their boys to school and are fairly off. They are distinct from the Kirvant Bráhmans of Kudál in Sávantvádi.[1]

Bráhmans.

Marvádis.

MADRÁSI BRÁHMANS are returned as numbering fifteen souls and as found only in Karjat and Panvel. Recent inquiries seem to show that these Bráhmans have left the district.

MÁRWÁR BRÁHMANS are returned as numbering forty-seven souls and as found in Panvel, Máhim, Dáhánu, Sálsette, and Kalyán. Besides the ordinary top-knot they wear a tuft of hair behind each ear. They speak Gujaráti, and are dirty, grasping, thrifty, and orderly. They live by begging. They own no houses, and have few belongings except a brass dish, water pot, and cup. The men dress in the ordinary Marátha Bráhman waistcloth, waistcoat, and turban. The women wear the gown, *ghágra*, and open-backed bodice, *kánchli*, and the children a frock, *jhable*, and cap. Their daily food is wheat bread, split pulse, and sometimes vegetables. Onions and garlic are forbidden. Their feasts cost them from 6*d.* to 1*s.* (4-8 *as.*) a head. They keep the fifth day after the birth of a child, and perform thread, marriage, and death ceremonies like other Bráhmans. They worship all Hindu gods, but their favourite is Báláji. They have no images in their houses. There has been no recent change in their beliefs or practice. They have no headman and settle social disputes according to the opinion of the majority of the men of the caste. They take to no new pursuits and are not prosperous.

Modhs.

MODHS are returned as numbering 140 souls and as found in Bassein, Panvel, Máhim, Dáhánu, Sálsette, and Kalyán. They take their name from the village of Modhera near Sidhpur in north Gujarát. They are of several sub-divisions, Trivedi, Chaturvedi, Dhinuja, and Jetimal, which eat but do not marry together. Their home speech is Gujaráti, and both men and women dress in Gujarát fashion. They earn their living as priests and cooks, and a few as Gujaráti writers.

Nágars.

NÁGARS are returned as numbering thirty-two souls and as found in Panvel. They belong to the Visnagra sub-division of the Gujarát Nágar Bráhmans, and say that they came from Gujarát about thirty years ago. Though they own houses and lands in Panvel, and are permanently settled in the district, they keep marriage relations with the Visnagra Bráhmans of Gujarát. In matters of eating and drinking they hold aloof from other Gujarát Bráhmans. They speak Gujaráti. They are clean, neat, hospitable, and orderly. They beg and are in Government service. They live in one-storied stone and brick houses with a fair store of brass and copper vessels and bedding; a few have cows and buffaloes. Their daily food is rice, wheat bread, split pulse, butter, and vegetables. They eat from separate dishes, but do not object to touch one another while dining. The men dress like Marátha Bráhmans and the women in petticoats and the open-backed Gujarát bodice. Most families have a store of rich clothes for ceremonial occasions. They perform their boys' thread

[1] Details are given in the Kolába Statistical Account.

Bráhmans.
Nágars.

ceremony and marry their daughters before they are ten. Widow marriage is not allowed. They are Smárts, worshipping all ordinary Hindu gods and keeping images in their houses but preferring Shiv and seldom visiting Vaishnav temples. They observe the usual fasts and feasts. They have no headman and settle social disputes according to the opinion of the majority of the men of the caste. Most of them are beggars, and they complain that their earnings are less than they used to be. They send their boys to school but on the whole are not prosperous.

Palashes.

PALASHES, or as they call themselves Vájsaneyi Bráhmans, probably get their name of Palshe from Palsavli a village in Kalyán which, according to the Bimbákhyán, Bimb presented to his family priest who belonged to this class.[1] They are returned as numbering 2311 souls and as found in Panvel, Bassein, Máhim, Dáhánu, Bhiwndi, Sálsette, and Kalyán. They were the priests of the Prabhus and are generally believed to have come in 1297 from Mungi Paithan on the Godávari with Bimb, who founded the Máhim dynasty. But, as has already been noticed, it seems probable that the Palshes came from Gujarát with the Prabhus, Páchkalsis, and other high-class coast Hindus. Their chief surnames are Kávle, Joshi, Phátak, Pandit, Chhatre, Mogre, Kirtane, Purandhare, Devdhar, Parayáne, Upádhe, Kshirságar, Jáváje, Páráshare, Trivedi, and Shásne. They are generally fair, stoutly made, and middle-sized. Their women, like the men, are fair, and in appearance differ little from Prabhu women. Many of them speak an incorrect Maráthi with such words as *mad* for *madhe* inside, and *kai* for *kothe* where. They are quiet hardworking and respectable. Few of them beg, but many are priests physicians and astrologers, and they have the privilege of fixing the time for marriage and thread ceremonies for all classes in Sálsette, Bassein, Máhim, and Dáhánu. They claim to be vegetarians, live in houses of the better class, and have a good store of brass and copper vessels clothes and bedding, and keep cows and bullocks and sometimes a Kunbi servant. Their staple food is rice pulse and vegetables. Except a few who dress like Pátáne Prabhus, they do not dress differently from other Maratha Bráhmans. Their women wear the ordinary Marátha robe and bodice, and generally daub their brows with a large circle of red powder. They closely resemble Prabhu women, and, like them, on festive occasions wear a shawl drawn over their heads. They belong to the Vájsaneyi Mádhyandin branch of the Yajurved, and the founder of their sect is said to be the Rishi Yádnavalkya. Though the Násik Mádhyandins profess to look down on them, the fact that they are followers of the same branch of Ved and that marriage into the family stock of the mother's father is forbidden, seem to show that both have come from Gujarát.[2] Their family priests belong to their own class. They worship all Hindu gods

[1] The ordinary explanation of the name *pala ashin*, that is flesh eater, is probably the work of their rivals the Deccan and Chitpávan Bráhmans at whose hands the Palshes have suffered much since the Marátha conquest of western Thána (1740).

[2] This is supported by the account in the Bimbákhyán and by the grant to a family of Palshe Bráhmans mentioned at p. 62.

Chapter III. Population. Bráhmans.

and observe the ordinary fasts and feasts. There has been no recent change in their beliefs or practice. They have no headman and settle their disputes at meetings of the men of the caste. They send their boys to school. They were formerly practitioners, selling simples and other medicines, and are said to suffer from the competition of Government dispensaries.

Sámvedis.

SÁMVEDIS are returned as numbering 2563 souls and as found only in Bassein and Máhim. They speak incorrect Maráthi.[1] They are strong, tall, and fair, with regular features, and their women and children are fair and handsome. They are clean, neat, sober, thrifty and orderly. Husbandmen and gardeners by craft, they live in one-storied houses with walls of wood planking and tiled roofs. Their daily food is rice pulse and vegetables. The men wear short waistcloths, a shoulder cloth wrapped round the body, and red broadcloth caps like Telegu Bráhmans. On high days the men wear white turbans coats and waistcloths with silk borders, and on their feet either sandals or shoes. The women wear the ordinary Marátha bodice and robe. They have the following gold ornaments: *mudaga khadi* for the head; *lavanga báli, mugdya,* and *gáthe,* for the ear; *putlyáchi mál, vajratik,* and circles of flint, coral, and gold beads, for the neck; and *tode, vále,* and *phule,* for the feet. Their boys have silver ornaments for the hands, waist, neck, and feet. On the fifth day after a birth Sati is worshipped, and on the twelfth the child is named and a dinner given to the caste. Boys are girt with the sacred thread before they are ten years old. With the help of the astrologer a lucky day is chosen, and in the morning the boy is bathed, household and other gods are worshipped, and, while Bráhmans chant verses, the boy is made to stand on a raised earthen seat, *bahule,* with a cloth held between him and his father. As soon as the chanting is over, the cloth is pulled aside and musicians beat their drums. After betelnut and leaves have been handed round, the boy who is seated on his father's lap, is dressed in a loincloth, waistcloth and turban, and starts as if on a pilgrimage. When he has gone about fifty paces, his mother's brother asks him not to go to Benares and promises to give him his daughter in marriage. The boy comes back and the ceremony ends by his begging for alms, each guest giving him a pulse ball and from 3*d.* to 2*s.* (*annas* 2-Re. 1) in silver.

Sámvedis marry their daughters before they are ten years old; in the case of boys no limit of age is fixed. There is no rule fixing whether marriage proposals should come from the boy's or from the girl's family. The boy's father generally goes to the girl's father and asks him to give his daughter in marriage. If he agrees the girl's father is paid from £20 to £100 (Rs. 200-Rs. 1000). A few days after they have agreed, the fathers meet at an astrologer's house, and, on his advice, fix the marriage day and hour, a ceremony known as the date settling, *tithinischay.* A day before the wedding, between twenty and thirty earthen pots are brought from a potter

[1] Among their peculiarities are, *kade* for *kothe,* where; *kádo* for *ká,* why; *gelto* for *gelá hota,* had gone.

and worshipped by the boy and his parents. On the wedding day the boy is rubbed with turmeric and bathed. He is then dressed in rich clothes, and the marriage ornament, *básing*, is tied to his brow. When all are seated, rice flour lamps are lighted in a shallow bamboo basket, *zál*, and a handful of rice, *mud*, is placed in the middle of the basket and sprinkled with red powder, *gulál*, and, as a mark of respect, the basket is held over the heads of the elders, and the Bráhman priest cries out *Tilávida ála ho, ála ho*, The time for sandal powder and betelnut is come. Except the boy who has to fast, the guests are feasted with wafer biscuits *pápads*, pulse cakes *vadás*, sweetmeats *shevs*, and rice and vegetables. When all have dined, the boy is seated on a horse, and with music and accompanied by relations and friends, is taken to the girl's house. Here, after the boy is seated in the veranda, two low wooden stools are set opposite each other, and the boy and girl are made to stand on them face to face with flower garlands in their hands. A piece of cloth is held between the couple, the priest repeats marriage verses, and as soon as he has finished, the cloth is pulled on one side and the boy and girl throw the garlands round each other's necks. Betelnut and leaves are handed round and the guests return to their homes. The boy and girl and the girl's relations and friends are then feasted. A day or two later, a procession *varghoda* starts to bring the boy and the girl to the boy's house. The girl stays for a couple of days and is then taken back to her parents' house by a near relation. This ends the marriage ceremony. Widow marriage is not allowed. Except children of less than three years, the Sámvedis burn their dead. On the third day after a death the mourners go to the burning ground and gather the ashes. Food is cooked, served on a leaf plate, and given to the village Mhár. After bathing the mourners go home. They mourn for ten days, and on the eleventh, offer rice balls to the deceased and throw them into a stream or pond. Some married and childless man of their caste, *vánzkuli*, is taken outside the village, offered 4*s*. (Rs. 2) and asked to dine. The dinner is of rice, split-pulse curry *ámti*, and pulse cakes *vadás*. On the thirteenth day, at the mourner's house the childless man is again feasted along with relations and friends. The food cooked at this time is not allowed to remain in the house. It must either be eaten that very day or thrown away. They worship the usual Hindu gods. They have no headman and settle social disputes in accordance with the decision of the majority of the men of the caste. The offending party is either fined or asked to beg pardon. If he is fined the amount is spent in feeding Bráhmans. They send their boys to school and are on the whole prosperous.

Sárasvats.

SÁRASVATS are returned as numbering twenty-one souls and as living in Panvel, Bhiwndi, and Kalyán. They belong to three classes, Gujarát Sárasvats, Kánara Sárasvats, and Shenvis. All take their name from the sacred Panjáb river Sarasvati.

The following details apply to Kánara Sárasvats of whom a few families are said to be settled in Bassein. They are fair, middle-sized, orderly and hardworking, but stingy and untidy. Their home

Chapter III. Population.

Bráhmans. *Saraswats.*

tongue is Konkani or Goánese, but with others they speak Kánarese and Maráthi. Their hereditary occupation is begging, but of late they have begun to trade and to serve as writers. They live in one-storied brick and mud houses, and have a fair stock of brass and copper vessels, bedding, cots, and other furniture. They are vegetarians and do not eat onions or garlic. They eat twice a day, and their daily food is rice, split pulse, millet, and vegetables. They wear a waistcloth and coat, and roll a piece of cloth, *rumál*, round their heads; the women wear the Marátha robe and bodice. When a girl comes to womanhood, a ceremony called *phalsambandh* is performed. In the fifth month of a woman's first pregnancy there is a ceremony called *punsvan*, and in the eighth month another called *simant*. On the night of the sixth day after the birth of a child, the goddess Sati is worshipped in the mother's room and little children are feasted. On the twelfth day the child and its mother are bathed, and the mother is seated on a low wooden stool beside her husband, and a sacrificial fire is lit, and the child given a name generally by its father. The father takes about a pound of rice in a plate, and, with a gold finger ring thrice writes the child's name among the rice grains. Generally the eldest boy is called after his father's father and the second after his mother's father. At the age of seven or nine the boy is girt with the sacred thread, taught some prayers, and shown how to worship the gods. Boys are married between twelve and twenty and girls between six and ten. The marriage choice is limited to families of the same caste, and among castefellows to families of a different stock. The form of marriage in use among them is Brahmviváh, according to which, besides the dower, the boy receives presents with his wife. After fixing on a suitable match for his daughter the girl's father goes to the boy's father's house, and asks if he is willing to take his daughter in marriage. If the boy's father agrees, they go together to an astrologer who compares the children's horoscopes, and says whether or not the marriage is advisable. If it is the fathers meet and fix the day.

The evening before the wedding day, the boy and his party come from their home to the girl's village and sit in some public place in the market or in a temple. Then the girl's father and his party go in procession with music, and lead the bridegroom to the lodging set apart for him. Here the girl's father worships him, and, after handing round sweetmeats, retires. A ceremony called the *somávartan* follows when the boy's head is shaved. After bathing he is seated on a low wooden stool and the sacrificial fire is lit. Then the boy, taking a staff in his hand, starts for Benares. When he has gone a few steps, the girl's father begs him not to leave and promises him, if he stays, to give him his daughter in marriage. An hour or so before the marriage the girl's relations go to the boy's lodging, and ask him and his relations to come to the marriage. The boy is seated either in a palanquin or on horseback, and with his relations and friends, goes to the girl's house. On reaching it the girl's father leads him by the right hand to a seat in the marriage hall. Here, after lighting the sacrificial fire, the girl's maternal uncle brings her from the house richly

Brahmans.
Sárasvats.

dressed, and the marriage is performed. When a Sárasvat is on the point of death, charitable gifts are made in his name, and when he dies his body is borne to the burning ground by four persons, preceded by his son who carries an earthen pot with live coals. When the pile is lit, all return to their homes except the four pall-bearers and the chief mourner. When the corpse is consumed the four bearers bathe at the mourner's house, are given new threads, and return to their homes. On the eleventh, twelfth and thirteenth days, ceremonies are performed, and then the deceased is believed to have reached heaven, *vaikunth*. On the thirteenth day there is a ceremony called *másik*, and a *shráddh* on the anniversary of the day of death. Their widows do not marry. In religion they are Smárts. They worship all the Hindu deities, and generally have Mahádev, Ganpati, and Durga as their household gods. Their priests belong to their own caste. Those whose chief god is Mahádev, fast every Monday, especially on the Mondays in the month of *Shrávan* (August - September). The thirteenth day after every new and full moon is kept as a fast, as is also *Shivarátra* which falls in *Márgshirsh* (January - February). There have been no recent changes in their beliefs or practice. They are bound together as a body. They have a religious headman, *guru*, who has power to fine or excommunicate for the breach of caste rules. The *guru* lives in a monastery, and every year makes a visitation tour accompanied by a band of followers and music. He is presented with large sums of money by his caste-people and is asked to dine by the well-to-do. Among the Sárasvats a fine varies from a cocoanut and five plantains to the price of a cow or two, and on paying this and drinking the sacred water, *tirtha*, a penitent is readmitted into caste. They complain that their earnings as beggars are yearly growing smaller, and that in trade and Government service they find much competition. They send their boys to school, but think themselves on the whole a falling class. Gujarát Sárasvats are the priests of Lohánes, and have lost caste by dining with their patrons. They demand great sums of money from the Lohánes, threatening to kill themselves, and, it is said, in some cases committing suicide if their demands are refused.

Sarvariyás.

Sarvariyás, who take their name probably from the river Saryu in Oudh, are of the Kanthami Shákha of the Sámved. Two only are returned, one from Thána the other from Váda. Since 1872 their number seems to have greatly increased. They are now found as priests, bailiffs, watchmen, beggars, and cooks. Their home speech is Hindustáni, and they dress like Pardeshis.

Shenvis.

Shenvis, who call themselves Sárasvats, are returned as numbering 629 souls and as living in Panvel, Dáhánu, Sháhápur, Karjat, Bhiwndi, Sálsette, Kalyán, and Bassein. They are writers, traders, and landholders, employing servants to cultivate for them. They are a pushing and rising class, and send their boys to school and are in easy circumstances. Details are given in the Kolába Account where they are more numerous.

Tailangs.

Tailangs, or Telegu Bráhmans, are returned as numbering sixty-

Chapter III. Population.

Bráhmans. *Tailangs.*

two souls and as found in Panvel and Kalyán. They are tall, strong, and very dark, with long rather forbidding faces, straight noses, thick lips, high cheek bones, and a long top-knot. All wear the mustache and some the beard. In public they speak an ungrammatical ill-pronounced Maráthi, but their home tongue is Telegu. They are clean, hardworking, intelligent, and stubborn; almost all are beggars. The men go about begging by themselves with no fixed dwellings. They generally leave their women in their native country and go there for marriage and other ceremonies. They are vegetarians. Their caste feasts generally cost them about 6*d.* (4 *annas*) a head. They wear a waistcloth and another cloth over the shoulder, a handkerchief for the head, and sometimes shoes. Their women wear the ordinary Maráthi bodice and robe. Their customs are the same as those of Marátha Bráhmans. They are Yajurvedi Bráhmans of the Taitiriya Shákha and worship all Hindu gods. Their priests belong to their own community. Social and minor religious disputes are settled by the votes of the men of the caste. They are well-to-do and live by begging and selling sacred threads.

Tapodhans.

TAPODHANS are returned as numbering eighty souls and as found only in Bassein and Dáhánu. They say they used to live in Gujarát, and came many years ago in search of work. They are stout, brown, and round faced. The men wear the top-knot and mustache. They speak Gujaráti both at home and abroad. They are goodnatured, hospitable, hardworking, clean and thrifty. To their gains as husbandmen they add something by begging. Many of them act as ministrants in temples of Shiv, their duties corresponding to those of the Marátha Guravs. They live in one storied houses with wattled walls and tiled roofs. They have generally a fair store of furniture, bedsteads, cooking and drinking vessels, clothes, and bedding. They own cattle and carts, and some have servants of the Dubla or Várli caste. Their staple food is rice and vegetables. They eat neither fish nor flesh and do not drink liquor. Among them *Sati* is worshipped on the fifth or sixth day after birth. Boys are girt with the sacred thread between seven and fifteen, and girls are married between nine and fourteen. When a girl comes to womanhood a ceremony, called *rutushánti*, is performed, and either in the seventh or eighth month of her first pregnancy relations and friends are called to a feast. They are said to allow widow marriage. They cannot tell whether they are Smárts or Bhágvats, but with most of them Mahádev is the chief object of worship. They worship the ordinary Hindu gods, have images of them in their houses, and keep the regular fasts and feasts. Their priests are Gujaráti Bráhmans. Social disputes are settled at a meeting of the men of the caste. They do not send their boys to school, but as a class are fairly prosperous.

Yajurvedi Mádhyandins.

YAJURVEDI MÁDHYANDINS are returned as numbering 357 souls and as living over the whole district except in Dáhánu and Murbád. The founder of this class of Bráhmans is said to have been the sage Yádnavalkya who, according to the legend, was deprived of the Yajurved by the sage Vaishampáyan, but got it back from Surya-

Náráyan, the sun god, who appeared in the form of a horse. They are said to have come from Gujarát and Káthiáwár, and a few are Gujaráti writers. They are darker and stronger than most Bráhmans, and speak an incorrect and rather low Maráthi. They are husbandmen, petty traders, moneylenders, grain and cloth dealers, and are clean, honest, and hospitable but idle. They live in middling houses and have servants and cattle. A few have horses and carriages. They are vegetarians and eat like other Bráhmans, except that they are noted for the pungency of their dishes. They do not differ from other Marátha Bráhmans either in dress or in their way of living. Most of them are Bhágvats, and have in their houses images of Vishnu, Mahádev, Ganpati, Vithoba, and Devi. Their priest belongs to their own class and is treated with much respect. They observe the same fasts and feasts as other Bráhmans, but *Champásashthi* which falls on the sixth of the bright fortnight of *Márgashirsh* (November - December) is their chief holiday. On this occasion they make a hole in the ground two by four feet and one foot deep, and fill it with red-hot coals; on the coals they sprinkle turmeric and all walk round the hole. Their leading customs are the same as those of other Marátha Bráhmans. In reading the Veds they keep time by moving the hand from side to side instead of by nodding the head. They have no headman, and settle social disputes according to the opinion of the majority of the men of the caste. They send their boys to school and are on the whole well-to-do.

Bráhmans.
Yajurvedi Madhyandins.

Writers included two classes with a strength of 5213 souls (males 2736, females 2477) or 0·68 per cent of the Hindu population. Of these 5128 (males 2696, females 2432) were Káyasth Prabhus, and 85 (males 40, females 45) Pátáne Prabhus.

Writers.

KÁYASTH PRABHUS are returned as numbering 5128 souls and as living in all parts of the district except in Máhim. They claim descent from Chandrasen a Kshatriya king of Oudh. According to the Renuka-Mahátma of the Padma Purán, the story is that after Parashurám, in fulfilment of his vow to destroy all Kshatris, had killed Sahasrárjun and king Chandrasen, he discovered that Chandrasen's wife had taken refuge with Dálabhya, one of the *rishis* or seers, and that she was with child To carry out his vow Parashurám went to the sage who asked him to name the object of his visit, assuring him that his wish would be fulfilled. Parashurám replied that he wanted Chandrasen's wife. The sage without any hesitation brought the lady, and Parashurám delighted with the success of his scheme promised to grant the sage anything he might ask. The sage asked for the unborn child and Parashurám agreed to give him the child, on the sage engaging that it and its offspring should be trained as clerks not as soldiers. The child was named Som Rája, and his sons Vishvanáth, Mahádev, Bhánu, and Lakshumidhar, and their descendants were called Káyasth-Parbhus by the Sudras as they could not pronounce the word Prabhus. Bráhmans in their hate and rivalry, taking advantage of this mispronunciation, declared that their true name was Parbhu, that is bastards or people of irregular birth. But the word is spelt Prabhu in letters and deeds granted to those of the community who

Káyasth Prabhus.

Chapter III. Population. Writers. *Káyasth Prabhus.*

served the Sátára and Peshwa governments. The services of the Káyasths were early secured by the Musalmáns. A colony was established near the Musalmán city of Junnar in Poona; a second settlement, probably from Surat by sea, was made at Rájápuri in Janjira, whose ruler the Habshi admiral had a Káyasth Prabhu minister; a third settlement was at Daman on the north border of the Thána district; a fourth was at Baroda under the patronage of Ráoji Áppáji the minister of the Gáikvád; and a fifth was at Kalyán, from where they spread over the Thána district. Shiváji (1627-1680) was very fond of Káyasth Prabhus, and they have occasionally been supreme in the Sátára, Kolháp ur, Nágpur, and Baroda courts. According to a Marátha story in the possession of Ráo Bahádur Rámchandra Sakhárám Gupte of Poona, Shiváji on one occasion dismissed all the Bráhmans who held financial posts and engaged Káyasth Prabhus in their places. In reply to the complaints of Moropant Pingle and Nilopant his two Bráhman advisers, he reminded them that, while all Musalmán places of trust held by Bráhmans had been given up without a struggle, those held by Prabhus had been most difficult to take, and that one of them, Rájpuri, had not yet been taken.

Their commonest surnames are Adhikári, Chitre, Donde, Gupte, Jayavant, Pradhán, Ráje, Randive, Támhane, and Vaidya. They have also family names, taken from official titles, such as Chitnis, Párasnis, Potnis, Tipnis, Deshmukh, Deshpánde, Daftardár, Kárkhánis, Pharáskháne, Diván, and Kulkarni. As a class the men are middle-sized and slightly built, fair with regular features and handsome intelligent faces. Their women are refined and graceful. The young men generally speak correct and well pronounced Maráthi. But among some of the elders there are several peculiarities, chiefly the use of *v* for *i* and *i* for *v*, as *viráda* for *iráda*, *Ináyak* for *Vináyak*, and *Ishveshvar* for *Vishveshvar*. They are clean, neat, hardworking and faithful, and hold places of trust both in native states and under the British Government, to whom they have always been loyal. They are mostly writers and accountants, and regard such duties as their birthright. The keen rivalry between them and the Bráhmans has made the Káyasths most staunch supporters of each other, as the proverb says, 'The crow, the cock, and the Káyasth, help those of their own caste.'[1] Some are husbandmen, holders of hereditary grants of land, and traders. But most are clerks, quick and neat enough workers to hold their own against Bráhman or any other rivals. Most of them live in one or two-storied brick or stone and lime built houses with tiled roofs. On the ground floor there is a cook room, a room for the gods, a dining room, a receiving hall, and two or three sleeping rooms. On the second story a public room *divánkhána*, a receiving room or guest chamber, the women's hall *májghar*, a store room and place for drying clothes, and two or three other rooms. They have a good store of furniture, copper, brass, iron and tin vessels, boxes, cots, and bedding. Each family has a Kunbi servant and most have cattle and bullock carts. A good many have milch cows and she-buffaloes.

[1] The Maráthi runs, '*Kak, kukut, Kayasth, svajatiche parposhak.*'

Writers.

Kdyasth Prabhus.

They eat fish, and the flesh of goats and sheep, but deem fowls unclean and never touch them. Some of them drink liquor. But the flesh eating and liquor drinking are done stealthily, as they like, as far as possible, to be supposed to live in the same way as Bráhmans. Their daily food is rice, pulse, vegetables and fish, or pulse curry. They are fond of good living, and their caste feasts cost them from 6*d.* to 1*s.* 6*d.* (4 - 12 *annas*) a head. In dining they sit on low wooden stools and eat from metal plates, apart from each other. Both men and women dress like Konkan Bráhmans, the men in the middle-sized flat-rimmed Bráhman turban, with a plain bordered waistcloth, waistcoat, short coat, a shouldercloth passed round the neck and falling to the knees, and Bráhman shoes. Their women wear their hair like Bráhman women, tightly drawn back and formed into a knot or bunch on the top of the head. It is generally hard to tell a Prabhu from a Bráhman woman. They are equally richly dressed and with quite as much neatness and care. Of ornaments well-to-do men wear a gold ring on the little finger of the left hand. Their women wear the same ornaments as Bráhman women. Most families have a rich store of good clothes for high days. The men generally rise between six and seven, and repeat a verse or two in praise of some god. Then, after a cup of tea or coffee, they bathe and worship their household gods and breakfast about ten. After breakfast they chew a packet of betelnut and leaves, and attend to their business. In the evening supper is generally over before eight and they retire to rest soon after.

On the birth of a child, musicians play upon pipes and drums, friends and relations are called, a birth paper is drawn out by a Bráhman astrologer, sweetmeats and betelnut are handed round, and the guests take their leave. On the fifth day friends and relations are treated to a cup of milk. On the sixth the goddess *Sati* is worshipped, and on the twelfth, the child is laid in a cradle and named. Boys are girt with the sacred thread either in their sixth or in their eighth year. Girls are married between nine and eleven, and boys between twelve and sixteen. They burn their dead and do not allow widow marriage. Polygamy is allowed and practised. They are generally Bhágvats, but they worship goddesses more than gods. They have images of their gods in their houses. They perform three of the six Vedic duties or *karms*, studying the Veds *adhyápan*, sacrificing *yájan*, and giving alms *dán*. Their priests, who are Bráhmans, are treated with respect. They keep all Hindu holidays and fasts. Social disputes are settled by a meeting of the men of the caste, and the decision of the majority is respected. Those who disobey are cut off from marriage, dinner, and other caste ceremonies. Caste discipline shows no sign of decline. They send their boys to school, and though the competition for clerkships has greatly increased, they are still well-to-do.

Pátáne Prabhus.

PÁTÁNE or PÁTHÁRE PRABHUS are returned as numbering eighty-five souls, and, except one in Karjat and two in Bhiwndi, as living solely in Sálsette. They have the special interest of being peculiar to Thána, and, though few of them now live in the district, in Bombay which lies within the geographical limits of Thána, they

Chapter III. Population. Writers. *Pátáne Prabhus.*

form a rich and important class, numbering about 4000 and marked by their love of education and their loyalty. Since the beginning of British rule, some of the highest and most important posts under Government have been always held by Pátáne Prabhus. The origin and meaning of the name is doubtful. Prabhu, they say, means lord, and was given to them because of their Rajput origin. The Bráhmans say the word is Parbhu, *par* beyond and *bhu* born, and means of foreign or irregular birth.[1] The Prabhus' claim is supported by their appearance and by their history, and has been admitted by Shankaráchárya the pontiff of Smárt or Shiv-worshipping Hindus. The word Páthára or Pátáne is said to mean fallen.[2] But both forms are probably derived from some city of the name of Pátan, probably Anhilváda Pátan the capital of Gujarát. The Prabhus are generally said to have come from Mungi Paithan in the Deccan about the year 1300. But this seems to have arisen from confusing Pátan, the other name of Anhilváda, with Paithan. As has been already noticed, the facts that their first Thána settlements were on the coast, that they are connected with the Palshes who are Bráhmans of the White or Gujarát Yajurved, that they use Gujarát names for dishes and other common household articles, and that their turbans and shoes are of Gujarát fashion, favour the view that they came to the Konkan from Gujarát.[3]

According to the traditions collected in the history called Bimbákyán, to which more detailed reference will be made in the chapter on History, under the leadership of Bimb, one of the Anhilváda princes, a Gujarát force including Rajputs of the Solar, Lunar and Serpent races, Vánis of several classes, and other warriors, passed along the coast through Daman and Tárápur.[4] They defeated the local Koli and Várli chiefs and settled in Chinchni, Tárápur, Asheri, Kelva-Máhim, Sálsette, and Bombay-Máhim. Bombay Island was then a great acacia grove with a few scattered fishermen's huts, and two spots of some sanctity, Mumbádevi's temple on the esplanade and Válakeshvar's temple at Malabár Point. At Máhim, which was then known as Baradbet, or the Desert Island, Bimb fixed his capital Mahikávati and planted cocoa palms. According to Prabhu accounts the chiefship was overthrown by the Musalmán governor of Vadnagar in Gujarát in 1348, and the military class was spared on promise of giving up war and becoming clerks.[5] In the decay of Musalmán power towards the close of the fourteenth century some

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[1] Molesworth's Dictionary, 158 and 491.

[2] The story is, that one of their ancestors king Ashvapati, in distributing gifts to holy men, forgot the seer Bhrigu, who swore that for this slight his race would perish. The king prayed for forgiveness, and the saint so far softened his curse that instead of destroying them, he degraded them from rulers to be writers.

[3] A Velji Prabhu is mentioned in a writing dated 1088. (Trans. Bom. Geog. Soc. I. 135). But as Prabhu is a Bráhman surname this does not prove that Pátáne Prabhus were then settled in Thána. For additional evidence in support of the Gujarát origin of the Pátáne Prabhus, see above, p. 62 note 4.

[4] The date in the Bimbákhyán is A.D. 1139 (Shak. 1060).

[5] The Emperor Muhammad Tughlik (1325-1351) was at this time quelling a revolt in Gujarát. The Musalmán historians (Tarikh-i-Firoz Sháhi: Elliot, III. 258-265) make no reference to an expedition into the Konkan.

of the local chiefs seem to have regained their independence. In 1429 when Sultán Ahmed of Gujarát sent an expedition down the Thána coast they found a Rái of Máhim of sufficient importance to be able to give his daughter in marriage to Ahmed's son.[1]

Among Pátáne Prabhus there are two divisions, Pátánes proper and Dhurus. Dhurus are descended from some Pátánes who, about 200 years ago, were put out of caste for a breach of rules. Pátáne Prabhus are found in Nepál and in Ceylon. They are said to have left Bombay within the last hundred years.

The men are generally stoutly made and in height over the middle size. They are somewhat darker and less regular in feature than most Konkan Bráhmans, but their expression has at least an equal share of intelligence and thought, and their manner is at once freer and more courteous. The women are about the middle size, fair, and good-looking generally with well-cut features. Among the younger women, black, ash, and rose are the favourite colours, and scarlet among the elder women. Their taste in dress is proverbial, *Prabhin disto?* Do I look like a Prabhu woman? Sonárs, Sutárs, and Kásárs ask one another when decked in their best for some family festival.

In their houses Prabhus talk incorrect Maráthi, and they used to call any one who spoke correctly *bhat* or Bráhman beggar. Besides by the Gujarát element, to which reference has already been made, the Prabhus' home talk differs from the speech of other Thána Hindus by the larger number of Hindustáni, Portuguese, and English words in every-day use.[2] They also, chiefly unmarried girls, practise talking to each other in Maráthi so disguised as to be unintelligible unless the key to the changes is known.[3]

As a class Prabhus are honest, frank, loyal, hospitable to extravagance, and fond of show and pleasure. In education, intelligence and enterprise, they hold a high place among Bombay Hindus. They are bound by few restrictions in the matter of eating and drinking and do not object to travel. In several cases, members of their community who have visited Europe, have, on return, been admitted into society without undergoing penance. When not ruled by a mother-in-law the Prabhu wife enjoys much freedom, and her public intercourse with her husband is marked by mutual regard and tenderness. She is consulted in all important household matters, and is well informed of her husband's schemes of business or advancement. Widows may not marry, but, especially if they have children, they are well taken care of and treated with affection and respect.

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[1] Watson's Gujarát, 36.

[2] Of Hindustáni words, *bes*, good; *tumán*, trousers; *moje*, stockings; *rumál*, handkerchief; *ársi*, looking-glass; *pankha*, fan; *pikdáni*, spittoon; *darváza*, gate; *phánas*, lantern; *pyála*, cup; and *hajám*, barber. Of Portuguese words, *signor*, master; *pagár*, pay; *kaler*, chair; *kanvet*, penknife; and *mostar*, beginning or end of the month. Of English words, *hapis*, office; *viskul*, school; *desak*, desk; book, table, papa, mamma, yes, and no.

[3] The chief rules of this hidden speech are that a letter, say *v*, is placed at the beginning of every word. In words of one letter *vi* is used instead of *v*, thus *to* becomes *vito*; words of two letters are transposed and an initial *v* is added, thus *peru*, fruit, becomes *vrupe*; in words of three or more letters the first letter is put last, *náral* a cocoanut becomes *varalna*, *kharbuj* a melon becomes *varbujkh*, and *karkarit* or bran new becomes *varkaritk*.

Chapter III. Population.

Writers.

Pátáne Prabhus.

Most Bombay Prabhus own houses large enough for more than one family. As a rule, two or more brothers with their wives and children live as an undivided household; and whether they dine at one table or eat by themselves, each married man has his own bed-room and his own servant. When a father dies it is usual for the sons to divide the house; one brother taking the lower and the other the upper story. Most Prabhu houses are two stories high with brick walls and tiled roofs. The house stands on a plinth some feet above the level of the road, and is entered by five or six stone steps. At the door is an open terrace, *ota*, the front of the upper story overhanging the under story by several feet. At the foot of the steps is a square about three feet long by three broad and five inches high, where at *Diváli* time (October - November) the women of the house draw gaily-coloured temples, animals, and trees. Along the outer edge of the open terrace a row of round wooden pillars, set in stone pedestals and with carved capitals let into a large heavy cross beam, support the upper story. On the terrace stands a heavy wooden bench, where in the morning the men sit talking and where at night the servants sleep. The entrance to the house is a little on the left through a strong door covered with wood bosses and with two brass or iron rings. On the threshold an old horse-shoe is nailed to keep away evil spirits. Inside is a long room called *osri*, with in the right corner a wooden staircase opening both from the terrace and the room. This staircase leads to the upper story, and is broad, easy, and furnished with a wooden hand-rail. Sometimes under the staircase is a small room for storing firewood and field tools, and for keeping cocoanuts during thread or wedding ceremonies. Leaving the entrance room, *osri*, is an open hall, *vathán*, with a swinging cot hung from the roof. On the left is a row of bed-rooms, *vovare*. One of them is set apart as the lying-in room, and as the widow's sleeping room if there is a widow in the family. The *vathán* is the women's hall. It is also used for large dinner parties and here the dying are laid, and marriage, death, and other ceremonies are held. It leads to a long room or dining hall, with on the right a staircase for daily use leading through a passage to the receiving hall in the upper story. On the right of the dining hall is a small room, the shrine of the household gods.

Beyond the dining hall is the kitchen, generally about twelve feet square with low clay fire-places ranged round the walls.[1] Near the hearths cooking and water pots, plates, and cups are arranged, and on one side in the wall is a shelf with a store of pickles, wafer biscuits, butter, salt, sugar, spices and other articles enough for two or three days' use and one day's supply of firewood and cocoanuts. A Prabhu's house has generally a yard either behind or on one side. In the yard is a well. Round the well are generally some feet of stone pavement, and here the people of the family bathe, wash clothes, and clean pots. In the yard, in an ornamented clay pot set on a wooden pedestal two or three feet high, is generally a sweet-scented basil, or *tulsi*, plant, and in one corner are a stable and a servants' room.

[1] The cooking places are of two kinds, *vail* for two and *chul* for one pot, fenced by a brick and cement wall.

In every household with three or four married couples, each couple has a bed-room. The unmarried members of the family sleep either in the women's or in the receiving hall. The head of the house lives upstairs in the front or receiving hall where, besides cushions and pillows ranged along the walls, are articles of European furniture, tables, chairs, and cases filled with books or small ornaments, chiefly European China and Indian pictures or photographs. On the walls are glass globes and lamps, and in the middle a chandelier hangs from the ceiling. Through the receiving hall a passage runs along the length of the house with two rooms opening to the left. These are bed-rooms with a bedstead, a table, a glass lamp, a chair or two, a chest of drawers, a wardrobe, European Chinese and other ornaments, pictures or photographs, and some pegs let into the walls. When more than two or three married sons live in one house, a part of the downstairs entrance room, or of the corridor, is walled off for their use. The passage leads to an open corridor at the back of the house, floored with cement and surrounded by a flat-topped wall of cemented brick. On the top of the wall flower pots are ranged and a dovecot is sometimes fastened. At festive times guests are entertained in this open corridor, and ordinarily it is used for drying pulse and biscuits.

Near the back corridor to the right a rather steep wooden staircase or ladder leads to the top story. Here are store and lumber rooms open to the roof with walls of split bamboo or planking. The articles stored are rice, wheat, and split peas. They are kept in large earthen jars, covered with metal plates in case the roof should leak. Besides the grain are stores of spice, pickles, butter, sugar, and oil. In different parts of the house are large wooden boxes filled with copper and brass vessels, clothes, and jewelry.

Prabhus are fond of pets; doves, parrots and cockatoos. They keep a cow or two, sometimes goats or other animals, and have always about the house one or more half-tame cats. The outer wall just under the eaves is often pierced with holes for sparrows to build in.

Prabhus are bound by no very strict rules as to lawful and unlawful meats, and being fond of good living, they have much variety in their dishes. Their food is rice, rice and wheat bread, pulse except split *masuri*, Carvum hirsutum, vegetables, fruit, oil, and clarified butter, and of animal food, fish, mutton and some kinds of game.[1] Their drink is water, milk, tea, and coffee.[2] They have two meals a

[1] Of fish Prabhus eat most kinds, but no shell-fish except oysters. Of birds they eat neither the eggs nor the flesh of fowls, ducks, geese, peacocks, guineafowls, nor turkeys. Of wild birds they use partridges, snipe, quail, wild duck, cranes, and pigeons. Of beasts they eat the flesh of sheep and goats, the wild hog, the deer, and the hare. The flesh of the wild hog is eaten only once in the year, on Ganesh *Chaturthi* (August - September). The story runs that one evening when Ganpati fell off his steed the mouse, the moon laughed at the god's mishap and to punish him Ganpati vowed that no one should ever look at the moon again. The moon prayed to be forgiven, and the god agreed that the moon should be disgraced only one night, the evening of Ganpati's birth-day. On this night, according to the common belief, wild hog hide themselves that they may not see the moon and are sought for by the Kunbis, killed, and sent into Bombay.

[2] They drink cow's and buffalo's milk, and on Mondays and fast days curried butter, milk, and curds. Tea and coffee are made with milk and sugar. In a rich or

Chapter III. Population. Writers. *Pátanı Prabhus.*

day, one between nine and twelve in the morning, the other from seven to ten in the evening. On fast days neither fish nor flesh is eaten. On Sundays and other feast days, at the midday meal, rich and some middle class Prabhus have many dishes of fish, mutton, and sweetmeats; a middle class family has fish and flesh but of fewer kinds; and even the poor have their dish of mutton and sweetmeats. In April or May the rich lay in a year's supply of grain, pulse, onions, firewood, spices, pickles, and biscuits.[1] Butter, oil and sugar are laid in monthly, and every day a supply of vegetables and fish is brought from the market. Middle class families store enough pulse, onions, and spices[2] to last for the four or five months of the rains (June-October), and both the middle class and the poor lay in monthly supplies of rice, firewood, butter, oil, and sugar, and bring from the market daily supplies of vegetables and fish. Milk is daily brought to the house.

Men and women take their meals separately; the men first. Children sometimes eat with their fathers and sometimes with their mothers, but generally with their fathers. At meals both men and women keep silence. This rule about silent eating is specially strict on Mondays, especially *Shrávan* (July-August) Mondays and other fast days. At such times even children dining with their fathers and mothers carry their mimicry of their elders so far as to ask for nothing. Most men, if they chance to speak, dip their left middle finger into water and touch their eyelids with it and go on eating. If a religious man breaks the golden rule of silence, he rises, washes, and eats no more till the next day.

The ordinary monthly food expenses of a household of six persons, a man and wife, two children and two relatives or dependants, living well but not carelessly, would be for a rich family from £10 to £15 (Rs. 100-Rs. 150); for a middle family from £6 to £7

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middle class family the men and women use coffee daily. Tea is drunk, especially by middle class, and some poor Prabhus in the morning and by a few in the evening before supper. On mourning days, as no sugar is used, tea and coffee are little drunk.

[1] Wafer biscuits, *pápad*, are made of *udid* flour, soda, dry chillies, salt, and plantain-tree sap. The whole is pounded and rolled into round crisp cakes about three inches across.

[2] Whether rich, middle, or poor Prabhus use from one to four kinds of spices in their every day cookery, and a fifth kind in special dishes. The quantities given below will last a family of six persons, if rich, for six months, if middle, for twelve months, and if poor, for eight months. Perhaps because their food is coarser and less pleasant the poor use spices more freely than the middle classes.

The details are: Chillies 20 pounds, Rs. 2, pounding 4 *annas*, total Rs. 2-4; turmeric 10 pounds, Re. 1, pounding 2 *as.*, total Rs 1-2; assafœtida one and half pounds, Re. 1-3; *sámbhár*, 4 *tipris* split gram, *dál*, 3 *as.*, 4 *tipris* wheat, 3 *as.*, 4 *tipris* mustard seed, *ráya*, 5 *as.*, 6 *tolás* assafœtida, *hing*, 3 *as.*, 4 *shers* chillies, 6 *as.*, 2 *pálís* coriander seed, *dhane*, 6 *as.*, 4 *tipris* cummin seed, *jire*, 6 *as.*, 1 *sher* turmeric powder, 2 *as.*, labour for frying and pounding 8 *as.*, total Rs. 2-10; *garam masála*, 4 *tolás* cinnamon, *dálchini*, 1 *anna*, 4 *tolás* mesnaferres, *nákesar* or *nágkesar*, 1 *anna*, 4 *tolás* Arum nigrum, *sáhájiri*, 1 *anna*, 4 *tolás* Laurus cassia, the leave of the *tamálpatri*, 1 *anna*, 4 *tolás báldám*, 1 *anna*, 4 *tolás* black pepper, *káleniri*, 1 *anna*, 4 *tolás* cardamoms, *velchya*, 4 *as.*, 4 *tolás* mace, *jáyapatri*, 1 *anna*, 4 *tolás* cloves, *lavang*, 1 *anna*, labour 2 *as.*, total 14 *as.*; 2 *mans* tamarind fruit, cleaned, mixed with salt, and rolled into balls of one *sher* each, total Rs. 3.

(Rs. 60-Rs. 70); and for a poor family from £2 to £4 (Rs. 20-Rs. 40).[1]

Among the higher Maráthi-speaking Hindus of Bombay there are two styles of dress known as the *Parbhi* and the *Bhatti*. The Parbhi is worn by Prabhus, Sutárs, Shenvis, and Sonárs; the Bhatti by Konkan and Deccan Bráhmans and some Kunbis. These styles of dress differ in the shape of the turban, the coat, the waistcoat, and the shoe. The Parbhi turban is smaller and differently rolled from the Bráhman turban; the coat is tied up to the throat instead of having a round opening in front, and the skirts are much shorter not reaching below the knee; the Parbhi waistcoat is like the coat tied down the front instead of being tied under the right arm, and while the Parbhi shoe is pointed the Bráhman shoe is square.

In-doors a rich Prabhu wears a waistcoat, a silk-bordered waistcloth, and either leaves the feet bare or puts them into slippers. When worshipping his household gods or at dinner, he wears a silk

[1] The details of these estimates are:

Prabhu Monthly Charges.

Articles	Cost.							
	Rich.				Middle.		Poor.	
	From		To		From	To	From	To
	Rs. a. p.		Rs. a. p.		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Rice, fine	8 0 0		9 0 0		8 0 0	9 0 0	7 8 0	9 0 0
Split pulse, *tur*	0 12 0		1 0 0		0 12 0	1 0 0	0 2 0	0 4 0
Wheat	3 12 0		4 8 0		2 8 0	3 0 0	1 0 0	1 8 0
Butter	9 0 0		10 8 0		4 8 0	5 4 0	0 8 0	1 0 0
Cocoanut oil	4 8 0		5 0 0		1 10 0	1 14 0	...	...
Sweet oil	4 0 0		4 8 0		2 0 0	2 4 0	3 0 0	3 8 0
Firewood	10 0 0		12 0 0		5 0 0	6 0 0	2 8 0	3 0 0
Sugar	8 0 0		10 0 0		3 0 0	3 12 0	1 0 0	2 0 0
Coffee	5 0 0		6 0 0		2 8 0	3 0 0	0 2 0	0 4 0
Tea	0 12 0		1 0 0		0 12 0	1 0 0	0 2 0	0 4 0
Vegetables	5 0 0		10 0 0		2 0 0	5 0 0	0 12 0	1 0 0
Fish	10 0 0		20 0 0		5 0 0	10 0 0	3 0 0	4 0 0
Mutton	5 0 0		8 0 0		3 0 0	4 0 0	0 8 0	1 0 0
Spices	7 0 0		10 0 0		6 0 0	7 0 0	6 0 0	7 0 0
Pickles and wafer biscuits	5 0 0		7 0 0		2 0 0	3 0 0	0 4 0	0 8 0
Milk	7 0 0		10 0 0		5 0 0	7 0 0	0 8 0	1 0 0
Sweetmeats, such as *halwa, básudi*	5 0 0		8 0 0		1 0 0	2 0 0	...	...
Tobacco	2 0 0		4 0 0		0 8 0	1 0 0	0 4 0	0 8 0
Snuff	1 0 0		2 0 0		0 8 0	1 0 0	0 2 0	0 4 0
Total Rupees	100 12 0		142 8 0		55 10 0	76 2 0	27 4 0	36 0 0

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waistcloth, and at bed time puts on a fresh waistcloth of muslin *malmal*, or fine jaconet *jagannáthi*. In cold weather he sometimes folds a shawl round his head and wears a padded cotton instead of a flannel waistcoat. Out-of-doors, if aged, he puts on a dark silk turban with white spots, and if young, a gold-bordered bright coloured turban, red, crimson, green, or purple, according to taste. He wears a broadcloth coat, a waistcoat of striped cloth, and a waistcloth with broad silk borders; in his hand he carries a silk or cotton handkerchief, and on his feet native shoes or English shoes and stockings. His ceremonial dress is the same, except that when going to wedding parties he wears a long fine cotton robe, *jáma*, and rolls several times round his waist a broad white cloth, *pichhodi*, from four to six yards long and two yards broad, three or four times doubled over. But fashions are changing, the silk-bordered waistcloths are giving place to plain waistcloths, the heavy gold ends to narrow gold borders, and silk handkerchiefs to cotton. The change of fashion goes further. Prabhus are taking to English-cut coats and patent leather boots and shoes, and in a few cases wear English trousers. Of ornaments[1] a rich man wears a diamond ring on the little finger of the left hand, a pair of gold bracelets, a gold necklace and a pearl earring, and carries a gold watch and chain hanging from his neck, a walking stick, and a gold or silver snuff-box. A rich Prabhu's wardrobe is worth from £470 to £780 (Rs. 4700-Rs. 7800).

Except that it is cheaper the dress of a middle class Prabhu does not differ from that of a rich Prabhu. In-doors they are the same. Out of doors the coat is probably of long cloth or a cheap muslin. On great occasions the dress is the same as the rich man's, only less costly. Most middle class men have from eight to ten changes of raiment, the whole representing a cost of from £65 to £80 (Rs. 650-Rs. 800). Like the rich man the middle class Prabhu wears a diamond or heavy gold ring, and a silver or gold watch with gold chain, and carries a silver snuff-box and a walking stick. As among the rich, borderless waistcloths, turbans with narrow gold borders, and cotton handkerchiefs are fashionable.

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[1] MEN'S HEAD ORNAMENTS: *Shirpech*, *kalgi*, and *tura*, Rs. 500-Rs. 1000. EAR ORNAMENTS: *Bhikbáli* of pearls, Rs. 100-Rs. 1000; of diamonds, Rs. 500-Rs. 2000; *chavkudi*, of one pearl, Rs. 100-Rs. 200; of three pearls, Rs. 100-Rs. 1000; of four pearls, Rs. 100-Rs. 150; of seven pearls, Rs. 25-Rs. 150; and *chavkuda*, Rs. 100-Rs. 150. NECK ORNAMENTS: *Gópa*, Rs. 50-Rs. 400; chain, *sákhli hirákadi*, Rs. 150-Rs. 400; *janjiri*, Rs. 80-Rs. 400; sacred thread, *yadnopavitra*, Rs. 50-Rs. 100; necklace, *kanthi*, of pearls, Rs. 200-Rs. 2000; of pearls and diamonds, Rs. 200-Rs. 500. HAND ORNAMENTS: *Vále*, Rs. 200-Rs. 600; *tode*, Rs. 400-Rs. 800; *kade*, Rs. 8-Rs. 50; *peti*, Rs. 8-Rs. 50; *pochi*, Rs. 8-Rs. 50; rings, *angthya*, of gold, Rs. 8-Rs. 50; of diamonds, Rs. 30-Rs. 2000; *anantdora*, Rs. 200-Rs. 400. WAIST ORNAMENTS: Waistchain, *kambar sákhli*, Rs. 100-Rs. 400; *ghugari*, Rs. 80-Rs. 400; *sarpoli*, Rs. 100-Rs. 400; and a silver waistchain, *rupyáchi sákhli*, Rs. 5-Rs. 40. FEET ORNAMENTS are all of silver, *vále*, Rs. 5-Rs. 80; *salle*, Re. 1-Rs. 4; *sákhla*, Rs. 20-Rs. 40; *ghungur*, Rs. 5-Rs. 12; and *langar*, Rs. 12-Rs. 40. Total £335 to £1475 (Rs. 3350-Rs. 14,750). Hindus regard gold as a god and never wear it on their feet. Independent chiefs, whatever their caste, are exceptions as they are incarnations of god and may wear gold anklets. A few years ago the Kolhápur prince presented Ráshankar, the celebrated Bráhman preacher, with a gold anklet or *toda*. This he wears at the time of preaching, but not until he has bowed to it.

Except that his in-door and his every day out-door dress is somewhat cheaper and coarser, a poor Prabhu's clothes do not differ from those worn by a man of the middle class.[1]

The in-door dress of a Prabhu woman of rich family is a robe *sádi*, and a tight-fitting bodice *choli*, generally of English gown-piece cloth and sometimes of silk or other rich stuff, with borders and lines of different patterns. A widow may not wear a bodice or a black coloured robe. The in-door jewelry consists of head, nose, ear, arm, and toe ornaments; no married woman is allowed to be without them at any time of her married life. The out-door dress consists of the abovenamed articles with the addition of a rich Kashmir shawl. Except that it is costlier, the ceremonial dress of

[1] The details are:

Prabhu Men's Dress.

Articles.	Rich.			Middle.			Poor.					
	No.	Cost		No.	Cost		No.	Cost				
		From	To		From	To		From		To		
		Rs.	Rs.		Rs.	Rs		Rs.	a. p.	Rs.	a. p.	
China turbans	4	24	32	2	10	12	1	5	0 0	6	0 0	
Coloured „	4	120	240	2	50	60	1	8	0 0	12	0 0	
Robes, *jámás*	5	30	35	2	10	15	1	3	0 0	5	0 0	
Waistcloths, *pichhodis* ...	10	30	35	2	[2]4	6	1	2	0 0	3	0 0	
Shouldercloths, *dupatás* ...	5	75	150	1	10	15	...	...		...		
Coats, *angarkhás*	30	90	115	10	[2]20	25	2	2	0 0	2	8 0	
Waistcoats, *váskuts*	30	60	90	10	8	10	2	0	10 0	1	0 0	
Flannel waistcoats	5	10	15	2	4	5	...	...		...		
Woollen waistcloths	2	3	5	1	2	3	1	0	12 0	1	4 0	
Silk gold-bordered waistcloths	4	300	500	2	70	100	1	10	0 0	15	0 0	
Do. bordered waistcloths ...	10	200	300	2	8	10	1	4	0 0	6	0 0	
Plain waistcloths	5	20	25	1	20	23	1	0	5 0	0	6 0	
Káshmir shawls...	5	500	625	2	95	100	...	...		..		
Gold worked shawls	3	200	300	1	26	35	...	...		...		
Silk handkerchiefs	10	60	70	3	3	8	1	0	12 0	1	0 0	
Cotton do.	30	10	15	12	...	5	2	0	6 0	0	8 0	
Silk stockings	10	30	40	...	...	...	1	0	12 0	1	0 0	
Cotton do.	30	8	10	5	2	3	...	...		...		
Patent-leather English shoes...	4	30	40	1	4	5	...	...		...		
Native shoes	2	4	5	2	2	3	...	...		...		
Diamond finger rings ..	2	500	1000	1	75	100	..	...		...		
Gold rings, *vále* (pair) .	1	800	1000	...	...	...	...	...		...		
„ necklace	1	400	600	...	...	...	...	...		...		
Pearl or diamond earring, *bhickbali*	1	700	1500	1	80	100	1	20	0 0	25	0 0	
Gold watch and chain	1	500	1000	1	100	150	...	...		...		
Sandals	1	2	3	1	2	3	...	...		...		
Slippers worked in wool ...	1	3	5	1	2	3	...	...		...		
Snuff boxes	2	30	50	1	20	25	1	0	8 0	1	0 0	
Walking sticks	2	10	15	1	7	10	1	0	6 0	0	12 0	
Broadcloth or alpaca coats ..		.	...	2	25	30	1	3	0 0	5	0 0	
Short waistcloth, *angvastra* .		..	...	...	...	...	1	0	12 0	1	0 0	
Total ...	...	4749	7820	...	641	844	...	62	3 0	67	6 0	

Writers.

Pátáne Prabhus.

a rich Prabhu woman does not differ from that worn on ordinary occasions. The bodice is richly ornamented with gold and velvet, English gold lace, or pearls. The wife of a rich Prabhu has from forty to sixty changes of raiment, and from fifteen to twenty shawls, some with flowers and animals worked in gold and silver.[1] Her jewels are worth from about £1130 to £3400 (Rs. 11,300-Rs. 34,000).[2]

[1] The details are :

Prabhu Women's Dress—Rich.

Articles.	No.	Cost		Articles.	No.	Cost	
		From	To			From	To
		Rs.	Rs.			Rs.	Rs.
Robes, *Burhánpuri chandra kala*	2	100	110	Brought over Rs.	...	1670	4445
Do. *do. ráste* ...	2	40	50	Robes, silk embroidered *sádis*	2	80	200
Do. *dhanvati*	10	60	250	Do. *jari Paithani Pitámbar.*	2	150	600
Do. silk	9	360	675	Bodices (unsewn)	25	20	75
Do. *kamjari*	3	60	70	Do.	12	36	360
Do. Ahmedábádi	6	30	120	Do. embroidered	10	20	200
Do. *láya jari*	2	100	150	Do. *kasbi*	5	100	500
Do. *jari chichoki*	1	100	150	Do. plain silk	10	10	100
Do. black gold *chandra-kala.*	2	40	100	Shawls, Káshmir	5	375	1000
Do. yellow gold	2	80	200	Do. gold embroidered ...	3	60	225
Do. *khatráv*	3	30	45	Do. with gold corners ...	2	150	1000
Do. *putlichi pátle*	2	60	200	Do. rajaya	2	40	150
Do. *Paithani lugdi* ...	2	150	600	Do. *dhupete Paithani* ...	3	60	600
Do. *putlichi pátle*	1	100	700	Do. Ahmedábádi ...	2	40	60
Do. *Paithani pátle*... ...	2	100	150	Do. old *kinkháb*	1	75	100
Do. China *sádis*	3	120	225	Do. *Paithani*	1	40	75
Do. *kasbi sádi*	1	100	500	Do. *Kinkháb*, gold embroidered...	1	100	300
Do. *páchi*	2	40	150				
Rs.	...	1670	4445	Total Rs.	...	3026	9990

[2] WOMEN'S HEAD ORNAMENTS : *Shesphuls*, three in one, Rs. 10 - Rs. 15 ; *jáli*, Rs. 200 - Rs. 400 ; *bár*, Rs. 25 - Rs. 50 ; *chápyáchi bár*, Rs. 50 - Rs. 200 ; *mogryáchi bár*, Rs. 50 - Rs. 60 ; *gulábáchi bár*, Rs. 150 - Rs. 200 ; *champelichi bár*, Rs. 50 - Rs. 60 ; *kháp*, Rs. 50 - Rs. 200 ; *bháng tila*, Rs. 50 - Rs. 200 ; *kambal*, Rs. 100 - Rs. 130 ; *pátya*, Rs. 40 - Rs. 50 ; *ketak*, Rs. 10 - Rs. 10 ; *furde*, Rs. 10 - Rs. 10 ; *kholli*, Rs. 10 - Rs. 10 ; *kuluk*, Rs. 10 - Rs. 10 ; *táit*, Rs. 10 - Rs. 10 ; *kuyali*, Rs. 10 - Rs. 10 ; *karandácha ghud*, Rs. 10 - Rs. 10 ; *gonde*, Rs. 40 - Rs. 60 ; *mor*, Rs. 20 - Rs. 25 ; *gulabácheful*, Rs. 50 - Rs. 60 ; *náy*, Rs. 25 - Rs. 40 ; and *chándani*, Rs. 10 - Rs. 20. BROW ORNAMENTS : *Dávan*, Rs. 100 - Rs. 250 ; *tila*, Rs. 25 - Rs. 30 ; and *chiri*, Rs. 50 - Rs. 100. EAR ORNAMENTS : *Mugdya* of gold, Rs. 50 - Rs. 75 ; of pearls, Rs. 200 - Rs. 1000 ; *pánbálya*, Rs. 50 - Rs. 60 ; *ghosbálya*, Rs. 150 - Rs. 1000 ; *kadyáchya bálya*, Rs. 100 - Rs. 150 ; *káp*, Rs. 300 - Rs. 1000 ; *kalláful*, Rs. 100 - Rs. 500 ; *chaukudi*, Rs. 50 - Rs. 1000 ; *tonglya*, Rs. 20 - Rs. 30 ; *kudi*, of gold, Rs. 3 - Rs. 5 ; of pearls, Rs. 25 - Rs. 200 ; of diamonds, Rs. 150 - Rs. 1000; *lavange*, Rs. 4 - Rs. 8. NOSE ORNAMENTS : Nose-rings, *valis*, are of seven kinds, *chápyáchi*, *dáhádányáchi*, *sátdányáchi*, *chárdányáchi*, *páchdányáchi*, *tindányáchi*, and *hiryáchi*, each of these would be worth from Rs. 100 - Rs. 2000. NECK ORNAMENTS : *Garsoli*, Rs. 16 - Rs. 24 ; *vájratika goliáchi*, Rs. 20 - Rs. 25 ; *ditto tásiv*, Rs. 30 - Rs. 40 ; *ditto gopáchi*, Rs. 60 - Rs. 125 ; *chinchpati*, Rs. 100 - 200 ; *javáchimál*, Rs. 75 - Rs. 100 ; *pot hirákalichi*, Rs. 125 - Rs. 200 ; *tándli*, Rs. 50 - Rs. 75; and of pearls, Rs. 100 - Rs. 500 ; *sákhli hirákadichi*, Rs. 200 - Rs. 400 ; *janjiri*, Rs. 100 - Rs. 125 ; *gop*, Rs. 125 - Rs. 400 ; *káligáthi*, Rs. 100 - Rs. 500 ; *tanmane*, Rs. 200 - Rs. 1000 ; *pendál*, of pearls, Rs. 300 - Rs. 1000 ; *chandanhár*, Rs. 300 - Rs. 500 ; *chápekalyáchahár*, Rs. 150 - Rs. 200 ; *gáthle rámnavmi*, Rs. 200 - Rs. 250 ; *chápyáche*, Rs. 300 - Rs. 400 ; *petyáchi*, Rs. 75 - Rs. 100 ; *chirmál*, Rs. 400 - Rs. 600 ; *kantha*, Rs. 200 - Rs. 250 ; *dulavdi*, Rs. 125 - Rs. 150 ; *anantdora*, Rs. 125 - Rs. 250 ; *tuya*, Rs. 125 - Rs. 150 ; *langar*, Rs. 400 - Rs. 450 ; *ayadora*, Rs. 100 - Rs. 400. HAND ORNAMENTS : *Pátlya*, Rs. 50 - Rs. 450 ; *poláchya*, Rs. 12 - Rs. 100 ; and *niláchya*, Rs. 20 - Rs. 125 ; *bángdya tásiv*, Rs. 150 - Rs. 450 ; *vákdya*, Rs. 150 - Rs. 900 ; *golyá-*

Except that her ornaments are fewer and lighter, the in-door out-door and ceremonial dress of the middle class Prabhu woman is the same as that of the rich. She would have from twenty to thirty changes of raiment worth altogether from about £95 to £120 (Rs. 950 - Rs. 1200).

The wife of a poor Prabhu has, as a rule, to borrow jewels and ornaments for festive occasions, and her stock of clothes varies in value from about £10 to £20 (Rs. 100-Rs. 200).[1]

Up to four years of age the children of rich, middle class, and poor parents, both boys and girls are dressed in a flannel or cotton cap, *teltopi*, covering the head and ears and tied under the chin; a short sleeved frock and a piece of cloth, *bálote*, rolled round the middle and back and tucked in front. Out-of-doors a round embroidered skull-cap, *golwa*, is worn on the head and woollen socks on the feet. Between the ages of four and seven children are dressed in-doors in a coat, and out-of-doors in a round embroidered cap, a waistcoat, trousers, socks, English shoes, and gaiters buttoned to

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chya, Rs. 150 - Rs. 300; *ekeriyolyáchya*, Rs. 16 - Rs. 100; *kamláchya*, Rs. 100 - Rs. 200; *jalichya*, Rs. 150 - Rs. 200; *motyáchya*, Rs. 100 - Rs. 1000; *gokhruchya*, Rs. 25 - Rs. 100; of diamonds, Rs. 100 - Rs. 300; *motechudi*, Rs. 25 - Rs. 100; *chud*, Rs. 25 - Rs. 100; *vále*, Rs. 150 - Rs. 800; *joda*, Rs. 400 - Rs. 1000; *kákne*, Rs. 150 - Rs. 200; of pearls, Rs. 100 - Rs. 500; of diamonds, Rs. 100 - Rs. 150; *jave*, Rs. 150 - Rs. 400; *hatsar*, of gold, Rs. 100 - Rs. 200; of pearls, Rs. 100 - Rs. 200; *dore*, Rs. 25 - Rs. 150; *pochya*, Rs. 25 - Rs. 100; *dasányne*, Rs. 40 - Rs. 100; *vela*, Rs. 100 - Rs. 1600; *khelni*, Rs. 400 - Rs. 800; *tode* are of four kinds, *tásiv*, *mogryáche*, *bindeshái* and *kadiche*, and cost from Rs. 400 - Rs. 1600; *ghugri*, Rs. 100 - Rs. 400; *bájuband*, Rs. 500 - Rs. 1000; and *bávte*, Rs. 16 - Rs. 100. Waist Ornaments: *Dáb*, Rs. 200 - Rs. 500; *patta*, Rs. 150 - Rs. 200; *chávya*, Rs. 150 - Rs. 200; *ghugri*, Rs. 200 - Rs. 400; and *sarpoli*, Rs. 100 - Rs. 400. Feet Ornaments: *Langar*, Rs. 10 - Rs. 80; *sákhla*, Rs. 20 - Rs. 400; *tode*, Rs. 20 - Rs. 100; *phultode*, Rs. 40 - Rs. 100; *ghayryáche tode*, Rs. 10 - Rs. 40; *pilúche vále*, Rs. 20 - Rs. 50; *tásiv vále*, Rs. 20 - Rs. 50; *saveti*, Rs. 4 - Rs. 12. Toe Ornaments: *Jodvi*, Re. 1 - Rs. 10; *pherve*, Re. 1 - Rs. 3; *gend*, *annas* 4 - Re. 1; *phule*, Re. 1 - Rs. 2; *másolya*, Re. 1 - Rs. 4; *virodya*, *annas* 8 - Rs. 2; *tásiv másolya*, Re. 1 - Rs. 5; *sale*, Re. 1 - Rs. 5. Total £131 to £3396 (Rs. 1310 - Rs. 33,960).

The young women of rich and middle class families have lately started the fashion of wearing only a few light richly carved pearl ornaments. They laugh at those who wear old ornaments and scoff at the old solid plain forms, calling some of the old earrings, 'tables,' 'hanging lamps,' and 'pens'; some of the necklaces, 'pot rims,' 'goat droppings,' and 'dog belts'; and some of the bracelets, 'cask hoops,' 'headload fenders,' 'snakes,' and 'tongue scrapers.'

[1] The details are:

Prabhu Women's Dress—Middle and Poor.

Articles.	Middle. No.	Middle. Cost From	Middle. Cost To	Poor. No.	Poor. Cost From	Poor. Cost To
		Rs.	Rs.		Rs.	Rs.
Robes, *sádis*, for going out	2	36	40	2	14	18
Do. in-doors	2	18	24	2	5	7
Do. kept in store	10	150	200	3	24	30
Do. with gold borders and ends... ...	4	175	200	1	10	25
Do. silk	6	78	96	1	8	10
Do. *patals* with China borders	2	50	60	...	...	...
Do. dyed black	2	5	7	2	3	5
Bodices	45	275	378	5	15	20
Shawls	4	180	200	2	50	60
Total ...	...	967	1200	...	129	175

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the knee. Between the age of seven and nine boys wear in-doors a waistband, and during the cold season trousers and a waistcoat; out-of-doors they wear an embroidered woollen cap, coat, waistcoat, trousers, and English or native shoes. Girls either at home or out-of-doors wear a bodice or waistcoat and petticoat, and sometimes when going out English shoes. After the age of eleven or twelve a child's dress comes to cost as much as an adult's. The value of a boy's wardrobe in a rich family varies from about £40 to £130 (Rs. 400 - Rs. 1300); in a middle class family from about £10 to £20 (Rs. 100 - Rs. 200); and in a poor family from about £3 to £5 (Rs. 30 - Rs. 50).[1] The value of a girl's wardrobe in a rich family varies from about £65 to £230 (Rs. 650 - Rs. 2300); in a middle

[1] The details are:

Prabhu Boys' Dress.

Articles.	Rich.				Middle.				Poor.			
	From		To		From		To		From		To	
	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.
Body-cloths, *bdlotis*	1	0 0	1	4 0	1	0 0	1	4 0	0	8 0	1	0 0
Frocks	1	0 0	1	8 0	1	0 0	1	8 0	0	8 0	0	12 0
Sleeveless shirts, *zul*	10	0 0	100	0 0	5	0 0	7	0 0	...		...	
Trousers, cotton	4	0 0	10	0 0	2	0 0	3	0 0	1	0 0	2	0 0
Do. silk	20	0 0	40	0 0	10	0 0	20	0 0	3	0 0	6	0 0
Do. embroidered	15	0 0	150	0 0	20	0 0	25	0 0	5	0 0	10	0 0
Cap with side flaps, *teltopi*, plain ...	1	0 0	2	0 0	1	0 0	2	0 0	0	8 0	0	12 0
Do. do. embroidered ...	10	0 0	100	0 0	4	0 0	6	0 0	...		...	
Embroidered caps	12	0 0	48	0 0	6	0 0	10	0 0	3	0 0	3	0 0
Delhi embroidered gold cap ...	20	0 0	150	0 0	12	0 0	20	0 0	...		...	
English gold cap	20	0 0	30	0 0	5	0 0	7	0 0	...		...	
Do. do. set with pearls ...	15	0 0	75	0 0	...		...		...		...	
Woollen cap	...		...		2	0 0	4	0 0	0	4 0	0	8 0
Polkas, cotton	3	0 0	4	0 0	2	0 0	3	0 0	1	0 0	2	0 0
Do. silk	90	0 0	400	0 0	20	0 0	40	0 0	5	0 0	7	0 0
Do. embroidered	150	0 0	180	0 0	15	0 0	30	0 0	10	0 0	12	0 0
Waistcoats, cotton	3	0 0	5	0 0	3	0 0	5	0 0	1	0 0	2	0 0
Do. flannel	3	0 0	4	0 0	1	8 0	2	0 0	1	0 0	1	8 0
Handkerchiefs	1	0 0	3	0 0	1	0 0	2	0 0	...		...	
Silk and cotton umbrellas	10	0 0	20	0 0	6	0 0	12	0 0	1	0 0	2	0 0
Shoes, English	3	0 0	6	0 0	1	8 0	3	0 0	...		...	
Do. native	0	8 0	1	0 0	0	8 0	1	0 0	0	8 0	1	0 0
Stockings	0	8 0	2	0 0	0	8 0	1	0 0	0	2 0	0	3 0
Socks	0	8 0	1	0 0	0	8 0	0	12 0	0	1 0	0	2 0
Total ...	393	8 0	1333	12 0	120	8 0	206	8 0	33	7 0	51	13 0

class family from about £30 to £65 (Rs. 300 - Rs. 650); and in a poor family from about £8 to £15 (Rs. 80 - Rs. 150).[1]

A rich man's son has a large stock of ornaments; and in middle class and poor families, on great occasions, boys are covered with borrowed jewels. For every day use the boys of rich, middle and poor families, wear ornaments worth from about £2 to £75 (Rs. 20 - Rs. 750).[2]

[1] The details are :

Prabhu Girls' Dress.

Articles.	Rich. Cost From	Rich. Cost To	Middle. Cost From	Middle. Cost To	Poor. Cost From	Poor. Cost To
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Body-cloths, *bálotis*	1 0 0	1 4 0	1 0 0	1 4 0	0 8 0	1 0 0
Frocks	1 0 0	1 8 0	1 0 0	1 8 0	0 8 0	0 12 0
Sleeveless shirts, *zul*	10 0 0	100 0 0	5 0 0	7 0 0	...	...
Trousers, cotton	4 0 0	10 0 0	2 0 0	3 0 0	1 0 0	2 0 0
Do. silk	20 0 0	40 0 0	10 0 0	20 0 0	3 0 0	6 0 0
Do. embroidered	15 0 0	150 0 0	20 0 0	25 0 0	5 0 0	10 0 0
Cap with side flaps, *tellopi*, plain ...	1 0 0	2 0 0	1 0 0	2 0 0	0 8 0	0 12 0
Do. do. embroidered ...	10 0 0	100 0 0	4 0 0	6 0 0	...	...
Caps, embroidered	12 0 0	48 0 0	6 0 0	10 0 0	3 0 0	3 0 0
Do. Delhi embroidered	20 0 0	150 0 0	12 0 0	20 0 0	...	...
Do. English tape	20 0 0	30 0 0	5 0 0	7 0 0	...	...
Do. set with pearls...	15 0 0	75 0 0	...	...	...	...
Polkas, cotton	3 0 0	4 0 0	2 0 0	3 0 0	1 0 0	2 0 0
Do. silk	90 0 0	400 0 0	20 0 0	40 0 0	5 0 0	7 0 0
Do. embroidered	150 0 0	180 0 0	15 0 0	30 0 0	10 0 0	12 0 0
Bodices, cotton	3 0 0	4 0 0	2 0 0	3 0 0	1 0 0	2 0 0
Do. silk	60 0 0	80 0 0	15 0 0	30 0 0	5 0 0	10 0 0
Do. embroidered	50 0 0	300 0 0	50 0 0	150 0 0	5 0 0	15 0 0
Waistcoat, cotton	3 0 0	5 0 0	3 0 0	5 0 0	1 0 0	2 0 0
Waistcoats	3 0 0	4 0 0	1 8 0	2 0 0	1 0 0	1 8 0
Petticoat, embroidered	100 0 0	500 0 0	75 0 0	200 0 0	25 0 0	50 0 0
Do. silk	40 0 0	100 0 0	20 0 0	70 0 0	10 0 0	25 0 0
Do. cotton	2 0 0	10 0 0	2 0 0	5 0 0	1 0 0	2 0 0
Handkerchiefs	1 0 0	3 0 0	1 0 0	2 0 0	...	...
Umbrellas, silk and cotton	10 0 0	20 0 0	6 0 0	12 0 0	1 0 0	2 0 0
Shoes, English...	3 0 0	6 0 0	1 8 0	3 0 0	1 8 0	2 0 0
Stockings	0 8 0	2 0 0	0 8 0	1 0 0	0 2 0	0 3 0
Socks	0 8 0	1 0 0	0 8 0	0 12 0	...	...
Total ...	648 0 0	2326 12 0	282 0 0	659 8 0	81 2 0	156 3 0

[2] The details are :

Prabhu Ornaments—Boys'.

Articles.	Rich. Cost From	Rich. Cost To	Middle. Cost From	Middle. Cost To	Poor. Cost From	Poor. Cost To
	Rs. a. p.	Rs.	Rs. a. p.	Rs.	Rs. a. p.	Rs.
Pearl carring, *bhikbáli*	40 0 0	100	15 0 0	50	5 0 0	10
Do. *chavkudi*	20 0 0	100	10 0 0	50	5 0 0	10
Gold neck ornament, *kánti*	50 0 0	150	50 0 0	100	...	...
Gold bracelets, *vále*	100 0 0	150	...	...	...	...
Gold armlet, *kade*	8 0 0	15	8 0 0	15	4 0 0	5
Gold waistchain, *sákhali*	100 0 0	200	...	...	...	...
Silver do. do.	...	...	10 0 0	12	4 0 0	6
Silver anklets, *vále*	5 0 0	10	5 0 0	10	5 0 0	10
Anklechain, *bedi*	1 4 0	13	1 4 0	13	1 4 0	13
Total ...	324 4 0	738	99 4 0	250	24 4 0	54

Repeated cases of child murder for the sake of ornaments prevent Prabhu parents from decorating their children, and during the last few years, especially among middle class and poor families, the practice has, to a great extent, been given up.

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Writers.

Pátáne Prabhus.

A rich man's daughter has a large store of ornaments, and for daily use the daughters of the rich, middle and poor have ornaments worth altogether from about £8 to £125 (Rs. 80 - Rs. 1250).[1]

A rich Prabhu rises about seven, washes, and drinks coffee with his children or any relation or friend who may come to see him. He then sits in the hall talking and hearing the newspapers read. When his visitors have gone, till about eleven, he inquires into any family or other business that wants settlement. Then he bathes at the house-well in warm water, puts on a silk waistcloth, and entering the family god-room, *devghar*, sits before the gods on a low wooden stool, marks his brow with sandalwood powder, says his prayers, and worships repeating verses and offering flowers, sugar, and cooked grain. Then in the dining hall, seated on a low wooden stool, he takes his midday meal with any of his children who are in the house. When dinner is over, he washes, and changing his silk waistcloth for one of cotton, chews betel leaves or smokes. After his smoke and a rest he starts to visit his garden house or other property. Here he sleeps or plays chess with his friends. When chess is over, he has a cup of coffee or a dish of mutton or sweets, and between seven and eight goes home, sits talking with visitors, and after washing, sups with his children. When his evening meal is over, he chews betel, smokes tobacco, and for about an hour sits hearing a Bráhman read the sacred books.[2] After a cup of sugared milk[3] he changes his waistcloth, and generally goes to bed between ten and eleven.

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[1] The details are :

Prabhu Ornaments—Girls'.

Articles.	Rich.				Middle.				Poor.			
	Cost				Cost				Cost			
	From			To	From			To	From			To
	Rs.	a.	p.	Rs.	Rs.	a.	p.	Rs.	Rs.	a.	p.	Rs.
Gold hair ornament, *ketak* ...	15	0	0	50	4	0	0	25	4	0	0	15
Do. ear do. *lavnge* ...	4	0	0	15	4	0	0	15	2	0	0	6
Pearl do. do. *bálya* ...	5	0	0	10	5	0	0	10	5	0	0	6
Do. do. do. *kudi* ...		...		...	6	0	0	8	3	0	0	8
Gold and pearl do. do. ...	10	0	0	50	10	0	0	20	5	0	0	15
Pair do. earrings, *chavkudi*...	10	0	0	100	10	0	0	50	5	0	0	20
Pair do. noserings, *vili* ...	40	0	0	100	5	0	0	50	5	0	0	25
Glass bead necklace, *garsoli*, with gold button...	5	0	0	8	5	0	0	8	5	0	0	8
Gold neck ornament, *hásli*... ...	100	0	0	200	50	0	0	100		...		...
Do. bangles, *bángdya*	100	0	0	200	100	0	0	200	15	0	0	30
Do. bracelets, *vále*	100	0	0	200	100	0	0	200	15	0	0	30
Do. waistchain, *sákhli*	100	0	0	200		...		...		...		...
Silver do. do.		...		...	10	0	0	12	4	0	0	6
Do. anklets, *vále*	10	0	0	40	10	0	0	40	6	0	0	20
Do. do. *sákhli*	10	0	0	40	10	0	0	40	10	0	0	20
Do. anklechain, *bedi*	1	4	0	13	1	4	0	13	1	4	0	13
Do. toe ornaments, *phule* ...	1	0	0	2	1	0	0	2	1	0	0	2
Do. do. *gend* ...	1	0	0	2	1	0	0	2	1	0	0	2
Total ...	512	4	0	1230	332	4	0	795	87	4	0	226

[2] The Bráhman is paid from £10 to £20 (Rs. 100 - Rs. 200) a year.

[3] When a Prabhu has mutton for either his morning or evening meal, he does not drink milk as he fears it may bring on leprosy.

As almost all middle class and poor Prabhus are clerks, their daily lives are much the same. Rising between half past six and seven, he washes, bows to the sun, and sits talking till nine. He then goes to the house-well, and after bathing, dresses in a silk waistcloth, and telling his wife to bring breakfast, seats himself on a low wooden stool before his household gods. Here with the point of his middle finger, he marks his brow with red or white sandal powder, and unless he is of a religious turn of mind, hurries over a few of the twenty-four names of his gods, sips water thrice, wrings dry his top-knot, and goes to breakfast. When breakfast is over, he washes, changes his silk waistcloth for a cotton waistcloth, and taking a packet of betel-leaves, puts on his waistcoat coat and turban, bows to the sun, and starts for office. He comes home soon after five, leaves his shoes in the outer room, and hanging up his coat waistcoat and turban, sits chatting with his children. When his dinner is ready, generally between half past six and seven, he washes, puts on his silk waistcloth, seats himself on a low wooden stool and dines. After dinner he chews betelnut, or smokes tobacco, and putting on his turban and waistcoat, throws a cloth over his shoulders, slips his feet into his shoes, and grasping his snuff box and walking stick, goes to some friend's house, where with two or three others he sits talking or hearing sacred books read, till, between half past nine and ten, he goes home to bed.

A rich Prabhu woman rises about six, washes, and, as she combs her hair, gives orders to her servants. She fixes a red mark and a spangle on her brow, and putting on her head, nose, and toe ornaments, goes to the house-well to bathe. After her bath, she throws a woollen robe, *dhábli*, over her shoulders, and goes into the house. Here she dresses in a fresh-washed cotton or silk robe, and drinks a cup of coffee. She then takes a metal plate, with a little rice, a few flowers, sandal powder, and a burning lamp, and for about half an hour worships the sweet basil plant, *tulsi*, either in the house or outside. Then she looks after the cooking or herself cooks a dish of fish. When her husband's meal is over, she dines from the same platter, and taking a packet or two of betel-leaves, either sits talking or hearing sacred books till three, or embroiders in wool, gold-lace, glass beads, or pearls. After this she sees that her servants sweep and clean the house, grind or clean rice, cut the vegetables, and have everything ready for the evening meal. Except to ceremonies at her relations' or parents' houses she seldom goes out. She sups after her husband and goes to bed between ten and eleven.[1]

The chief difference between the daily life of a rich and of a poor Prabhu woman is, that the rich woman has a Bráhman woman to cook rice and vegetables, and that the poor woman does all the cooking herself. In a middle class or poor family, the wife generally rises between five and six, washes, combs her hair, and putting on her head and nose ornaments, takes a cup of tea or coffee and begins

[1] Prabhus think it right for a wife to dine from her husband's plate, and so far do some women carry this rule that they will eat from no plate but the one from which their husband has dined.

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either to help the cook, or to cook herself. After her husband has dined and gone to office, she worships the *tulsi* plant and dines about eleven. She then takes a short nap, and afterwards sits talking and cleaning rice, or goes to see her parents. After three she sweeps the cook-room, arranges the pots, and makes ready vegetables and other articles for the evening meal. This she takes when her husband has eaten, and after washing the hearth, goes to bed about ten.

When too young to be sent to school, a rich man's son, after being washed and given some sugared bread and milk or coffee, plays till ten. He then dines on rice and milk, plays for an hour or so, and sleeps till three, when he has some more bread and milk. At seven he eats rice and curry and goes to bed. When five or six years old he goes to school from seven to nine in the morning, comes home, bathes and dines with his father, goes back to school at twelve, has milk, coffee, or sweetmeats there about three, and at five comes home. At home he has baked pulse, sweetmeats, or cake, and goes out for a walk. He sups at seven or eight and goes to bed at nine. Except that he has less milk and fewer sweetmeats, the daily life of a poor man's son is much the same.

In almost all families, the daughter rises with her mother between six and seven, bathes in warm water, and after a little breakfast of bread, porridge, coffee, or milk, sits in the cook-room, generally helping her mother to make breakfast, handing her firewood, cups, or dishes. Then she plays with her toys, dressing her doll, setting it before a small oven, and giving it pots, dishes and firewood, teaches it to cook and serve the food. When she is a little older, her mother shows her how to cook some simple dish. Or she throws a piece of cloth over her head, as her mother throws her shawl, and going from one corner of the room to another, asks guests to her doll's wedding. Tired of this she sets before her a picture of a Hindu house, and laying upon it small beads and pieces of coloured glass, names them after her father and mother, her brothers and sisters, her relations, the servants, and the horse and cow, and for hours keeps talking to them and moving them about the house; or she plays a game[1] of shells, or with the tip of her fingers, learns to draw lines and figures with quartz powder, *rángoli*,[2] filling in the spaces with bright colours. When about seven years old some girls go to school. But though kept at school for two or three years, they are not expected or wished to have much book-learning. They are taught no regular prayers, but learn from their mothers many observances and the common beliefs about the spirit world. When ten years old, she helps her mother to cook and at times goes to her father-in-law's house. She dines with her father in the morning,

[1] The names of the shell games played by Prabhu girls are, *pánch-khánch, hátávarle, ekhuli, dukhuli, tikhuli, chavkhuli, botkhuli, chilim, shil, vánge, muth, vála, pátli, vskandi, ur, hanuvati, thupthupi, mirchi, muke-gál, vájteyál, mukephul, vájtephul, chártarechi-páne, pánpusne, chuna-lávne, supári-phodne, kátar, karanda, phani, kávad, báv, pinjra, karndáchághud, ámbejhod, gáigotha,* and *chaok*, in all thirty-six.

[2] This *rángoli* is much used in almost all Prabhu rites. It is made of quartz powdered in the Sahyádri hills and brought for sale by Várlis and other hill tribes.

takes a light meal of rice and curry at three or four in the afternoon, and sometimes sups with her father. At eight or nine she goes to bed.

Most Prabhus are Smárts followers of Shankaráchárya. They worship the ordinary Hindu gods, but are specially devoted to Shiv. Formerly their chief goddess was Prabhávati to whom they dedicated their earliest shrine at Máhim. But of late the number of this goddess's votaries has greatly fallen. As a class Prabhus are not religious. In childhood all are taught Sanskrit prayers and learn the details of ordinary worship. But, except the women and some of the older men, beyond marking feast days by specially good dinners, few attend to the worship of the gods or to the rules of their faith. They hardly ever become ascetics or religious beggars.

Each day on waking the first thing a Prabhu looks at is a gold or diamond ring, a piece of sandalwood, a looking glass, or a drum. He then rubs the fronts of his hands together and looks at them, for in them dwell the god Govind and the goddesses Lakshami and Sarasvati. Then he looks at the floor to which, as the house of the god Náráyan and of his wife Lakshami, he bows, setting on it first his right foot and then his left. Next with closed eyes, opening them only when before the object of his worship, he visits and bows to his household gods, the sun, the basil plant, and the cow and his parents and the family priest if they are in the house.

About nine in the morning, after his bath, he goes to the god-room to worship the household gods, walking with measured steps so that his right foot may come first on the low stool. His household gods are small, of gold silver brass or stone, generally a Ganpati, a Mahádev in the form of the *bán* ling;[1] a Vishnu in the form of the *sháligrám*;[2] the conch shells *shankh* and *chakra*; a sun *surya*, and other family gods and goddesses *kuldevs*. These images are kept either in a dome-shaped wooden case, *devghar*, or on a high wooden stool covered with a glass-globe to save them and the offerings from rats.[3] In worshipping his household gods the Prabhu seats himself before them on a low wooden stool, and repeating some verses lays ashes on the palm of his left hand, and pouring a spoonful or two of water on the ashes, rubs them between the palms of both hands and with the right thumb draws a line from the tip of his nose to the middle of his brow, thence to the corner of the right temple and then back to the corner of the left brow. Closing his hands so that the three middle fingers press on each palm, he opens them again and draws lines on his brow, those from left to right with the right hand fingers, and those from right to left with the left hand fingers. He rubs ashes on his throat, navel, left arm, breast,

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[1] *Bán* a round or arrow-headed brown stone is found in the Narbada.

[2] *Sháligrám* a round black stone from the Gandaki river in Nepál, sometimes with holes in the shape of a cow's foot or of a flower garland, is believed to be bored by Vishnu in the form of a worm and is specially sacred as the abode of Vishnu under the name of Lakshmi-Náráyan.

[3] Rats are troublesome in Hindu houses and are either poisoned or caught in traps, except on the Ganesh Chaturthi day when some balls of rice flour, cocoanut scrapings, and sugar are scattered about for their use.

Chapter III. Population. Writers. *Patane Prabhus.*

right arm, shoulders, elbows, back, ears, eyes and head, and washes his hands. He ties his top-knot, and pouring a spoonful of water into his right hand, waves it round his head. He says some prayers, sips water, repeats the names of twenty-four gods, and holding his left nostril with the first two fingers of his right hand, draws breath through his right nostril, and closing that nostril with his thumb, holds his breath while he thinks the *gáyatri* verse.[1] He then raises his fingers, breathes through his left nostril, and with his sacred thread between his right thumb and first finger, holding his hand in a bag or in the folds of his waistcloth, he ten times says the sacred verse under his breath. Then he sips water, and filling a spoon mixes the water with sandal-powder and a few grains of rice, and bowing to it, spills it on the ground. He takes a water jar, and placing it on his left side, pours a spoonful of water into it, covers its mouth with his right palm, rubs sandal-powder and rice grains on the outside, and puts flowers on it. He worships the little brass bell, ringing it and adorning it with sandal-powder rice and flowers; then he worships the conch-shell and a small metal water-pot which he fills with water for the gods to drink. He takes away yesterday's flowers, smells them, and puts them in a basket, so that they may be laid in a corner of his garden and not trampled under foot. He sets the gods in a copper-plate, and bathes them in milk, curds, butter, honey and sugar, and touching them with sandal-powder and rice, washes them in cold water,[2] dries them with a towel, and putting them back in their places, with the tip of his right ring-finger marks the *ling* white and Ganpati and Surya red. He sprinkles the gods with turmeric, red and scented powder, grains of rice, white flowers for the *ling* and red flowers for Ganpati, *bel* and sweet basil leaves for the *ling* and Sháligrám, and *durva* grass for Ganpati. He lays cooked food or sugar before them, and to awake them rings a bell.[3] He offers the sugar or cooked food covering it with a basil leaf, and sprinkling water over the leaf and drawing a towel across his face, waves his fingers before the gods and prays them to accept the offering. He waves burning frankincense, a lighted butter lamp, and camphor, and taking a few flowers in his open hands, stands behind the low stool on which he had been sitting, and repeating verses, lays the flowers on the heads of the gods, passes his open palms above the burning lamp, rubs them over his face, and going round the dome where the images are kept, or if there is no room turning himself round, bows to the ground and withdraws.

Next, going to the stable, he sits on a low wooden stool before the cow, throws a few grains of rice at her, pours water over her feet,

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[1] This very holy and secret verse should every day be thought on. It runs, Om ! Earth ! Sky ! Heaven ! let us think the adorable light, the sun ; may it lighten our minds. Compare Descartes (1641) (Meditation III. The Existence of God) ; 'I will close my eyes, stop my ears, call away my senses .... and linger over the thought of God, ponder His attributes, and gaze on the beauty of this marvellous light.' René Descartes by Richard Lowndes, 151 and 168.

[2] During the *Diváli* holidays the gods are rubbed with scented powder and bathed in warm water.

[3] The bell is constantly rung during the time of worship, while bathing the gods, offering them food, and waving lights before them

touches her head with sandal and other powders, rice and flowers, offers her sugar, waves a lighted lamp, and goes round her once thrice five eleven or one hundred and eight times, and filling a spoon with water, dips the end of her tail in it and drinks. With the same details he worships the basil plant,[1] and last of all the sun, before whom he stands on one foot resting the other against his heel and looking towards him and holding out his hollowed hands, begs the god to be kindly. Then taking an offering of sesamum, flowers, barley, red sandal and water in a boat-shaped copper vessel, he holds it on his head and presents it to the deity. These rites are performed generally in the morning, either by the master of the house, if he has the mind and the time, or by a Bráhman, a different man from the family priest who is paid monthly from one to two shillings.[2]

Before taking their morning meal the elder women of the house, especially those who are widows, sitting on the low stools in the god-room with rosaries in their hands, tell their beads.[3] The other women worship the gods and the basil plant when their husbands have gone to office. At any time in the morning or evening before taking their meals, the boys come into the god-room and say Sanskrit prayers.

Prabhus have no hereditary or other headman and no caste council, and they hardly ever meet to discuss caste questions. They have few caste rules, and for years no one has been put out of caste. They have a Bráhman high priest, but he is not consulted on caste questions.[4] Property and other civil disputes are settled in the ordinary law courts.

In former times among Prabhus the sure way of earning a livelihood was to write a neat English hand. Their monopoly of clerkship has broken down, and at present on account of the general lowering of salaries a clerk's place is at once harder to find and less worth having. Added to this the share mania time (1864-1865) caused much ruin, and since then their costly style of living and their heavy marriage expenses have reduced many families to straitened circumstances. The Prabhus, on the whole, are less

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[1] To Prabhus, *Tulsi*, Krishna's wife, is the holiest of plants. No Prabhu backyard is without its *tulsi* pot in an eight-cornered altar. Of its stalks and roots rosaries and necklaces are made. Mothers worship it praying for a blessing on their husbands and children. In old times Prabhus kept the *tulsi* pot in front of their houses, but under Portuguese rule it was taken to the back and there stealthily worshipped.

[2] A hired Brahman in worshipping the family gods, uses water not milk, and in some cases the master of the house bathes the gods in water. On great occasions, *mahápuja*, the gods are bathed first in milk, curds, honey, butter and sugar, and then in water. In the evenings a Hindu does not bathe his gods but puts fresh flowers on them, offers them sugar to eat and waves a lighted lamp before them.

[3] These rosaries, *mála*, have one hundred and eight beads made either of rough brown berries of the *rudráksha*, or of the light brown *tulsi* wood. While saying his prayers the devotee at each prayer drops a bead, and those whose devotions are silent, hide their hand with the rosary in a bag of peculiar shape called the cow's mouth, *gavmukhi*.

[4] The Prabhu high priest is a Deshastha Bráhman. Besides the presents he gets from well-to-do Prabhus on marriage occasions, he is yearly given a purse with from £20 to £25 (Rs. 200 - Rs. 250).

Chapter III. Population.

prosperous than they were. Still they are a well-to-do and a pushing class. All their boys know English, most of them up to the University entrance test. And besides many who hold high posts in their old professions of Government service and the law, some have of late taken to new pursuits and succeed as physicians, civil engineers, and manufacturers.[1]

Traders.

Traders included nine classes with a strength of 10,552 souls (males 5800, females 4752) or 1·37 per cent of the Hindu population. Of these 7 (males 6, female 1) were Atáris; 449 (males 235, females 214) Bhansális; 86 (males 61, females 25) Bhátiás; 219 (males 119, females 100) Golás; 10 (males 6, females 4) Komtis; 558 (males 316, females 242) Lingáyats; 480 (males 243, females 237) Lohánás; 19 (males 15, females 4) Támbolis; and 8724 (males 4799, females 3925) Vánis.

Atáris.

ATÁRIS are returned as numbering seven souls and found in Panvel and Sháhápur. They come from Poona to sell scented oils and powders, and after a stay of a few days return.

Bhansális.

BHANSÁLIS, or VEGUS, are returned as numbering 449 souls and as living in Kalyán, Karjat, Panvel, Sháhápur, and Váda. They claim to be descended from Solanki Rajputs and are probably a mixed race.[2] The head-quarters of their caste are in Cutch from which most of them seem to have come through Bombay within the last century. They are of four sub-divisions, Chevali, Panjábi, Sorathia, and Kachhi. They are stoutly built and fair, with thick hooked noses and plump cheeks. The men wear the mustache and top-knot. They speak Gujaráti at home and incorrect Maráthi abroad. They are clean, hardworking, fond of drink, thrifty, and hospitable, and earn their living as petty shopkeepers and husbandmen. They live in brick and stone houses and have servants and cattle. Their staple food is rice, pulse, and vegetables, and, in private, fish and flesh. In their cookery onions and garlic are much used. Each eats by himself and they do not touch one another while dining. Their caste feasts cost them about 1*s.* (8 *annas*) a head. The men wear the waistcloth coat and coloured turban, and the women the bodice and Maratha robe; they have generally a good store of rich clothes. On the sixth day after the birth of a child they feed their relations and friends in honour of *Sati*. On the twelfth day they ask the priest to name the child. In his third year on the *Akshayatritiya*

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[1] Of Prabhus there are thirty-five under-graduates, eight B.As., one M.A., and three LL.Bs. A Prabhu, Mr. Janárdhan Vásudevji, was the first (1864) native appointed to be a judge of the Bombay High Court. Of Prabhus in Government service, one is an Assistant Secretary, two are Small Cause Court Judges and one a Subordinate Judge, one is an Assistant Political Agent, one is a Deputy Collector, and two are Mámlatdárs. Of lawyers three are barristers, five solicitors, and ten pleaders. Five are doctors, one of them a Civil Surgeon; three are civil engineers. One has opened a handkerchief factory, one a paper factory, and two have printing establishments. Two are employed in cotton mills as weaving masters.

[2] Of the origin of the name Bhansáli they have two accounts. One that it is taken from Bhanusál one of their kings, the other that the word was originally Bhangsális and that they were so called because their kingdom was broken, *bhang*. They were formerly generally known as Vegus or Varanshankars, meaning men of mixed birth. Bombay Gazetteer, V. 56.

Traders.
Bhansális.

day the boy's head is shaved, and in his eighth year he is girt with the sacred thread. A girl is seldom married before she reaches her sixteenth year. Her husband pays her father from £50 to £200 (Rs. 500 - Rs. 2000). They burn their dead. Mourning lasts for ten days, and on the thirteenth day gifts are made in honour of the dead. Six Bráhmans are given undressed rice, butter, sugar, and vegetables enough for a meal, and when a year is over, a like present is made to twelve Bráhmans. They are Bhágvats and keep images in their houses. Their priests whom they greatly respect are Sárasvat Gujarát Bráhmans. They keep all Hindu fasts and feasts, but on the seventh of the second fortnight of *Shrávan* (August - September) they eat such dishes only as have been cooked the day before. There has been no recent change in their beliefs or practice. They have a headman, *pátil*, who settles their caste disputes and whose authority has not of late declined. They are fairly off and send their boys to school.

Bhátids.

BHÁTIÁS are returned as numbering eighty-six souls and as living only in Sálsette. They seem to be of the Bhati Rajput stock whose head-quarters are in Jesalmir in north-west Rajputána. Their head-quarters in this Presidency are in Cutch. They have entered Sálsette from Bombay where, for about a century, they have been growing in numbers and in wealth. They are a stout sturdy people with regular features. They speak Gujaráti among themselves and incorrect Maráthi with others. Both men and women keep to the Gujarát dress, the men continuing to wear their special double-peaked turban. They are hardworking, sober, thrifty, hospitable and well-to-do. They are traders, dealing in grain, cocoanuts, oil, and butter, and live in houses of the better class. They are vegetarians, and send their boys to school and are well-to-do.

Golás.

GOLÁS are returned as numbering 219 souls and as found in Bassein, Máhim, and Dáhánu. They are said to have come about 200 years ago from Surat and its neighbourhood, where they are found in large numbers as rice pounders, weavers, labourers, and a few as traders. They know Maráthi but they speak Gujaráti at home. They are hardworking and orderly, and work as grain-dealers and husbandmen. They live in houses with tiled roofs and mud and brick walls. Most of them have a good store of brass and copper vessels and cattle. They eat rice flesh and fish, and their caste feasts generally cost them from £2 to £10 (Rs. 20 - Rs. 100). On holidays most of them spend about 1*s.* (8 *as.*) on liquor. The men wear the waistcloth coat turban and shoes, and the women the Marátha bodice and robe, and have rich clothes in store for big occasions. The women help the men both in selling in the shop and in working in the fields. They worship Vishnu, Shiv, Máruti, and other Hindu gods, but have no images in their houses. Their family priests are Bráhmans. They name their children on the twelfth day, allow widow marriage, and do not wear the sacred thread. There has been no recent change in their beliefs or practice. Their disputes are settled at a meeting of the men of the caste. The grain trade is said to have lately been passing out of their hands, and they have taken to making marriage booths, carving paper, and printing and drawing pictures. They are fairly off and send their boys to school.

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Traders.

Komtis.

Komtis are returned as numbering ten souls and as living only in Sháhápur. The traders of this name are dark, live like Bráhmans, and wear the thread. The name Komti is not confined to this class of traders. There are Komtis in Thána who beg, make beads, and deal in old clothes, and in Násik there is a class of Komti labourers. They seem to be Dravidians and to be connected with the Kámáthis, and it is possible that both the name Komti and the name Kámáthi come from Komomet, a province to the south-east of Haidarabad.

Lingáyats.

Lingáyats, wearers of the movable *ling*, are returned as numbering 558 souls and as living in all parts of the district except in Máhim and Váda. They are tall, strongly made, and somewhat dark. The men generally shave the whole head and the face except the mustache, They speak Kánarese among themselves and Maráthi with others. They are clean, orderly, sober, thrifty, and hospitable. They are either grocers or clothsellers. Their houses are like those of other upper class Hindus, and they have servants and cattle. They eat rice bread, pulse, and vegetables, but neither fish nor flesh, and touch no strong drink. They do not allow their drinking water to be seen by strangers or to be shone on by the sun. They are very careful that no stranger should see their food before it is blessed. After the blessing neither this nor any other cause of impurity can harm it, and every scrap of food taken on the plate must, under pain of sin, be finished. They take food from the hands of no one, not even Bráhmans. In the early days of Basapa's revival (1130) caste distinctions are said to have been disregarded, and many of the leading Lingáyats belonged to the Mhár and other depressed classes. Now the feeling of caste is nearly as strong among Lingáyats as among Bráhmanic Hindus, and the different sub-divisions do not eat together, except when one of their priests or Jangams is present. Their feasts cost them about 7½*d.* (5 *as.*) a head. The men's every day dress is a waistcloth, coat, and a cloth rolled round their heads, and their full dress is a silk-bordered waistcloth, a coat, and a Marátha Bráhman turban. The women wear the ordinary Marátha robe and bodice. In their dress the chief peculiarity is that both men and women hang from their necks or tie round their upper right arms, a silver box containing a small stone *ling*. They also, both men and women, smear their brows with ashes. In the seventh month of a woman's pregnancy, she is seated on a low wooden stool and a few grains of rice and a cocoanut are laid in her lap. On the fifth day after delivery the caste is feasted; on the seventh day the child is presented with a *ling*, which is folded in a piece of cloth and either tied to its arm or hung from its neck; and on the twelfth, the child is laid in the cradle and named by one of the women of the family. As they hold that the true worshipper goes straight to Shiv's heaven, they do not mourn for the dead. The corpse is carried and burnt sitting, and a tomb is raised over it. On the fifth day a dinner is given to castefellows. All are Shaivs and have no images in their houses. Their priests are Jangams. They observe Hindu holidays and fast on Mondays and on the twelfth day of each fortnight. Neither a death nor a woman's monthly courses are held to cause ceremonial uncleanness. A true believer, they say, cannot be

impure. They are bound together as one body, having both a lay headman, *sheth*, and a religious leader, *mathpati*. If a member of the community is accused of drinking liquor or chewing betelnut, the question is discussed at a meeting of the men of the caste. They send their boys to school but only to learn to read a little and to cast accounts. On the whole they are well-to-do.

Lohánás.

Lohánás, or Lavánás, are returned as numbering 480 souls and as found in Dáhánu, Kalyán, and Sálsette. They are commonly said to take their name from Lohánpur in Multán. But they probably belong to the Lohánis who formerly held the country between the Sulimán Hills and the Indus.[1] At present their head-quarters in this Presidency are in Sind and Cutch, and they have probably lately come to Thána from Bombay where they are a rising class of traders and shopkeepers differing little from Bhátiás. They know Maráthi but speak Gujaráti at home. Though dirty and untidy they are thrifty, orderly, hospitable and hardworking, and having much bodily strength perform very heavy work. They are traders and moneylenders and live in well-built one-storied houses with tiled roofs. Their dwellings are well supplied with brass and copper vessels and other household furniture. They keep cows and bullocks and live on rice, wheat, pulse, vegetables, fish and flesh, and drink liquor. The daily food expenses of a rich family vary from 7½*d.* to 9*d.* (5 - 6 *as.*) a head, and for a middle class or poor family from 4½*d.* to 6*d.* (3 - 4 *as.*) a head. Their feast expenses vary from 1*s.* to 1*s.* 6*d.* (8 - 12 *as.*) and their holiday dinners from 1*s.* to 1*s.* 3*d.* (8 - 10 *as.*) a head. The men wear a waistcloth coat jacket turban and shoes, and the women a petticoat and bodice with a piece of cloth thrown loosely over the head. Their ceremonial dress is the same except that it is more costly. On the birth of a child money is presented to Bráhmans, and sugar or sweetmeats are distributed among relations and friends. On the sixth day the goddess *Sati* is worshipped. The family are held to be unclean for sixteen and the mother for twenty-one days. The child is named on the twelfth. A boy's head is shaved at any time before he is five years old, and the barber is paid 6*d.* (4 *as.*) When a child comes of age, whether it is a boy or a girl, a rosary of small basil beads is put round its neck. Between five and eleven a boy is girt with the sacred thread, and relations and friends are feasted at a cost of from 1*s.* to 1*s.* 3*d.* (8 - 10 *as.*) a head. The whole cost of the thread ceremony varies from £10 to £20 (Rs. 100 - Rs. 200). They burn their dead. On the third day after the funeral the chief mourner goes with relations and friends to Shiv's temple, and offering the god rice and betelnut and giving a copper to all Bráhman beggars, returns home. In the house of mourning from the fourth to the tenth day a Bráhman reads a sacred book, and the mourners, both men and women, sit and listen. From the tenth to the thirteenth day rice balls are offered to the spirit of the dead and Bráhmans are feasted, one for each day

[1] Beal's Travels of Fa Hian (A.D. 400). Mr. Beale (p. 50) identifies the Lohánás with the Lohás of Hindu geographers and the Loi of the Chinese.

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Traders.

Lohánás.

since the deceased died. On the thirteenth, friends and relations are feasted. Besides what is spent on feasts, the death charges amount to about £10 (Rs. 100). They worship the ordinary Hindu gods but have no images in their houses. They keep the same holidays as Marátha Hindus. Social disputes are settled at a meeting of the men of the caste. They are a steady well-to-do people and send their boys to school.

Támbolis.

TÁMBOLIS are returned as numbering nineteen souls. They are found in Panvel, Sálsette, Máhim, Sátpati, and Chinchni. They are said to have come from Gujarát about 125 years ago. Some keep to their Gujaráti speech and dress, and others have adopted Maráthi ways. They sell betel-leaves, *ápta*, Bauhinia racemosa, leaves for cigarettes and tobacco.

Gujar Vánis.

VÁNIS are of three main classes, Gujaráti, Márvádi, and Maráthi. Gujaráti Vánis have five sub-divisions, Lád, Porvád, Kapol, Modh, and Shrimáli, and are found throughout the district. Of about 120 families of Lád Vánis about forty are in Thána, thirty-five in Supára, and the rest in Bassein, Agáshi, Nála, Pápdi, and Dáhánu. Másudi's statement,[1] that when he wrote (915) the Lár language was spoken in the coast towns as far south as Chaul, makes it probable that from very early times Lád Vánis had settled along the Thána coast for purposes of trade. But it would seem that most of the present families are late settlers, who about the middle of the eighteenth century fled from Cambay to escape the tyranny of Momin Khán II. They speak Gujaráti among themselves and Maráthi with others. They are hardworking, sober, frugal and orderly, and live as shopkeepers, moneylenders, superior landholders, merchants, and petty dealers. Their houses are of the better class with walls of brick and tiled roofs, and their furniture includes a number of metal vessels and a good store of bedding and carpets. They keep cows oxen and buffaloes, and some have bullock carriages. They have a servant to help in their business. They are vegetarians, living on rice, millet and wheat, pulse, vegetables, butter, and sugar. They are great eaters and use much butter in their food. They are very lavish in their feast expenses which come to about 1*s.* 6*d.* (12 *annas*) a head. They indulge in no intoxicating drinks. Both men and women dress in Gujarát style, the men in a waistcloth, coat, and red or chintz turban of the shape adopted by the Pársis, and the women in a petticoat, an upper robe and a Maráthi bodice, and ivory bracelets or glass bangles. The women who spend their time in household work and embroidery, are famous for their taste in dress and set the fashion to other classes of Gujarát Vánis. On the birth of the first male child they distribute sugarcandy, and on the sixth day worship the goddess Chhathi. Their children are named on the twelfth day after birth, and their heads shaved in the third or fifth month. They marry their girls before twelve and their boys between fifteen and twenty. Formerly the Lád Vánis of the district used to get brides from Cambay, Jambusar, and Bombay. But of late years these Vániás have ceased to give their daughters in marriage

[1] Prairies d'Or, I. 330, 332, 380.

to a Thána Lád Váni, though they have no objection to take his daughter. They do not allow widow marriage. They are Vaishnavs of the Vallabhácháryа sect, though in consequence of their close connection with Marátha Bráhmans they observe Shaiv fasts and feasts. They go on pilgrimages to Dákor, Dwárka, Násik, and Pandharpur, and have images of their gods in their houses. Their caste priests are Khedávál Bráhmans who, coming originally with them from Cambay, have certain claims on them, and who go from Bombay to their patrons on marriage and death occasions. The family priests are generally Tolakia Bráhmans. They have a nominal headman, and they settle their social disputes at a meeting of the men of the caste. They send their boys to school, but keep them there only until they can read and write a little and cast accounts. They are a well-to-do class.

Porvád Vánis.

Porvád Vánis of the Dasha sub-division are found only in Bassein, where they are said to have been settled for about 200 years. They speak Gujaráti at home, and are sober, thrifty, orderly, and well-behaved. They are merchants and moneylenders, and live in well built brick and stone dwellings with tiled roofs. They have servants and cattle, and a good store of furniture, brass and copper vessels, boxes, and bedsteads. They never eat flesh. Their daily food is rice, rice and wheat bread, vegetables, pulse, butter, and milk. They take one meal at noon and another between seven and eight in the evening. Their feasts cost about 7½*d.* (5 *annas*) a head. They dress like ordinary middle-class Marátha Hindus, and, on great occasions, in costly garments. They have a store of rich clothes such as shawls and silk waistcloths, *pitámbars*. The men pass their time in their calling, and the women, besides attending to the house, embroider and do needle work. On the sixth day after a birth they worship the goddess Chhathi, the ceremony costing them about 8*s.* (Rs. 4). Girls are married between the ages of six and twelve, and boys between ten and twenty. On marriage occasions their priests, who are Gujaráti Bráhmans, are paid from 4*s.* to 6*s.* (Rs. 2 - Rs. 3). Widow marriage is not allowed. They are Bhágvats worshipping Vishnu under the name of Thákurji. They are a religious people and strictly keep all fasts and feasts. Their social disputes are settled at meetings of the men of the caste. The opening of the railway has lowered their profits, but they are still well-to-do and send their boys to school. The Kapols who came originally from Káthiáwár are found chiefly in Thána. Shrimális and Modhs are found in Pápdi near Bassein.

Márwár Vánis.

MÁRVÁDIS, or MÁRWÁR VÁNIS, are returned as found over the whole district except in Dáhánu, Murbád, and Váda. They are of two main divisions, Porvád and Osvál. They are rather tall and slightly made, but hardy and vigorous, rather dark, generally with long faces, sharp eyes, and sunken cheeks. They shave the head, leaving three patches of hair, a top-knot, and a lock over each ear, a peculiarity that has gained for them the nickname of *tin-shende*, or the triple top-knot men. All wear the mustache, some wear whiskers and others the beard. They speak Márvádi among themselves and incorrect Maráthi to others. They are sober and orderly, but dirty, cunning, and miserly, and in their dealings greedy and unprincipled. They

Chapter III. Population.

Traders.

Marwar Vánis.

trade in cloth, metal, and grain. They keep shops and sell tobacco, cocoanuts, parched grain, coarse sugar, oil and salt, but their chief business is moneylending especially to husbandmen, from whom they recover very often in grain at very high rates of interest. A Márvádi firm has generally one or two partners, and most of them are helped by some poor newcomer who serves as apprentice. Their houses are one or two stories high, built of brick or stone, with tiled roofs and fantastically coloured walls, with a broad front veranda. They have a good store of brass and copper vessels, and keep no servants or cattle. They eat rice, wheat, split pulse, butter, and vegetables. They are strict vegetarians taking neither fish nor flesh, and neither drinking liquor nor using intoxicating drugs. They eat twice a day, in the afternoon and before sunset. At their home dinners they sit separate, but when they go to dinner parties, two or three eat from the same plate. Their feasts cost them from 9*d.* to 1*s.* (6-8 *as.*) a head. The men wear a waistcloth, jacket, and the small flat Márwár turban almost always party-coloured, red and yellow, pink and blue, or red and pink. Some wear the local Bráhman head dress. In either case they let their hair grow outside of the turban behind and on both sides. Their women dress in gowns, *ghágra*, and veil their heads and faces with a shouldercloth. Their arms are covered up to the elbow with thick ivory bracelets, and they have rich gold and silver ornaments and silk clothes, and shawls. They do not bathe their newborn children until a lucky day comes, when they call and feast their relations and have the child's name chosen by a Bráhman. Within one year the child's head is shaved if it is a boy, or cut with scissors if it is a girl. Girls are married at ten and boys between fifteen and twenty-five. Their marriage expenses vary from £20 to £50 (Rs. 200 - Rs. 500). They burn their dead and do not allow their widows to marry. When a member of the caste leaves for Rajputána it is usual for him to pay the caste committee 2*s.* 6*d.* (Re. 1-4) for charitable purposes, and the money thus raised is distributed among beggars. They generally support the poor of their class by giving them service or advancing them money to be repaid with interest at from six to nine per cent a year (8-12 *as.* a month).

The Márwár Vánis are believed to have come to Thána from Rajputána or Márwár, almost entirely since the British conquest. Their usual route has been through Gujarát and Bombay, and since the railway has been opened, they have come in great numbers. Their first general movement into Thána followed the very liberal and general reduction of rent that was introduced over the south and west of the district between 1835 and 1838. The reductions left a large margin of profit to the landholder and the Márvádis came, advanced money at from 100 to 200 per cent to the husbandmen, and sold them up. In 1846 the Collector Mr. Law noticed that of late the thrifty avaricious Márvádi had begun to settle even in the remotest villages. They usually came with a scanty stock and growing speedily rich carried their gains to their own country the Konkan benefiting nothing by the distribution of their capital.[1]

[1] Mr. Law, 8th April 1846, Thána Collector's File, 1843-1853.

Traders.
Márwár Vánis.

On arriving, a poor Márvádi begins to work as a cook, a clerk, or a servant, and when he has saved enough, he begins to trade along with some other Márvádi, or opens a cloth shop or carries on business as a banker. Most of them visit Márwár from time to time, and almost all return there when they have made a competency. A few families have been settled for two or three generations in Thána, but most leave the country after establishing some relation in their place. Márvádis, as a rule, spend very little in local charities. A well at Khálápur in Karjat and an animal home at Chembur in Sálsette are almost the only exceptions. Of late by their greater vigour and power of work and by their greater unscrupulousness, Márvádis have, to an increasing extent, been ousting local traders from the moneylending business. They generally make advances to tradesmen at yearly interest of from nine to twelve per cent (*as.* 12 - Re. 1 a month). When grain is advanced for seed, interest equal to the quantity borrowed is generally charged; and, when it is lent for the support of the husbandman and his family, interest in kind equal to half the quantity borrowed is payable at the next harvest. They are Jains by religion, treat their priests, *yatis*, with respect, are careful to keep their holidays especially the weekly fasts in *Bhádrapad* (August-September), never eat after sunset, are tender of life, and regular in worshipping their saints both in their houses and temples. They have no headman and settle social disputes at meetings of the men of the caste. They send their boys to school and are well-to-do.

Vaishyás.

VAISHYA, or MARÁTHA VÁNIS, are returned as numbering 123 souls and as found in Murbád, Kalyán, Váda, and Sháhápur. They speak Maráthi, and except a few who are husbandmen, they are petty traders and shopkeepers. They make enough to maintain themselves and their families, send their boys to school, and are a steady people.

Husbandmen.

Husbandmen included fifteen classes with a total strength of 338,732 souls (males 174,965, females 163,767) or 44·22 per cent of the Hindu population. Of these 119,103 (males 60,442, females 58,661) were Ágris; 2458 (males 1054, females 1404) Báris; 787 (males 399, females 388) Chárans; 866 (males 362, females 504) Chokhars; 92 (males 49, females 43) Hetkaris; 147 (males 73, females 74) Káchis; 851 (males 502, females 349) Kámáthis; 728 (males 354, females 374) Kámlis; 2507 (males 1333, females 1174) Karádis; 8359 (males 4320, females 4039) Khárpátils; 183,144 (males 90,010, females 87,134) Kunbis; 15,367 (males 7828, females 7539) Páchkalshis; 14 (males 10, females 4) Páhadis; 686 (males 334, females 352) Sorathis; and 3623 (males 1895, females 1728) Vanjáris.

Ágris.

ÁGRIS, from *ágar* a salt pan, are returned as numbering 119,103 souls and as found over the whole district. Both Mackintosh and Wilson rank them as Kolis.[1] Their head-quarters are in the south-west, but they are common as far north as the middle of Máhim, Bhiwndi, Sháhápur, and Váda.

[1] Trans. Bom. Geog. Soc. I. 194. The Mithágris say the true form of the word is Ágle or early.

Chapter III. Population. Husbandmen. *Ágris.*

They are of three divisions who neither eat together nor intermarry, Sudágris, Daságris, and Urap Ágris. The Sudágris include three sub-divisions, Mithágris or salt makers, Jaságris or toddy drawers chiefly in Bhiwndi, and Dholágris or drummers. These eat together and intermarry, and claim a strain of the same foreign blood as the Prabhus and Páchkalsis. Their chief surnames are Bhoir, Chandheri, Chavhán, Gharat, Gulvi, Jádav, Kim Máli, Mándre, Mhátre, Mukul, Návraye, Náik, Povár, Shelár, Shelka, Vaze, and Yádav. Their family gods, or badges, are the pine-apple and the *hom*, myrobalan, mango, fig, and wild mango. Though all Sudágris belong to the same caste, the amount of mixture with foreign blood seems to vary in different parts of the district. Thus the Panvel Ágris have a larger proportion of Rajput names than the Sálsette Ágris, and, unlike them, keep to the Rajput rule against intermarriage among those who bear the same tribal surname. Ágris are small active and dark, and speak a rough Maráthi. Indoors the men wear a loincloth, and out-of-doors a waistcoat waistcloth and Marátha turban folded in Kunbi fashion. The women wear a robe wound tightly round the waist and thighs, and the upper end drawn over the shoulder; they generally wear a bodice. Their staple food is *nágli*, or coarse rice, and fish, and on holidays finer rice and perhaps a fowl. They are excessively fond of liquor, all the men and women in a village being often drunk after sunset. Almost all are husbandmen, salt makers and labourers, and being thrifty and careful in money matters generally avoid debt. They do not marry with Maráthás, Kunbis, or Kolis. They respect most Hindu gods, but their favourite objects of worship are Cheda and other local spirits or *devs*. Their love of drink keeps them poor and few of them send their boys to school.

Daságris, according to their own story the thrum, or *dashi*, wearing Ágris, but perhaps more probably the half caste, *das* or ten being half of the score or full number, are found chiefly along the tidal course of the Tánsa and Vaitarna rivers east of the railway line.[1] They are soft featured and round faced with bright full eyes and fair skins, and as children are very pretty. Almost all are husbandmen, and in dress, speech and customs differ little from Sudágris. The local story is that they are the descendants of an Ágri's mistress whose children died in infancy. She vowed to the Mhár's god that if her children lived to grow up she would walk from her house to the Mhár's house with a cow's bone on her head and a tag or thrum of wool in the lobes of her ears. Her children grew up and she carried out her vow and was excommunicated. The commonest surnames are Kadu, Kine, Gharat, Patel, Chodri, Madhvi, Wázeh, Tari, and Gavad, and their family gods or badges are *Nadái* a river, *Marichimbori* a crab, *Ámba* a mango, *Satai* a spoon, *Morái* a peacock, and *Girdai* a coverlet. The Sudágris neither eat nor marry with the Daságris.

[1] The villages are Báhadoli, Sákre, Padgáon, Kánivde, Navsai, Chandip Kopar, Ghátimb, Sofála, Mákne, Nágáve, Ágarvádi, Tembhode, Umroli, Birvádi, and Padghe. The Kelve-Máhim villages are Sonáve, Purgáv, Sánkre, Bároli, Ghátiv, Supála, Mákna, Nagáva, Agarvádi, Tembora, Maroli, Bilvádi, Parga, and Návli. And the Bassein villages are Kofar, Chándve, Návsai, and Khánivde.

Husbandmen, *Ágris.*

Urap Ágris or Varap Ágris found in several villages in Sálsette and Bassein,[1] are said to be Christian Ágris, who reverted to Hinduism some in 1820 and others in 1828. According to one explanation the name Urap or Varap is the Persian *Urf* or alias, and according to another it is the word Europe. Neither of these explanations is satisfactory, and it seems more likely that the word comes from the Maráthi *orapne* or *varapne* to scratch or sear with a hot iron, and that they got the name because they had to go through some purifying ordeal when they were let back into caste. They are also known as *Nave* or New Maráthás. Both in Sálsette and Bassein the Urap Ágris are considered lower than either Sud or Das Ágris, who neither marry nor eat with them. They have separate priests and a separate headman. Their manners and customs are the same as those of other Ágris, and they worship Hindu gods. The only sign that they were once Christians is in their surnames such as Gomas, Soz, Fernan, Frutád, and Minez. It is said that the Bassein Ágris who reverted in 1820 had to pay £120 (Rs. 1200). The priest who purified and took them back was Rámchandra Baba Joshi a Palshe Bráhman. His caste for a time excommunicated him, but he was allowed to rejoin when he ceased to act as priest to the Uraps. One Bhai Makund Joshi, also a Palshe, succeeded Rámchandra. Like him he has been put out of caste, but when he has a child to marry he does penance and is allowed to join his caste. The name of the priest who admitted the Ágris in 1828 (November 12) was Vithal Hari Naik Vaidya, a Palshe Bráhman of Bassein.

Báris.

Báris, returned as numbering 2458 souls and as found in Bassein, Máhim and Dáhánu, are dark and stoutly made, wear the top-knot and mustache, and shave the head once a month. They are said to have come from Gujarát and though some speak and dress like Maráthás the women of others keep to their Gujaráti speech and dress. They are clean, hardworking and orderly, and work as husbandmen, cartmen, and labourers. They live in houses with walls of mud or raw brick and either thatched or tiled roofs. They own cows and oxen. They eat coarse rice, *nágli*, and *kodra*, and occasionally wheat bread and fine rice on holidays. Their feasts, which consist of pulse cakes, mutton, and liquor, cost them about 3*d.* (2 *as.*) a head. The men wear a loincloth, a waistcloth, a jacket, and a cap, and on high days a Marátha turban. The women wear the robe wound tightly round the waist and thighs, and the bodice, and others wear the Gujarát petticoat. The men spend their time in the fields or as day labourers, the women in household work, and the children gather manure. On the twelfth day after a birth they worship the goddess *Sati*, the ceremony costing about 3*d.* (2 *as.*). Girls are married between six and fifteen and boys between fifteen and twenty-five. A marriage generally costs from £3 to £4 (Rs. 30-Rs. 40). Widow marriage is allowed. They are

[1] The Sálsette villages are Balkham, Ralodi, Turbhe, Kávesar, Vadavali, Uthálsár, Mulund, Kopri, Pavai, Kalva, Sanghar, Ovale, Gavhán, and Bhándup. The Bassein villages are Umelmál, Mánikpur, Agáshi, Mukám, Pádrichivádi, Jot, Virár, Kolowda, Navápur, Achole, and Juchandra.

Chapter III. Population. Husbandmen.

Bhágvats, worshipping all Hindu gods but especially Vishnu, keeping images in their houses and holding their priests, who are Chitpávans, Gujarátis, Palshes, and Golaks, in high respect. They keep all Hindu fasts and feasts, and have not of late changed their religious beliefs. They have a caste organisation and leave the settlement of social disputes to some of their headmen. Caste authority has not grown weaker. They are a poor class and find it difficult to get regular employment. Few of their children go to school. They have not begun to take to new pursuits and are badly off.

Chárans.

CHÁRANS, though classed with Vanjáris, are apparently a distinct people. They are returned as numbering 787 souls and as found in Váda, Murbád, Karjat, Bhiwndi, Sálsette, and Panvel. Like the Vanjáris they are divided into Chárans proper, Mathurás, Rajputs, Lavánás, and Gavars, who neither eat together nor intermarry. The first two wear the sacred thread. Except the Chárans proper who have their own priests called Chárán Bráhmans, the other divisions require the help of a Bráhman at their marriages. The Chárans came about twenty years ago from Málegaon in Násik, and settled in Mokháda. In the Mokháda villages of Sakarshet and Kortud a few houses of the Gavar sub-division of the Chárán caste are employed in bringing tobacco from Balsár and salt fish from the sea coast. At their marriages a Bráhman is necessary. The ceremony consists of daubing the bride's and bridegroom's brows with turmeric. They build no booth, but at the four corners of the place where the marriage is held, seven earthen pots are filled with water and two *musals*, or pestles, are placed on the eastern and western side between the pots. The bridegroom, catching the bride by the hand, walks round one pestle four times and round the other three times, the Bráhman priest repeating verses. The marriage is now complete, and the bridegroom takes the bride to his house, with a present of a calf from the bride's father. At the time of the betrothal, *mágni*, the bridegroom's father gives the bride's father four bullocks and £12 10*s*. (Rs.125) in cash. They burn their dead and feast the caste on the twelfth and thirteenth days after the death.

Chokhars.

CHOKHARS, returned as numbering 866 souls and as found only in Dáhánu, are a Maráthi speaking people. They are one of the classes who claim to have come into the Konkan with Bimb. They have no sub-divisions, and their surnames are Kor, Rát, Dalvi, Sani, Suri, and Des. They are clean, hardworking and fond of strong drink, and earn their living as husbandmen and labourers. A few have tiled houses but most live in thatched mud-walled huts. Except a few copper and brass vessels their dwellings have no house gear but earthen pots. They eat fish and flesh and drink liquor, but their daily food is coarse rice or rice porridge with a seasoning of chillies. A marriage feast costs about 6*d*. (4 *as*.) a head. In-doors the men wear a loincloth, and out-of-doors, a waistcloth, a jacket, and a piece of cloth rolled round the head. On great days they wear Marátha turbans and fresh clothes. Their women, both at home and abroad, wear a bodice and a Marátha robe wound tightly round the body like a waistcloth. They have no store of clothes. They

worship all Hindu gods and Máruti in particular, and keep images in their houses. They employ Bráhmans as their family priests holding them in respect and keeping all Hindu fasts and feasts. They have a headman, *pátil*, who settles social disputes. They are a poor class and do not send their children to school.

Hetkaris.

HETKARIS,[1] or southerners, that is people of Málvan and the neighbouring districts, are returned as numbering ninety-two souls and as found in Bassein and Bhiwndi. They are said to have come to Bassein about 140 years ago with the Marátha army from Sátára and Kolhápur. They are strong, tall, muscular and dark and speak Maráthi. They are husbandmen and labourers, and as a class are poor, though hardworking sober and thrifty. Their houses are generally one-storied with brick and mud walls. Most of them worship the goddess Mahákáli. They eat fish, fowls and mutton, and their staple food is coarse rice, *náchni, vari,* and split pulse. Their feasts cost them from 4½*d.* to 6*d.* (3-4 *as.*) a head. They have Bráhman priests whom they respect. They keep all the ordinary Hindu fasts and feasts, and have a headman. They send their boys to school and are a steady people.

Káchis.

KÁCHIS, or market gardeners, returned as numbering 147 souls and as found in Sálsette and Murbád, are divided into Bundales and Narvares. They look like Pardeshis or Upper India Hindus, and are strong and well made. They speak Hindustáni. They are hardworking and fairly clean, sober and orderly. Most of them are fruit-sellers. They eat fish and flesh and drink liquor. The men dress like Maráthás and wear coats, turbans and waistcloths. The women wear a petticoat, a bodice, and a short upper robe, *lugde.* They worship the ordinary Hindu gods, especially Devi and other goddesses. Tuesday is kept by them as a special day of worship. They treat their priests, who are Hindustáni Bráhmans, with much respect and call them Pandits. Marriage is almost their only ceremony, and their only special observance is that they cut a lock of the boy's hair a few days before the marriage. The performance of *shráddh* on the anniversary of a death is compulsory. They have no headman and settle social disputes at meetings of the men of the caste. They either do not send their boys to school at all, or only for a short time.

Kámáthis.

KÁMÁTHIS are returned as numbering 851 souls and as found in Panvel, Sálsette, Kalyán, Sháhápur, and Karjat. They have come from the Nizám's dominions since the beginning of British rule. Under the name Kámáthi people of many classes are included. Though they do not marry or even eat together, the different classes of Kámáthis have a strong feeling of fellowship and generally live in the same quarter of the town. The name is commonly supposed to come from *kám* work, because they are good labourers. But as the name is applied to so many castes, it seems to be the name of a district or province, perhaps Komometh to the south-

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1 *Het* means down as opposed to *upar* up. The coast people use *het* for down the coast or south, and *upar* for up the coast or north. Ráo Bahádur Gopálráo Hari Deshmukh.

Chapter III. Population. Husbandmen. *Kámáthis.*

east of Haidarabad.[1] The following details apply to the lower or labouring Kámáthis to whom most Thána Kámáthis belong. They are tall, dark and robust, and their young women are stout and good-looking. They speak Telegu in their homes and Maráthi and Hindustáni abroad, and write in Bálbodh. They are clean, active, hardworking and frugal, but given to opium and *bháng*. Some of them are labourers, both men and women working for daily hire, but like most other labouring classes, the husband and wife never at the same place. Others are husbandmen and grain dealers. Their houses are one-storied built of brick and mud and tile-roofed. Among their furniture are brass, copper, and earthen vessels, bedding, mats, and boxes. They own cattle, but have no servants. Their food is rice, pulse, fish, and flesh. They drink liquor but not openly, or at their caste dinners. They give caste dinners on births, marriages, and deaths. The men wear a round turban much like a Marátha Kunbi's, a coat, jacket, and waistcloth. The women wear a robe and bodice, the upper part of the robe much fuller and looser than is worn by Marátha women. They have no ceremonial dress, except that on high occasions they wear specially good clothes. Among them boys are married before nine and girls before seven. The boy's father sends a friend to the girl's house to ask if her parents will give their daughter in marriage. If they agree a Telegu Bráhman is called, the names of the boy and girl are told him, and after calculating he says whether or not the marriage will prove lucky. Next day, if the answer is favourable, the boy's father with a Bráhman and a few relations, goes to the girl's house, and the Bráhman tells them that the stars are favourable. The Bráhman fixes the marriage day and leaves with a present of from 2*s*. to 4*s*. (Re. 1 - Rs. 2). Then the boy's father accompanied by his nearest relations and friends and by the Bráhman priest, goes to the girl's house, and seating her on a low wooden stool, the priest recites verses, and the boy's father presents the girl with a suit of new clothes, ornaments, and a packet of sugar. The brows of the male guests are marked with sandal powder, and one of the men of the house presents the younger guests with five betelnuts each, and the elders with ten. The girl's mother serves the women guests with turmeric which they rub on their hands and faces, and they go home after the boy's father has given each woman five betelnuts.

Two days before the marriage, the boy and girl are rubbed with turmeric at their houses and a booth is built. On the evening of the wedding day the guests meet at the girl's house, and the father of

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1 Tavernier (1660) speaks of Kaolkonda, five leagues from Golkonda, as being in the province of Camatica, apparently the territory now known as Komometh. Harris' Travels, II. 373. According to Mackintosh (1836) the word Kámáthi as used in Poona included Kunbis, Mális, and Musalmáns. It properly belonged to Telegu speaking tribes from the west of the Haidarabad territory, who were like the Kolis and were called Kolis by the Musalmáns of that part of the country. They would almost seem to be the same as the Mahádev Kolis of Ahmednagar. When they laboured they were called Mutrásis, when they took charge of water-courses they were called Nirodás, and when they took service as mercenaries Telgols. Trans. Bom. Geog. Soc. I. 202.

the boy going to the girl's house, presents her with ornaments and returns home. Here he feasts his guests, and after marking their brows with red powder and serving them with betelnut and leaves, they start in a procession to the girl's house with the boy on horse-back or in a carriage, or carried on men's shoulders or on foot. In the marriage booth the boy and girl are made to stand face to face, and a cloth is held between them. The Bráhman repeats verses and the guests keep throwing grains of *jvári* mixed with turmeric on the heads of the boy and girl. At the close of the marriage the guests are served with betelnut and leaves, red powder is rubbed on their brows, and they leave for their homes. On the morning of the second day the boy and girl are taken to the girl's house and a dinner is given to friends and relations. On the night of the third day the boy and girl with their relations and friends, and a band of musicians, are taken to a temple and given a few grains of rice and some curds. On their return, before entering the house, two men stand opposite each other with the girl and the boy on their shoulders, and catching the ends of their waistcloths the men dance to music. When the first couple of men are tired, another couple takes their place and the dance is kept going for some hours. On the morning of the fourth day the boy and girl are taken to the girl's house, where, after staying for a day or two, the boy returns home. This ends the wedding. Widow marriage is allowed. The man makes the offer of marriage and the ceremony, as a rule, takes place between ten and twelve at night in presence of a few near relations, and is kept secret till next morning when relations and friends are treated to a dinner.

When a girl comes of age a Telegu Bráhman is called, who refers to his calendar, and tells her to sit by herself from ten to thirteen days. He is given half a pound of rice, a handful of split peas, a quarter of a pound of butter and a handful of sugar, ¾*d.* (½ *anna*) worth of vegetables, and from 1½*d.* to 2*s.* (*anna* 1-Re. 1) in cash. Friends and relations send the girl presents of clothes, sweetmeats, or fruit. On the last day she is bathed and decked with flowers, and her husband's relations present her with clothes, ornaments, money, or sweetmeats. A sweetmeat dinner to relations and friends completes the observance. In the fifth month of her first pregnancy a woman goes to her parents' house, and staying there for about a fortnight, is given a new suit of clothes and escorted by women relations to her husband's house. The third day after a child is born, boiled gram is placed under the child's bed and a present of from 6*d.* to 2*s.* (*as.* 4-Re. 1) is made to the washerwoman. The child is dressed and the midwife who, for the first time, lifts up the child, is given a few light blows on her back. At night relations and friends are treated to a dinner. On the seventh day the child is laid in a cradle and named. Friends and relations present clothes and ornaments. Next day the mother gives the child a pet name. For eleven days the household is considered impure, and the household gods remain unworshipped. On the twelfth, friends and relations are asked to a dinner and clothes and money are given to the child or its mother.

Chapter III. Population. Husbandmen. *Kámáthis.*

When a Kámáthi dies his body is washed with hot water, rubbed with sweet-scented oil, dressed in his usual clothes, sprinkled with red and sweet scented powder, decked with flower garlands, and laid on a bamboo bier spread with straw and a white cloth. The son of the deceased, taking a flower in his left hand, lays it on the dead man's chest, and after him each of the other mourners drops a flower. Then the corpse is raised by four near relations, musicians head the party, and the son walks in front of the bearers with an earthen jar containing fire. If the deceased is a Bhágvat a lighted torch is also carried both by day and night. As soon as the body is moved from the house the spot on which it lay is cowdunged, ashes are spread, and a lighted lamp is set close by and left for three days. At the end of three days the ashes are searched for foot prints, as the marks are supposed to be those of the animal into which the spirit of the dead has passed. After examining them the ashes are gathered and thrown into water. On the twelfth day the chief mourner shaves his mustache and the mourning is over. The ceremony ends with a caste dinner.

In religion Kámáthis are either Smárts or Bhágvats. They make the ordinary sect marks, the Smárts using ashes and drawing a sandal mark across the brow, and the Bhágvats drawing a black and generally a long yellow line with a white sandal mark on either side, called *trinám* or simply *nám*. They worship the ordinary Hindu gods and visit Pandharpur, Jejuri, Násik, and Benares. Besides these they have some gods peculiar to Telangan, Rájeshdev, whose chief shrine is at Yemládu, and Narshirám and Narsinhadu whose shrines are at Dharampuri. They also worship the small-pox and cholera goddesses, Pochema and Marma, as well as Khandoba, Malhári, and Maishma. The Bhágvats call on Vishnu under the names of Náráyan, Govind, and Shrimán, and the Smárts blow the conch shell, *shankha*. They keep the ordinary Hindu holidays. Among Kámáthis, Komtis, goldsmiths, and carpenters wear the sacred thread. Their priests who are Telegu Bráhmans are not treated with much respect. There has been no recent change in their beliefs or practice. Each caste has from two to six headmen, *mukádams*, chosen by the caste. If one dies his son or brother takes his place. Almost all classes are well-to-do. The feeling of fellowship is strong among them, and they are kindly, friendly, and helpful to each other. They live in numbers in one place, and do not let outsiders know that there is any difference of caste among them. They send their boys to school and are a steady people.

Kámlis.

Kámlis are returned as numbering 728 souls and as found only in Dáhánu and Váda. They say they came from Káthiáwár more than five hundred years ago, and that they were formerly known as Kámb Rajputs. They are said to have taken to animal food since they came to Thána. They speak an indistinct Gujaráti. They are fairly clean, hardworking, honest, mild tempered, hospitable, and sober. They are husbandmen and palm-juice drawers and sellers. Some work as day labourers, but of late more of them than formerly have taken to tillage. They generally live in thatched huts with reed walls, while a few have houses with tiled roofs and earth and stone walls. They have little furniture in their houses, and no metal

drinking or cooking vessels. They own cattle and keep them in a shed close to the house. They eat the flesh of goats, sheep, hare, deer, and fowls, and drink liquor. Their staple food is coarse rice, *nágli*, *kodra*, and fish. The men wear a loincloth, a coarse woollen jacket, and a small turban. On high days they wear a short cotton coat and a small waistcloth. Their women wear a petticoat and bodice. On the sixth day after the birth of a child the goddess *Sati* is worshipped in the mother's room. On the twelfth day the mother and child are taken to about a dozen houses, and the child is laid in a cradle and named by the nearest female relation. Their girls are married in their twelfth or thirteenth year. The priest a Gujarát Bráhman is paid from 10*s.* to 12*s.* (Rs. 5 - Rs. 6) by the girl's father, and 4*s.* (Rs. 2) by the boy's. They allow widow marriage. They burn their dead and perform the twelfth and thirteenth day ceremonies with the help of a Gujarát Bráhman. Their chief gods are Máruti, Ganpati, and Mahádev. Their chief holidays are *Diváli* (October-November), *Shimga* (February-March), and *Makar Sankránt* (12th January), and their minor holidays are *Dasra* (September-October), *Ganesh Chaturthi* (August-September) and Cocoanut day (August-September). They have a headman called *pátil*, but settle caste disputes according to the opinion of the majority of the men of the caste. Their boys go to school, but they are in poor circumstances.

Husbandmen. Kamlis.

KARÁDIS are returned as numbering 2507 souls and as found in Panvel only. Their surnames are Bhoir, Bhagat, Bhigarkar, Mhátre, and Ráut. They have no sub-divisions and speak incorrect Maráthi. They are cultivators and labourers, and in food and dress resemble the Maráthás.

Karádis.

KHÁRPÁTILS are returned as numbering 8359 souls. They are found in Máhim, Bassein, and Dáhánu. In some parts the name seems to be borne by Ágri families who have been in charge of salt lands. In other places they are said to form a separate caste known as Khárvis as well as Khárpátels, and apparently of Gujarát origin. The latter generally live in coast villages and speak incorrect Maráthi. They are dirty, hardworking, and fond of strong drink. They till salt rice lands and live in thatched huts, except a few whose houses have brick walls and tiled roofs. Some of them own cattle and fowls. They eat fish and flesh, drink liquor, and smoke tobacco. Their daily food is *nágli* and rice bread, rice, and fish. They eat either twice or thrice a day. In-doors the men wear a loincloth, and the women a robe wound tightly round the waist. Out-of-doors the men wear a turban, jacket, and waistcloth, and the women a Marátha bodice and robe. They mark their feast days by wearing fresh clothes. The men pass their time in field work and their wives and children help them. Boys are married between twelve and fifteen and girls between ten and fifteen. Widow marriage is allowed. They worship Gáondevi, Cheda, Munja, and Bhaváni, and employ Chitpávan, Deshasth, or Palshe Bráhmans as priests. Their holidays are *Shimga* (February-March), *Diváli* (October-November), and the anniversary of their deceased relations. They have no other fasts or feasts, and they are less superstitious than most Hindus. They ask one or two respectable castefellows, or the village *pátil*, to decide their caste

Khárpátils.

Chapter III. Population. Husbandmen. *Kunbis.*

disputes. They are a poor class, not teaching their children or taking to new pursuits.

KUNBIS, or KULAMBIS, are returned as numbering 183,144 souls and as found over the whole district. The classes commonly spoken of as Kunbis, in the general sense of husbandmen, may be brought under three groups, Talheri or Konkan Kunbis; Marátha or Deccan Kunbis, most of whom are connected with the Talheris, but among whom some small divisions such as the Ráos of Murbád and the Karádi Kadams of Panvel are nearly separate; and a third group probably of part Gujarát descent which includes Mális, Chavkalsis, and Somvanshi Kshatris, and may be roughly brought under the general term Páchkalshis. Of other cultivating classes the Ágris are sometimes spoken of as Kunbis, but they are generally and more correctly classed with Kolis; Kolis and Mhárs, though they till, are always known by the name of their tribe not of their calling; and Sorathiás and Nákri Kunbis are also usually spoken of by the name of their class.

TALHERI[1] KULAMBIS, or KUNBIS, had, according to the 1872 census, a strength of about 80,000, of whom 33,000 were in Sháhápur, 16,450 in Murbád, 13,250 in Bhiwndi, 8370 in Váda, 2300 in Máhim, 2130 in Kalyán, 1850 in Karjat, 1050 in Bassein, 920 in Dáhánu, and 235 in Panvel. That is they arefound almost entirely in the centre of the district along the basin of the Vaitarna between the Tal pass and the coast. Talheris are composed of two main elements, a local apparently little different from the Son Koli, and a foreign. The early or local element is much stronger than either in Gujarát or in Deccan Kunbis. The foreign element belongs to two periods, before and after the times of the Musalmáns and Portuguese. Traces of the Rajput or early foreign element survive in such Talheri surnames as More or Maurya, Sálunkhe, Jádhav, Yádav, Povár, Chohán, and Shelár. And the later or Marátha element in such surnames as Bhosle, Kadam, Shirke, and Sámble or Sábarya.[2] The difference between Marátha and Talheri Kunbis seems to be that while the foreign element in the Talheris is chiefly early, the Maráthás claim to represent the conquerors, who, during the seventeenth and eighteenth centuries, passing north from Sátára and Ratnágiri, settled across the whole south of the district. Though these different elements may be traced in more or less strength, no certain line can be drawn between Talheri and Marátha Kunbis. They eat together and to some extent intermarry, and do not differ in appearance, religion, or customs. In former times (1818) many so-called Maráthás were Konkan Kunbis who had left their fields

[1] Talheri seems to mean a lowlander, perhaps as opposed to Varáli an uplander and Malhári a highlander. Mr. E. J. Ebden, C. S.

[2] The following are among the commoner Talheri surnames: Jádav, Bhoir, Thákré, Shelár, Pánvi, Ghodvinde, Shelke, Náik, Gharat, Ráut, Bhángré, Povár, Chavhán, Bhosle, Mánkar, Yádav, Samvant, Sindhe, Kadam, Bhoi, Kalvantkar, Vangule, Chorgeh, Dadve, Karve, Konkna, Katate, Ghogrun, Bhogal, Setge, More, Borle, Nágle, Gavekar, Sigvan, Humre, Dere, Bait, Lathe, Mhaskar, Tanpuda, Bhákré, Maráde, Routh, Vághrye, Rabári, Sálunkhé, Samblé, Kuthe, Chaudari, Kashibale, Sonavalé, Gondhli, Mhátre, Jagtáp, Dherya, Kadam, Shirké, Sábarya.

and taken to a military life.[1] And now a Talheri who enlists, joins the police or gets a place under Government, calls himself a Marátha and by degrees forms marriage connections with Marátha families of a better social position than his own. On the other hand, an unlucky Marátha will fall to the rank of a Talheri and may be forced to marry his daughters into Talheri houses. Talheri Kunbis, like Marátha Kunbis, generally keep to the Rajput rule against marriage between families who have the same tribal surname. But among many Talheris and Maráthás a different rule is followed, and marriage is allowed among families of the same surname so long as they have different crests, or *devaks*, literally little gods or guardian spirits. These *devaks* are natural objects such as a tree, a stone, or the earth of an ant-hill. On marriage occasions, the guardian spirit is brought from the woods and set in the marriage hall and worshipped. At the close of the ceremony, when it has served its purpose, the *devak* is dismissed and thrown away. The crest comes down from father to son; a family cannot adopt a crest if it has not inherited one. At a marriage, besides inquiring about the crest, they ask the colour of the family horse and flag, and, if the colours are the same, marriage cannot take place. If the family do not know their crest and the colour of their horse and flag, they are considered not to be pure Talheris, and the marriage, as a rule, is broken off. The Talheri caste is to some extent recruited from the illegitimate children of Pardeshis, Márvádis, and other foreign Hindus, who in the scarcity of women of their own caste, generally keep Talheri or Marátha mistresses. Some of these children remain bastards and marry with Shindis or Akarmáshis. But, especially if they are left with money, they are sometimes able to find Talheri or Marátha wives, going to some part of the country where they are not known and adopting their mother's or some other Talheri surname or badge. Cases of this kind are said not to be common.

Talheri Kunbis are small, slightly and neatly made, dark, sometimes black.[2] The face is round, the forehead short and retiring, the cheek bones rather high, the eyes full and black, the nose straight and prominent, and the teeth not remarkably good. The hair is straight and black, and shaved except on the upper lip and on the crown of the head. Among the women, though few or none are beautiful, many when young are plump, bright, and healthy. Their youth is soon over. They age at eighteen and at twenty-five are wrinkled and ugly. They speak incorrect Maráthi, use many peculiar words such as *mhore* for *pudhe*, before; *váich* or *váis* for *thode*, little; and *dhig* for *pure*, enough. They are orderly, temperate, frugal in ordinary life, and hospitable. As husbandmen they are marked by their power of hard and constant work. In former times when the bulk of the husbandmen were little more than serfs, they seem to have been considered a lazy class. A Maráthi proverb runs,

[1] MS. Sel. 160 (1818-1830), 4, 5.

[2] As has been noticed in the introduction it seems probable that this black element is due to a strain of Negro or African blood.

Chapter III. Population. Husbandmen. *Kunbis.*

'There is no giver like a Kunbi, but he won't give except under the persuasion of the rod.' So the Musalmáns had a saying, 'A Shudra boy is like wheat flour, the more you knead him the sweeter he grows'.[1] At present they are landholders and field workers, and their chief occupation is the growth of rice. A few in coast villages have cocoa or mango orchards and grow flowers and vegetables, but this is unusual. Many of them are labourers all the year round, and most, even of the better off, go in the cold season, when field work is slack, to the district towns and still more to Bombay in search of work. Some take service as soldiers, constables, and messengers, and as house servants to well-to-do natives. Their women work as labourers. They live in thatched or tiled houses with brick and mud or reed walls. The houses have generally one room and a front and back door, and in many cases, a booth in front of the door. They keep their cattle in a shed on one side. All the inmates of the house, even when there are three or four families, live in the same room. They have no lights in their houses, but they keep a fire burning all night. Before going to bed they sit talking round the fire, and as sleep overtakes them, slip off one by one to their beds. Their houses have little furniture, generally a stone handmill, two long wooden pestles, some copper water jars and cooking pots, dining dishes, an iron girder, a frying pan, and about twenty earthen pots of different sizes, a wooden kneading trough, a curry stone and rolling pin, a lamp or two, a cradle, one or two rude bedsteads, and some net and wicker work baskets. They have cows, oxen and buffaloes, whom they honour as bread winners, bowing to them when they leave their beds in the morning. When their cattle are attacked by ticks or other insects, boys of the house take rice, dried fish, rice flour, and other articles required for a feast, and rub the goddess *Támjai* with redlead and oil, break a cocoanut, pour its milk over the goddess, and offer her the cooked food, asking her in return to free their cattle from the plague of vermin. Kunbis are great eaters and are specially fond of pepper and other hot spices. Besides grain, pulse, vegetables, fruit, garlic, onions, pepper, assafœtida, coriander, turmeric, tamarind, oil, curds and butter, they eat fish, fowls, sheep and wild hog, and besides water and milk, they drink liquor. Except dried fish, which with most Kunbis is a daily article of diet, animal food is used only on a few leading holidays, such as *Holi* (February-March) and *Gavri* (September-October), and on marriages and other family festivals. The flesh is cut in small pieces and fried in oil or butter with assafœtida, garlic, onions, and hot spices, and eaten with rice bread, or pulse cakes, *vadás*. Most of them drink liquor, chiefly palm juice either fermented or distilled, but in many cases *moha* spirits. When liquor is used, it is generally drunk about sunset a few minutes before the evening meal. Their every day fare consists of *nágli, vari, harik*, and occasionally rice. Their feasts cost them from 3*d*. to 6*d*. (2-4 *as*.) a head. They take three meals a day, breakfast about eight, dinner at noon, and supper about seven. Of stimulants and

[1] The Maráthi runs, '*Kunbya sárkha dáta náhi, kutlya vánchun det náhi.*' The Hindustáni runs, '*Shudraka beta, gahuka áta, jis wakht kuta, to mitha.*'

narcotics, besides liquor, almost the only one in common use is tobacco. Almost no tobacco is grown in the district, and most of it comes either from the Deccan, brought by Shimpis or other peddlers on bullockback, or by boat from Bombay. It is to some extent used as snuff, is chewed both by men and women, and much smoked not only by grown men and women, but by many boys and girls of ten years and upwards.

At home the men wear a loincloth, and the women, a robe which does not fall below the knee, a bodice, nose and ear-rings, a necklace of glass beads, armlets, silver and glass bangles, and toe-rings. Out-of-doors men wear a waistcloth and blanket, and on great occasions a turban. Those who can afford it, wear gold or silver earrings, silver armlets and bracelets, finger rings, and waistbands. On the fifth day after a birth some *rui* or swallow wort leaves are placed on the grindstone, the goddess *Satvái* or *Sati* is worshipped, and in the evening liquor is freely drunk by relations and friends. On the twelfth day the child's mother has her lap filled with rice and the child is laid in a cradle and named by a Bráhman who is paid from 1½*d.* to 3*d.* (1-2 *as.*). Before a child is a year old, whether it is a boy or a girl, its head is shaved, and the practice is continued for a year or two when a girl's hair is allowed to grow and except the top-knot a boy's head is shaved once or twice a month. In arranging a marriage the boy's father goes to the girl's house and asks her parents to give their daughter in marriage. If her father agrees, the two fathers go to the house of the Bráhman priest to see that the stars favour the match.

Kunbis either bury or burn their dead, and employ a Bráhman to offer balls of boiled rice to the spirit of the dead. They allow widow marriage. But, in performing religious rites, a woman who has been twice married is held to be impure and cannot take a part. In the services on the thirteenth day after a death the Kunbis employ either a Konkanasth or Deshasth Bráhman, a Kumbhár, a Rául, or a Jangam. Kunbis are mostly Bhágvats, holding Vishnu as their chief god but reverencing other gods as well. They are careful to worship local spirits or demon-gods, and are most anxious to avoid or to disarm their displeasure. They are staunch believers in witchcraft and in the evil eye. They are believed mostly to die of spirit possession, as the saying is, 'Bráhmans die from indigestion, Sonárs from bile, and Kunbis from spirits'.[1] Few visit temples, but some make pilgrimages to the god Vithoba at Pandharpur. They greatly respect their Bráhman priests who are generally Konkanasths, Deshasths, Karhádás, or Palshes. When the Bráhman visits their house, the Kunbis bow before him and he blesses them wishing them good luck, *kalyán*. Kunbis keep all the fasts and feasts observed by other Marátha Hindus. Their chief holidays are *Holi* (February-March), *Pola* (July-August), *Dasra* (September-October), and *Diváli* (October-November); the women have two other special days, *Nágpanchami* (August-September) and *Gavri* (September-October), when they ask their married daughters to their houses, and both men and women dance and sing in circles,

[1] The Maráthi runs '*Bahman mela vátáne, Sonár pittáne, Kunbi bhutáne.*'

Chapter III. Population. Husbandmen. *Kunbis.*

feasting on mutton, pulse cakes, and liquor. There has been no recent change in their beliefs or practice. In the case of any social dispute they meet at a castefellow's house where funeral ceremonies are taking place, and there settle the matter. They have no headman and an excommunicated person is allowed into caste after a Bráhman has given him holy water, *tirtha*. Caste authority has not of late grown weaker. As a class they are poor. Many have lost their fields and work as labourers on other people's land, and many have to eke out their earnings by going to Bombay and other labour-markets in search of work.

MARÁTHÁS are returned as numbering nearly 100,000 souls of whom 27,900 were in Karjat, 18,800 in Kalyán, 13,300 in Sálsette, 12,000 in Panvel, 12,000 in Murbád, 5000 in Sháhápur, nearly 3000 in Bassein, 1350 in Máhim, and about 700 in Dáhánu. That is they are found almost entirely in the south along the Ulhás valley between the Bor pass and the coast, the part of the district which had been almost entirely under Marátha management during the century and a half before its conquest by the British. Among the Maráthás some clans such as the Ráos of Murbád and the Karhádi Kadams of Panvel seem to have come from the Deccan in a body as settlers or as the guards of hill forts. They hold aloof from the ordinary Marátha Kunbi and are larger, fairer, and more refined. Among the ordinary Kunbi Maráthás some show signs of Deccan blood. But the bulk can hardly be known from Talheris and are generally grouped with them under the term Kunbi. Their appearance food dress religion and customs are the same, and like the Talheris, all except a few soldiers constables and messengers, are husbandmen and labourers. They eat together, and they have many common surnames both of Rajput and Marátha clans. Though as a rule they do not intermarry, the reason is because of the Maráthás' higher social position, not from any difficulty on the score of caste. A Marátha Kunbi will for a money payment readily marry his son into a Talheri Kunbi family and the poorer Marátha Kunbis occasionally give their daughters to well-to-do Talheris. Probably because the Maráthás were the last Hindu rulers, there is a strong tendency among middle class Hindus to claim a Marátha origin. Besides the Marátha Kunbis who differ little if at all from the Talheri Kunbis, Páchkalsis who have apparently no connection with the Deccan, style themselves Maráthás and probably form a large share of the 13,300 inhabitants of Sálsette, who at the 1872 census returned themselves as Maráthás.

NÁKRI KUNBIS,[1] found only in Bassein, are husbandmen. Their home speech is an incorrect Maráthi. The men shave the head except the top-knot, and the face except the mustache, and are a rough wild-looking class. The men wear a loincloth, a blanket, and a cloth rolled round the head, and the women the ordinary Marátha robe and bodice. The Nákris worship the goddess Sati on the day after birth if the child is a girl, and on the fourth day after if it is a boy. Except this there is no birth ceremony. Boys are married

[1] This seems to be one of the early tribes probably the same as the Surát Náiks.

between fifteen and twenty and girls between ten and twelve. Until she reaches womanhood a girl does not cover her shoulders with the end of her robe. A day or two before a marriage a hall is built in front of the house, and, on the wedding day, a pot, filled with water, is placed in the hall with a cocoanut floating on it. Then the marriage god enters into some one present, and he orders the marriage ceremonies to go on promising success. A man, not as in most castes a woman, ties the marriage ornaments, *básing* and *kankane*, on the brows and hands of the bride and bridegroom. And it is a woman, not a man, who fixes the hour for the marriage and performs the ceremony. The time is generally about nine in the morning. The bride and bridegroom stand face to face, a piece of cloth is held between them, and the marriage guests, friends, and relations surround them. An old woman sings the marriage song, and when she has done, the cloth is drawn on one side, the boy and girl throw garlands of red tape round each other's necks, and stand holding each other by the hand. The old woman orders the guests to dance, and keeping time to music, they lift the bride and bridegroom on their shoulders. Then the couple are seated on low wooden stools and liquor is served to the guests. This is repeated for three days. The bride and bridegroom are taken from house to house round the village, and on the third day, the bridegroom's sister unties the marriage ornaments, and the ceremony is over. During the marriage days the bridegroom is dressed in a waistcloth, turban, and white sheet, worth together from 6*s.* to 8*s.* (Rs. 3 - Rs. 4). The bride dresses in clothes given her by the bridegroom's parents, a robe worth from 4*s.* to 6*s.* (Rs. 3 - Rs. 4), and a bodice worth 6*d.* (4 *as.*). She is presented with a necklace of black beads, wax bangles or *chude*, and silver toe-rings. Widow marriage is compulsory. The man goes to the widow's house with a robe and bodice and a number of relations and friends. The widow sits among the guests along with her future husband, liquor is drunk, they are declared man and wife, and go home together. They burn their dead. The body is laid on a bier and covered with a waistcloth, and a copper is tied in the skirt. The funeral ceremony is performed by the son or nearest heir. It lasts for twelve days. At the end some grains of rice are set on a board of wood, and resting on the rice is a pot full of water, the mouth closed by a cocoanut. Music is played and the spirit of the dead enters into one of the guests and tells what he wishes his friends to do for him. The funeral party are feasted, and the musicians presented with rice, earthen pots, and 1*s.* (8 *as.*) in cash.

Páchkalshis.

PÁCHKALSHIS are returned as numbering 15,367 souls and as found in small numbers over most of the district and in strength along the coast. Besides by the name Páchkalshis, they are known as Sutárs, Mális, Vádvals, Chaukalshis, Somvanshi Kshatris, and Pátháres, all of whom except the Chaukalshis eat together and intermarry. The name Páchkalshi is said to come from their using in their marriage ceremonies five earthen pots, *kalas*. They say that they are the descendants of the sun god, Surya-Náráyan, and that they came with Bhimdev from Paithan on the Godávari at the close of the thirteenth century. But they are all of the same stock as the

Chapter III. Population.

Husbandmen. *Páchkalshis.*

Pátáne Prabhus, and for the reasons mentioned in the Prabhu account seem to have come from Gujarát and not from the Deccan. Their surnames are Ráut, Vartak, and Chodhri. They speak incorrect Maráthi using *l* for *ḷ* and *n* for *ṇ*. They are hardworking, contented and well-behaved, and earn their living as husbandmen, gardeners and carpenters, and a few as writers and day labourers. They have a good name for steady work, as the saying is, 'Who can call a Páchkalshi idle'.[1] They live in one or two-storied houses with mud or brick built walls and with thatched or tiled roofs. They have cattle and a few of them servants, and live on coarse and fine rice, rice bread, pulse, vegetables, and fish. Their holiday dinners of mutton, chickens, pulse bread, and liquor, cost from 4½*d.* to 6*d.* (3-4 *as.*) a head, and their caste feasts from 1*s.* to 1*s.* 6*d.* (8-12 *as.*). Near Bombay the men dress like Bráhmans, in Bombay like Prabhus, and in outlying parts they call themselves Maráthás and do not differ from Maráthás in dress or in other respects, wearing a loincloth, a coarse blanket, and a cap or piece of cloth rolled round the head. On festive occasions they dress neatly and cleanly, the men in a silk-bordered waistcloth, turban and Gujarát shoes, and the women in the full Marátha robe and short-sleeved bodice, covering both the back and bosom, and sometimes a shawl. The wives of husbandmen and gardeners help their husbands by selling vegetables, butter, and milk. They worship the ordinary Hindu gods, and generally employ Palshe Bráhmans as priests. Some Páchkalshis always wear the sacred thread and among them widow marriage is forbidden. The Chaukalshis wear the sacred thread during the marriage ceremony but at no other time. They do not shave the widow's head and allow widow marriage. They have images of Cheda and other demon-gods in their houses placed along with brass and stone images of Ganpati, Shiv, and Krishna. They keep the usual Hindu fasts and feasts. They form a separate community, and occasionally hold caste meetings. They send their boys to school and are fairly well-to-do.

Páhádis.

PÁHÁDIS are returned as numbering twenty-four souls and as found only in Sháhápur. They have probably come from Násik where they are found in considerable numbers as vegetable-sellers and cloth dealers. Their home speech is Maráthi and they do not differ from Maráthás in appearance or dress. They are believed to have come from Upper Bengal.

Sorathiás.

SORATHIÁS are returned as numbering 686 souls and as found in Máhim and Dáhánu. Their name shows that they are immigrants from Káthiáwár, but they seem to have lost all memory of the time or the cause of their coming. They have no sub-divisions. Their commonest surnames are Bámanya, Chikria, Hekad, Baldándya, Gujar, Ládumor, Jalodra, Bhojni, Kátarya, Hera, Dhola, and Nakum. They speak a mixed Gujaráti and Maráthi. They are clean,

[1] The Maráthi runs, '*Páchkalshi áni kon mhanel álshi.*' The disturbances of the eighteenth century aroused the old warlike spirit of the Páchkalshis. Such assistance did they render at the siege of Bassein in 1743, that the Peshwa made one family chief Pátils of Sálsette, another family proprietors of Angaon in Bhiwndi, and a third family proprietors of Anjar in Bhiwndi. Mr. W. B. Mulock, C.S.

Husbandmen. *Sorathiás.*

well-behaved, hospitable, and industrious, and work as husbandmen and gardeners. They live mostly in thatched huts, keep oxen and cows, and have hardly any copper or brass vessels. They eat the flesh of goats and sheep, and spend from £1 to £5 (Rs. 10-Rs. 50) on their caste feasts. Their holiday dinners, including liquor, cost them about 2*s.* (Re. 1) a head. The men wear a loincloth, and out-of-doors, a waistcloth and cap or a turban with a front peak like a Bhátia's. The women wear a petticoat like Vanjári women and a bodice. Both men and women spend their time working in vegetable gardens. On the sixth day after a birth the goddess *Sati* is worshipped. On the twelfth the child is named, the name being chosen by a Bráhman whose services are also engaged at marriages and for the eleventh and twelfth day funeral ceremonies. On the marriage day the bridegroom is dressed in a two-peaked turban like the Bombay Bhátia's. They burn their dead and their widows marry. They worship Mahádev, Ganpati, Vishnu, Máruti, and Charoba, but keep no images in their houses. They regularly worship the basil or *tulsi* plant. They treat their Palshe Bráhman priests with great respect and keep the usual Hindu fasts and feasts. There has been no recent change in their beliefs or practice. They have no headman and settle social disputes at a general meeting of the men of the caste. They send their boys to school and are a steady people.

Vanjáris.

Vanjáris are returned as numbering 3623 souls. The accounts of them are confusing probably because they belong to two distinct groups, those who have settled as husbandmen and those who are still wandering carriers. In appearance the two groups seem to differ but little, the men of both being described as tall and good-looking, and the women well-built but singularly harsh-featured. The settled or tilling Vanjáris seem to belong to two separate tribes, one found in Máhim who have come from Málwa through Gujarát and the other found in Mokháda who have come from Málwa through the Deccan. The Máhim Vanjáris, who are also called God-Málvis, are found in Másvan, Paruthembi, Kurgaon, Morkuran, and Gundali. Their dress and speech is Gujaráti and they are said to have come during the time of Portuguese rule. Their surnames are Piple, Ráote, Shende, Sáble, Bharatdár, Lanje, Váde, and Mathure. The Mokháda Vanjáris belong to the Lád tribe. They speak Maráthi, but their home talk is a mixture of Maráthi and Gujaráti. They are hardworking but dirty, and earn their living as husbandmen and carriers. Their houses are of mud and unburnt brick, their cooking and drinking vessels are of earth, and they own cows, oxen, and buffaloes. Their daily food is rice, *náchni, vari,* and *harik.* In their feasts which cost about 6*d.* (4 *as.*) a head, rice is the chief dish. They eat fish and flesh, and drink liquor. The men dress in a loincloth, waistcloth, jacket, cap or turban, and the women in the ordinary Marátha robe and bodice. Both men and women pass their time in the fields. Unlike other Hindus, they use the cow as a beast of burden. The marriage ceremony lasts for four or five days. On a day appointed by the Bráhman priest, at least two days before a marriage, the boy and girl are rubbed with turmeric at their respective houses. A day before the marriage, booths are set

Chapter III. Population. Husbandmen. *Vanjáris.*

up and relations feasted. On the marriage day the boy, accompanied by his relations and friends, goes to the girl's house, and they are married. In the evening friends and relations are feasted. On the day after the marriage the boy's father gives a sumptuous dinner to the girl's relations and friends at the girl's village. This ends the marriage festivities, and the boy takes the girl to her new home. On the fifth day after the birth of a child they worship the goddess *Sati*, spending from 4*s*. to 8*s*. (Rs. 2 - Rs. 4) on the ceremony. They name their children either on the twelfth day after birth or at any time before they are married, the name being chosen by a Bráhman. Both boys and girls are generally married between twelve and twenty-five. The boy's father has to give the girl's father from £3 to £4 (Rs. 30 - Rs. 40). Their priests, who are Bráhmans of the Palshe caste, are paid from 10*s*. to 30*s*. (Rs. 5 - Rs. 15), and the whole cost of a marriage varies from £10 to £50 (Rs. 100 - Rs. 500). On a death occurring in a family the body is washed, dressed in clean clothes, and a piece of gold or a pearl put in its mouth, and the corpse burnt. For ten days the near relations mourn, and at the end of that period the head of the chief mourner is shaved, and after offering a wheaten cake to the crows, they become pure. On the thirteenth day the whole caste is feasted. Widows are said often to marry their husband's younger brother. They are nominally worshippers of Rám, Mahádev, Vishnu, and Krishna, but their chief objects of worship are Chedya, Narshya, and other spirits. They also worship the village god Vághya. They greatly respect their priests and keep all Hindu fasts and feasts. There has been no recent change in their religious belief. Social disputes are settled at a meeting of the men of the caste, whose authority shows no signs of declining. They own fields, houses, and cattle, do not send their boys to school, and are in easy circumstances.

The Vanjáris who keep to their old trade of carrying and pass through the district on their way to the coast salt-pans, belong to four classes, Mathuriás, Gavariás, Lavánás or Lamáns, and Chárans. The first are said to wear the sacred thread and a necklace of beads, to be strict vegetarians living like Marátha Bráhmans, and to be very careful about their fire-place, never eating if the fire has gone out before they have taken their meal. They speak Hindi mixed with Márvádi, and the dress both of men and women is more Márvádi than Maráthi. The women wear gold, silver and brass bracelets and glass bangles, and wear their back hair in the shape of a snake's hood which from a distance looks as if they had a snake's hood growing on the top of their head. Their chief surnames are Sáble, Padval, Manja, Ghoti, Titarya, Bardvál, Povár, Tagharya, Byás, Gharbári, Khuriya, Dasáj, Betariya, Meko, and Pánde. The Gavariás are the leaders among the Vanjáris and settle the disputes of all four classes. They do not differ from the Mathuriás except that they wear neither the necklace of beads nor the sacred thread, and eat meat. Like the Mathuriás they speak a peculiar dialect, and their women braid their back hair into the form of a snake's hood. The Lamáns or Lavánás are considered degraded.

Manufacturers included seven classes with a strength of 1228 souls (males 679, females 549) or 0·16 per cent of the Hindu population. Of these 41 (males 38, females 3) were Khatris, weavers; 49 (males 22, females 27) Koshtis, weavers; 12 (males 5, females 7) Rangáris, dyers; 22 (males 10, females 12) Ráuls, tape-makers; 29 (males 19, females 10) Sangars, blanket-makers; 59 (males 56, females 3) Sális, weavers; and 1016 (males 529, females 487) Telis, oil-pressers. Manufacturers.

KHATRIS, or weavers, are returned as numbering forty-one souls and as found in Murbád, Sálsette, Bhiwndi, Panvel, and Kalyán. Their commonest surnames are Tákle, Rode, Mungle, and Kolvi. They speak Maráthi and their staple food is rice, split pulse, vegetables, fish, and flesh. They make gold and silver lace, and silk waistcloths, *pitámbars*, the waistcloths fetching from 1*s.* 6*d.* to 1*s.* 9*d.* (12-14 *as.*) an ounce. When their craft was flourishing each weaver is said to have made from £1 10*s.* to £2 (Rs. 15-Rs. 20) a month, but of late, as there has been no demand for their goods, they have taken to service and to pawnbroking, taking gold and silver ornaments and clothes in pledge. Either the father or mother names the child after consulting with elderly relations. They wear the sacred thread, and marry their girls between eight and twelve and their boys between twelve and fifteen. The poor pay no dowry, but among the rich the girl's father has to give the boy's father from £5 to £50 (Rs. 50-Rs. 500). Their marriage expenses vary from £10 to £100 (Rs. 100-Rs. 1000). Their widows do not marry, but during widowhood they do not give up wearing the nosering and other ornaments until, in their old age, they shave the head. They burn their dead. Breaches of caste rules were formerly punished by fine or excommunication, but of late the authority of the caste has decayed and the members are allowed to do much as they please. *Khatris.*

KOSHTIS, or weavers, are returned as numbering forty-nine souls and as found in Karjat, Kalyán, and Bhiwndi. Besides as weavers they work as clothsellers, shopkeepers, and husbandmen. They are divided into Sális, Koshtis, Devangs, Hatgars, and Juners. Their commoner surnames are Godshe, Thipre, Parshe, Bhandári, Kudál, and Vhával. Some look and dress like Maráthás, and others like high-caste Hindus. Except Hatgars and Devangs almost all eat flesh. They are a religious class and settle social disputes at meetings of the men of the caste. They send their boys to school and are fairly off. *Koshtis.*

RANGÁRIS, or dyers, are returned as numbering twelve souls and as found only in Sálsette. *Rangáris.*

RÁULS are returned as numbering twenty-two souls and as found in Sálsette and Bassein. They weave strips of coarse cloth and cot tape. Another branch of the same class are wandering players and beggars. They are known as Rául Gosávis and are said to have formerly been the Lingáyat priests of the Mahádev Kolis.[1] *Ráuls.*

[1] Trans. Bom. Geog. Soc. I. 238.

Chapter III. Population. Manufacturers. *Sangars.*

SANGARS, returned as numbering twenty-nine souls, are a Maráthi speaking people. They are dirty and untidy, but hardworking and well-behaved. They weave and sell blankets, and work as day-labourers. They live in thatched huts, and except a metal dish and water pot, their vessels are of earth. They eat fish and flesh and drink liquor. Their daily food is rice and millet bread, split pulse, and vegetables, costing about 3*d.* (2 *annas*) a head. They sit on blankets and each dines from a separate dish. At their caste feasts cakes and molasses, costing 6*d.* (4 *annas*) a head, are their chief dish. At home the men wear a loincloth, and out-of-doors, a waistcloth, jacket, and turban. The women wear the ordinary Marátha robe and bodice. On high days they put on fresh clothes and a few wear silk. Both men and women weave blankets, and the men occasionally move about selling them. When a child is one or two years old the goddess *Sati* is worshipped. A girl is married as soon as the parents can afford the expense, and as a rule the ceremony is performed without the help of a Bráhman. They bury their dead calling in a Jangam or Lingáyat priest. They allow widow marriage. They are Hindus, worshipping the usual Hindu gods and keeping images of Khandoba, Bhairoba, Mhasoba, and Munjoba in their houses. They employ both Bráhmans and Jangams as priests. They keep the usual fasts and feasts and have no headman, their social disputes being settled by a meeting of the men of the caste. They send their boys to school, but are a poorly paid and somewhat depressed caste.

Sális.

SÁLIS, weavers, are returned as numbering fifty-nine souls and as found in Kalyán, Panvel, Bhiwndi, and Karjat. They are the same as Koshtis. Sális say that they came from Phaltan in the Deccan in search of work. They have no sub-divisions. Their commonest surnames are Bhágvat, Kirpe, Ghote, Kámble, Hagvane, Amburle, Chopde, Vaidya, Pávle, and Dhore. They look like high-caste Hindus and speak Maráthi. They live in substantial and well kept houses. They eat rice, pulse, vegetables, fish, mutton, and fowls, and drink liquor. The men dress like Bráhmans and the women wear the full Marátha robe and bodice. Most of them weave women's robes of cotton, and sell them either wholesale to cloth merchants or retail to private buyers. They are paid from 4*s.* to 6*s.* (Rs. 2 - Rs. 3) the piece, which represents a daily wage of about 6*d.* (4 *as.*). Their work is steady in the fair season, but during the rains it is almost at a standstill. Their women and children from the age of seventeen help the men in preparing yarn for the loom. They do not work in silk, but in Bhiwndi some of them weave blankets. They keep the usual Hindu holidays and worship the ordinary Hindu gods. Their disputes are settled at a meeting of the men of the caste.

Telis.

TELIS, or oilmen, are returned as numbering 1016 souls and as found over the whole district except in Bassein, Máhim, and Dáhánu. Like Talheri Kunbis in appearance, and speech, their habits are dirty, and though hardworking and orderly, they are unthrifty and most of them in debt. Their houses are like Kunbis' houses. They breakfast early in the morning, dine at noon when they take a nap for an hour or two, and sup at nine. Their

food is like Kunbi's food and their caste feasts cost them from £4 to £5 (Rs.40-Rs.50). The men wear the loincloth, waistcloth, jacket and turban, and the women the ordinary Maráthi robe and bodice, except that the end of the robe is not drawn back between the legs. They press cocoanuts, sesamum, and the seed of the castor-oil plant. To distinguish them from the Beni-Israels or Sanvár Telis, that is Saturday oilmen, they are called Somvár Telis or Monday oilmen, because they do not work on Mondays. Except during the rainy season they are well employed and earn from about 3*d.* to 1*s.* (2-8 *as.*) a day. Their women help them, and their boys from the age of fourteen. When they hire workmen they pay them from 1½*d.* to 3*d.* (1-2 *as.*) a day. The seed comes from the Deccan or is bought in the district from traders. Few of them have any capital and none of them are rich. The Telis sell the oil in their houses or go about hawking it. They have no shops. Their family customs differ little from those of Kunbis and other middle class Marátha Hindus. On the fifth day after birth they worship the goddess *Sati*, and the parents name the child. Girls are generally married between ten and eleven and boys after sixteen. The boy's father pays the girl's father from £3 to £3 10*s.* (Rs. 30 - Rs. 35) or upwards as dowry. They marry their widows and do not shave their heads, and except that she is not allowed to attend marriage ceremonies a widow is treated in the same way as a woman whose husband is alive. They burn their dead. Their chief god is Mahádev and their priests are Chitpávan and Deshasth Bráhmans. They have no headman. Caste disputes are settled by the majority of votes at a meeting of the men of the caste. The competition of kerosine oil has lowered the price of the local oil from 10*s.* to 8*s.* (Rs.5-Rs.4) the *man*, and most of the oilmen have taken to tillage and labour. A few send their boys to school, but on the whole they are at present somewhat depressed.

Manufacturers.
Telis.

Artisans included twelve classes with a strength of 18,546 souls (males 9844, females 8702) or 2·42 per cent of the Hindu population. Of these 488 (males 262, females 226) were Beldárs, masons; 96 (males 49, females 47) Gaundis, masons; 17 (males 9, females 8) Jingars, saddlers; 1271 (males 708, females 563) Kásárs, bangle-sellers; 56 (males 33, females 23) Kátáris, turners; 4276 (males 2243, females 2033) Kumbhárs, potters; 3226 (males 1656, females 1570) Lohárs, blacksmiths; 58 (males 42, females 16) Panchál; 193 (males 109, females 84) Pátharvats, stone-masons; 2202 (males 1179, females 1023) Shimpis, tailors; 6176 (males 3287, females 2889) Sonárs, goldsmiths; and 487 (males 267, females 220) Támbats, coppersmiths.

Craftsmen.

Beldárs, or stone-cutters, are returned as numbering 488 souls and as found over the whole district except in Bassein and Máhim. The men are short, strong, and dark, and wear whiskers and mustaches. They speak an incorrect Maráthi out-of-doors, but the home speech of some is said to be Gujaráti and of others a kind of Kánarese. They are stone-cutters by craft, and are dirty, hardworking and hot-tempered. Their houses and food are like those of Kunbis. They wear a pair of short tight drawers, *chadis*, reaching to the knee, a jacket, a shouldercloth, and a turban folded in Kunbi fashion; and their women dress in the ordinary Marátha robe and

Beldárs.

Chapter III. Population. Craftsmen.

sometimes wear the bodice. They draw one end of the robe over the head. Social disputes are settled by the men of the caste. They do not send their boys to school or seem likely to take to new pursuits, but, on the whole, are well-to-do and well employed.

Gaundis.

GAUNDIS, masons, are returned as numbering 96 souls and as found at Bassein, Váda, and Bhiwndi. They work as labourers, and when any building is going on as masons. They resemble Maráthás in food, dress, religion and customs, and are a poor people.

Jingars.

JINGARS, or saddlers, are returned as numbering seventeen souls and as found in Bassein and Karjat. They are also called Káranjkars and Dalsingars, or fountain makers and makers of military ornaments. Some of them claim to be Somvanshi Kshatris, but they are generally supposed to rank with Chámbhárs or leather workers.[1] They believe that they came from the Deccan in search of work. Their commonest surnames are Kámle, Ámle, Manorkar, Bundarkar, and Jejurkar. There is nothing peculiar in their appearance. They speak more like Bráhmans than Shudras. Both among men and women there is much variety in their dress, some wearing turbans like Kunbis, and like them rolling the waistcloth round the middle, sometimes double and sometimes single. Others dress like Bráhmans. Among their women some pass part of the skirt of the robe between the legs and make it fast behind. They eat fish and flesh and drink liquor. They follow many callings, casting metal, carving stones, painting, making figures of clay and cloth, piercing metal and paper plates, carving wood, and repairing boxes and padlocks. They are hard workers and self-reliant; few of them ever beg. Their staple food is rice, pulse, and vegetables. The child is named by its parents on the fifth day, the name being chosen by a Bráhman priest. Their religious ceremonies are the same as those of other Marátha Hindus, and Bráhman priests officiate at their houses. They have no headman and settle social disputes at meetings of the men of the caste. They send their boys to school. They seem to adapt themselves more readily than other craftsmen to changes in fashion and workmanship, but are not prosperous.

Kásárs.

KÁSÁRS are returned as numbering 1271 souls and as found over the whole district. They are clean and neat and dress like Marátha Bráhmans. They speak Maráthi and deal in glass and wax bangles. Their chief god is Khandoba. They send their boys to school and are well off.

Kátaris.

KÁTÁRIS, or wood-turners, are returned as numbering fifty-six souls and as found in Kalyán, Bhiwndi, Sháhápur, Dáhánu, and Panvel. Their home tongue is Gujaráti, but with others they use incorrect Maráthi. They are clean, hardworking, and hospitable. They work with the lathe, turning the legs of tables, cots and cradles, and making wooden beads. They own one-storied brick-built and tile-roofed houses with a veranda as a workshop, and a cook room, sitting room, and bed room. They have generally a servant to help them in their work. Their staple food is rice bread and fish, and on holidays they eat mutton and fowls. On the fifth day after

[1] Not long ago, a Poona Jingar charged a barber with defamation because he refused to shave him. The charge was dismissed.

the birth of a child the goddess *Sati* is worshipped, and friends and relations are feasted. On the twelfth day the child is laid in the cradle and named by the nearest female relation. Boys are girt with the sacred thread between seven and eight. Girls are married between eight and ten, and boys between fifteen and twenty. Their social disputes are settled by the opinion of the majority of the men of the caste. They send their boys to school and are fairly prosperous.

Kumbhars.

KUMBHÁRS, or potters, are returned as numbering 4276 souls and as found over the whole district. They are divided into Gujarátis and Maráthis. They are hardworking, sober, and good tempered. They make water vessels *ghágars*, chafing dishes *shegdis*, vessels for heating water *pántávans*, small pots *tavis*, large jars for storing grain or water *parals*, platters *joglis*, tiles *kauls* and *kones*, and bricks *vitás*. They get earth from fields, paying the owner from 4*s*. to 10*s*. (Rs. 2-Rs. 5) for about five months' use of the field. They buy fuel for their kilns from Kunbi or Káthkari hawkers. They sell the pots either in their own villages or take them to the nearest town. All classes buy from them, and their prices vary from ½*d*. to 6*d*. (1 *pie*-4 *as*.) a piece. The tiles are sold at 4*s*. to 8*s*. (Rs. 2-Rs. 4) and the bricks at 6*s*. to 12*s*. (Rs. 3-Rs. 6) the thousand. The prices do not vary. Their working hours are from six to eight in the morning and from two to six in the evening. The women, and children from the age of ten, help the men in their work. Most of them live in thatched huts with reed and bamboo walls, cooking, sleeping, and sitting in one-fourth part of the house and giving up the rest to their cattle, tools, and poultry. Except a few metal pots their vessels are of clay. Their daily food is *náchni*, *vari*, rice, pulse, vegetables, and fish. A caste feast costs about 4½*d*. (3 *annas*) a head. Among the Gujarát Kumbhárs the men wear trousers, a waistcoat, and a piece of cloth folded round the head, and the women petticoats and bodices tied at the back. The Marátha Kumbhárs dress like the cultivating Kunbis, the men in a loincloth, waistcloth and turban, and the women in the ordinary robe and bodice. The men pass their time in making earthen pots, the women in household work, and the children in helping their fathers. On the fifth day after the birth of a child they perform some religious rites, and feast their friends and relations on boiled peas *vátáne*, small cakes of rice flour *mutki*, and liquor. They keep awake the whole night that the goddess *Sati* may not carry off the child. In the second or third month they pay a barber from 1½*d*. to 6*d*. (1-4 *annas*) to shave the child's head, and about 4*s*. (Rs. 2) are spent in treating their neighbours to molasses. Boys are generally married between fifteen and twenty and girls between ten and fifteen, but sometimes not until they are twenty and over. After a death the members of the family mourn for ten days, and on the eleventh, the chief mourner performs funeral rites. They allow and practise widow marriage.

Among the lower classes Kumbhárs, perhaps from their skill in playing the tambourine, are favourite mediums for consulting the spirits of the dead. When a Kunbi dies at a distance from his relations a Kumbhár performs his funeral, the rite being known as

Chapter III. Population. Craftsmen. *Kumbhárs.*

the potter's obsequies, *kumbhár kriya*. While the rites are being performed a musical instrument, like a tambourine, is played and some verses sung, when one of the Kunbis present becomes possessed by the spirit of the dead and tells the cause of his death and what his wishes are. They worship the ordinary Hindu gods and keep images of Khandoba, Bahiri, and Bhaváni, in their houses. Their priests are Marátha Bráhmans whose services are required at marriages and deaths. They keep the same fasts and feasts as other Hindus. They have an hereditary headman who settles social disputes at meetings of the men of the caste. The offender is fined, and if he refuses to pay the fine, is put out of caste. When the fine is paid, the members of the caste are treated to liquor. They do not send their boys to school and are a poor class, though the demand for their wares is steady.

Lohárs.

Lohárs, or blacksmiths, are returned as numbering 3226 souls and as found over the whole district. They are divided into Gujarátis and Maráthis, and are a dirty, idle, and intemperate people. They live in thatched huts, use earthen pots, and have neither servants nor cattle. They eat fish and flesh and drink spirituous liquors. Their staple food is rice and rice bread, pulse, and vegetables. On feast days they drink to excess, and their dishes are wheat cakes and sugar balls. When the whole caste is asked to a feast the cost varies from £4 to £5 (Rs. 40 - Rs. 50). Among Gujarát Lohárs the men wear trousers or a waistcloth, a waistcoat, and a cloth folded round their heads, and the women petticoats and bodices tied behind. Among the Marátha Lohárs the men wear a waistcloth, and a cap or turban, and the women the Marátha robe and bodice. On great occasions they wear silk-bordered robes. They worship the ordinary Hindu gods but have no images in their houses. On great occasions they employ Bráhmans to officiate in their houses, the Gujarátis calling Gujarát and the Maráthis calling Marátha Bráhmans. Social disputes are settled by the majority of votes at a meeting of the men of the caste. Their craft is falling on account of the large importation of tools and other articles of European hardware. Few send their boys to school. They have taken to day-labour and to field work, and are on the whole a falling people.

Panchals.

Panchals are returned as numbering fifty-eight souls and as found in Karjat, Sháhápur, Bhiwndi, and Sálsette.

Pátharvats.

Pátharvats, literally grind-stone *páti*, and rolling pin *varvanti*, makers, are returned as numbering 193 souls and as found over the whole district except in Bassein and Máhim. They speak Maráthi, and besides making grinding stones, rolling pins and hand mills, work as stone masons and carvers. Their houses and their food are like those of Kunbis. The men wear a loincloth at home, and out-of-doors, a short waistcloth, a jacket, and a small turban. Their women dress in the full Marátha robe and bodice.

Shimpis.

Shimpis, or tailors, are returned as numbering 2202 souls and as found over the whole district. They are divided into Námdevs [1] and

[1] The Námdevs are called from the saint Námdev who lived about the middle of the thirteenth century.

Chapter III. Population.

Craftsmen. *Shimpis.*

Konkanis, who eat together but do not intermarry. Both are dark and speak Maráthi with a somewhat peculiar accent. Clean, orderly, sober, unthrifty, and hospitable, their hereditary craft of trading in cloth and sewing is followed by the members of both sub-divisions. They work from six to ten in the morning and from twelve to six in the evening. They make and sell coats, waistcoats, shirts, trousers, and caps. Their charges depend to a great extent on the cloth that is used. A ready made coat of middle quality sells for 2*s.* (Re. 1), a waistcoat for 9*d.* (6 *as.*), a shirt for 1*s.* (8 *as.*), a pair of trousers for 9*d.* (6 *as.*), and a cap for 6*d.* (4 *as.*). If the cloth is supplied by the customer, the sewing charges are for a coat 7½*d.* (5 *as.*), for a waistcoat 3¾*d.* (2½ *as.*), for a pair of trousers 3*d.* (2 *as.*), for a shirt 3¾*d.* (2½ *as.*), and for a cap 3*d.* (2 *as.*). In this way they make from 12*s.* to 16*s.* (Rs. 6-Rs. 8) a month. Their women and their boys of twelve years and over help them. If they are good workers, boys are paid monthly from 1*s.* to 2*s.* (8 *as.*-Re. 1) besides food; if not good workers they are only fed by their employer. If food is not given, a boy is generally paid from 8*s.* to 10*s.* (Rs. 4-Rs. 5) a month. The cloth is bought from clothsellers either at their shops or in the market. They keep ready made clothes in stock. They own one-storied mud and brick-built houses with a front veranda, where both men and women sit sewing; inside there is a dining room, a sitting room, and a sleeping room. They eat fish and flesh, and drink liquor generally in the evening. Their feasts cost them from 9*d.* to 10½*d.* (6-7 *as.*), and their holiday dinners from 4½*d.* to 6*d.* (3-4 *as.*) a head. The men wear a waistcloth, shouldercloth, coat and Maratha-Bráhman turban, and the women the ordinary Maratha robe and bodice. Their chief household gods are Khandoba and Bahiri. The use of sewing machines has much reduced the demand for their work. Their boys go to school and they appear to be a declining people.

Sonárs.

Sonárs, or goldsmiths, are returned as numbering 6176 souls and as found in all large villages. Their surnames are Pitale, Háte, Murkute, and Ghosálkar. Of middle height and rather slenderly built, they are brownish in colour and have round well-featured faces. They speak Maráthi. They are clean, persevering and patient, but proverbially unscrupulous and crafty.[1] They make common gold and silver ornaments[2] but do not set gems or do other fine work, and a few serve as writers. As goldsmiths

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[1] One Maráthi proverb runs, '*Sonár, shimpi, kulkarni, ápa, hya chaughánchi sangat nako re bápa,*' that is, 'The goldsmith, tailor, clerk, and Lingáyat clothseller, with these four have nothing to do, my friend.' Another runs, '*Sonár áni kondcha honár,*' that is, 'Whose (friend) will a goldsmith be!'

[2] The names of the articles they make are, *chandrakor, kevda, nág, ketak, rákhdi, seaful, mud, gonde, phulbore, kán, bália, mugdya, kurdu, karnfal, kudi, lavanga, nath, mani, bindi, bijavra, chandrasurya, mangalsutra, tik, tándlipot, jondhli-pot, thusi, kantha, pottakuni, chinchetya, chandrahár, putlyáchimál, javáchimál, árparrevdiáchimál, kerle, mohor, gof-bájuband, vákhi, patrichya nágmodichya, vela, pátlya, got, kangnitode, bángdya, kambarpata, tordia, gend, másolya, virodya, mangatya, koddarakadi, pochi, gof, kanthi, pimpalpán, dasángule, ángthyá, jodvi, pavitrak, shirpej,* and *tode.*

Chapter III. Population. Craftsmen. *Sonárs.*

they earn from 6*d.* to 2*s.* (4 *as.* - Re. 1) a day. They generally own one-storied mud and brick-built houses with tiled roofs and verandas outside for a shop, and have a good supply of copper and brass vessels. Some of them own cattle. They eat fish and flesh and drink liquor. Their daily food is rice and pulse, and fish when they can get it. On holidays they generally spend about 2*s.* (Re. 1) on a dish of rice-flour balls and liquor. The men's in-door dress is a waistcloth; out-of-doors, a turban folded in Bráhman fashion and a shouldercloth; on festive occasions a waistcloth with silk border, a coat, waistcoat, turban, shouldercloth, and shoes. The dress of their women, both at home and abroad, is the ordinary Marátha robe and bodice. On high days both men and women wear rich clothes. The men spend their time in their workshops, and the women in attending to household duties. Either on the fifth or sixth day after the birth of a child, the goddess *Sati* is worshipped and near relations feasted. On the twelfth day the child is put in the cradle and named. The thread ceremony is performed with full Bráhman rites before the boy is ten years of age. Girls are married between nine and ten, and boys between fifteen and twenty. A hundred years ago widow marriage was common among Sonárs. It has since been discontinued though cases still occasionally occur. They claim to be Bráhmans, calling themselves Daivadnya Bráhmans and asserting that they rank as Bráhmans higher than Deshasths or Konkanasths. They worship all Hindu gods and goddesses. A peculiar article of their creed is hatred for the saint Agastya. This nate is so keen that they will not touch the *agastya* tree, Aschynomene grandiflora, or its flower, and dislike bathing in the sea, because Agastya is said to have once swallowed it. On ordinary occasions they call their own Bráhmans who are generally known as Sonár Bhats, but on great occasions, as at marriages, they usually seek the aid of Konkanasth or Deshasth priests. Social disputes are settled by the majority of votes at a meeting of the men of the caste. They send their boys to school and are a steady class, on the whole prosperous and well employed.

Támbats.

TÁMBATS, or coppersmiths, are returned as numbering 487 souls and as found over the whole district except in Máhim, Dáhánu, Váda, and Bhiwndi. They are a Maráthi speaking people and like Sonárs claim to be Daivadnya Bráhmans. Their commonest surnames are Godámbe, Tribhuvne, Vágláne, Dándekar, Samel, Shringiri, and Vákde. They are clean, hardworking, and well-behaved, and make vessels of copper, brass and tin.[1] They own dwellings one or two stories high with walls of brick and tile roofs, and with a large veranda outside which is used as a workshop. Their houses are well supplied with metal vessels, bedding, carpets, and cattle. They eat fish and flesh, their daily food being rice, split pulse, butter, and vegetables. They dine in silk waistcloths, each

[1] The names of the chief articles are, *hánde, ghágri, pátele, ográli, paráth, tapeli, gaḍve, panchpátri, pali, top, 'ghungál, dabe, karande, bagunya, vátya, kadai, veini, tava, táyatai, támbne, táte, kaltha, zára, pohoṛe,* and *jamb.*

eating off a separate dish. Their feasts cost them from 6*d.* to 1*s.* 6*d.* (4-12 *annas*) a head. The men dress in a waistcloth, coat, waistcoat and turban, and the women in the full Marátha robe and bodice. Their boys are invested with the sacred thread before they are ten. Girls are married before they are ten and boys between fifteen and twenty. Their widows do not marry. They worship all Hindu gods especially the goddess Káli. They have Bráhman priests to officiate in their houses. From the competition of European copper and brass sheets, the coppersmiths have lost much of their former trade and income. They are either Smárts or Bhágvats, and have images of their gods in their houses. They settle social disputes at a meeting of the men of the caste. They send their boys to school but are not prosperous.

Craftsmen, *Támbats.*

Players included four classes with a strength of 764 souls (males 463, females 301) or 0·09 per cent of the Hindu population. Of the whole number 163 (males 107, females 56) were Bháts, bards; 8 (males 6, females 2) Bhorpis, mimics; 51 (males 36, females 15) Ghadses, singers; and 542 (males 314, females 228) Guravs, temple servants.

Players.

Bháts are returned as numbering 163 souls and as found in Panvel, Váda, Murbád, and Sálsette. There are now very few in the district, and those apparently degraded ranking with Mhárs and attending Mhár weddings. They are said to have come from Shivgeh in Násik. They eat all meats except beef and drink liquor. They worship Mahádev, and go about begging and playing the drum and fiddle. A feast is given on the fifth day after a birth and the child is named by a Bráhman. They marry when they have the means, spending from £5 to £6 (Rs. 50-Rs. 60) of which £2 to £2 10*s.* (Rs. 20-Rs. 25) are paid to the girl's father. They do not call in a Bráhman and perform their own ceremony. Some bury and some burn. Those that bury lay the head to the south and the feet to the north.

Bhats.

Bhorpis, or Bahurupis, that is the many-faced, are returned as numbering eight souls and as found only in Kalyán. They get their name from acting in such characters as a deity, a saint, a female devotee of the god Khandoba, a milkmaid, a messenger, and a woman in labour. They also act the part of certain animals as monkeys. They speak and look like Maráthás, and are wandering beggars and players. They carry no clothes or other stage property, but one day come dressed as a god, the next as a milkmaid, and again as a seer. The last of the characters is generally the female devotee who comes with a vessel to gather money. The number of these representations is not fixed. When done with one town they begin in another. They are excellent dancers and singers. Some of them are eunuchs. In house, food, dress and religion, they do not differ from Maráthás. They suffer from the competition of Bráhmans and other actors, and are not prosperous.

Bhorpis.

Ghadses are returned as numbering fifty-one souls and as found only in Karjat and Panvel. Their surnames are Sálunke, Jádhav, Povár, More, Dávde, and Bhosle. In appearance, speech, dress,

Ghadses.

Chapter III. Population.

character and customs, they are Maráthás. They are players and singers and earn but a scanty living.

Players, *Guravs.*

GURAVS are returned as numbering 542 souls and as found over the whole district except in Váda. They speak Maráthi. They are clean in their habits and are good musicians. They serve at the shrines of the village gods, and live on the villagers' offerings of food and grain. They live in thatched huts, have copper and brass vessels, and own cows and oxen. They do not eat flesh and their staple food is rice and pulse. The cost of their feasts varies from 10*s.* to £1 (Rs. 5-Rs. 10). They dress in a waistcloth, coat and turban, and the women wear the ordinary Marátha bodice and robe. They have no clothes in store. Some wear the sacred thread. Their chief god is Shiv. They ask Bráhmans to perform their religious ceremonies. They have no community and earn a very scanty living. They do not send their boys to school.

Servants.

Servants included three classes with a strength of 5358 souls (males 2844, females 2514) or 0·69 per cent of the Hindu population. Of these 861 (males 453, females 408) were Akarmáshes, bastards; 3457 (males 1857, females 1600) Nhávis, barbers; and 1040 (males 534, females 506) Parits, washermen.

Akarmáshes.

AKARMÁSHES, or bastards, also called Kadus, Sindes, and Lekávales are returned as numbering 861 souls, and as found over the whole district except in Máhim and Murbád. The name Akarmáshes probably means eleven *máshás*, that is one *másha* short of the full *tola*.[1] Kadus meaning bitter, are the offspring of female slaves as distinguished from *Gód* sweet, the offspring of married women; Sindes children of fornication from *sindalki* fornication, and Lekávales children of slave girls. They are divided into *asals*, regular, that is those born of a Marátha woman by either a Bráhman or a Marátha father, and *kamasals*, or irregular, those born of a Marátha woman in the keeping of a man of any other caste. In former times well-to-do Maráthás presented their sons-in-law with a woman of the Kunbi caste, who went with the bride to the bridegroom's house, and her children were termed *Akarmáshes*. They were formerly household slaves. Since slavery has been abolished they are free to do what they choose. The men are generally thin, weak, and rather good-looking, wearing mustaches, top-knots, and sometimes whiskers. They speak Maráthi, and are clean and sober, though idle and fond of dress. They are shopkeepers, masons, carpenters, blacksmiths, husbandmen, day labourers, and house servants. The well-to-do live in houses of brick and stone with tiled roofs, and the poor in huts thatched with straw and with reed walls. Their staple food is *náchni*, *vari*, rice, *tur*, vegetables and fish, and they sometimes eat the flesh of goats, sheep and fowls, and drink liquor. Their public feasts which are chiefly of rice-flour balls and cakes, cost them from £1 10*s.* to £2 10*s.* (Rs. 15-Rs. 25) for every hundred guests, and their holiday dinners cost them 6*d.* (4 *annas*) a head. The men wear a loincloth, a waistcloth, a coat and a three-cornered

[1] Ráo Sáheb Bhavánráo Vishnu, Mámlatdár of Pen.

Marátha turban, and the women the ordinary Marátha robe and bodice. The girls of this class are given in marriage to boys of the class whose mothers are of the same caste as the girl's father. They either bury or burn their dead, and allow their widows to marry. They are either Bhágvats or Smárts, and employ Marátha Bráhman priests to whom they show much respect. They keep the ordinary Hindu fasts and feasts. There has been no recent change in their beliefs or practice. Social disputes are settled at a meeting of the men of the caste. They do not send their boys to school, but most of them have constant though poorly paid employment.

Nhávis.

NHÁVIS, or barbers, are returned as numbering 3457 souls and as found over the whole district. They belong to two classes, Konkanis and Ghátis or highlanders, that is Deccanis, who eat together but do not intermarry. Both have the same surnames, the commonest being Sant, Tupe, and Vyaváhare. They are a quiet orderly class, famous for their love of talking. They are barbers and musicians. They live in one-storied brick-walled houses with tiled roofs. They sometimes keep cattle and fowls. They eat fish and flesh and drink liquor. Their daily food is rice, rice bread, vegetables, and fish curry. On holidays they prepare cakes which cost them from 3*d.* to 4½*d.* (2-3 *as.*) a head, and on their caste dinners they generally spend from £2 to £3 (Rs. 20-Rs. 30). In-doors the men wear a loincloth, and out-of-doors, a waistcloth, a jacket or coat, and a Marátha turban. The women wear the Marátha robe and bodice. On the fifth day after a birth the goddess *Sati* is worshipped, and relations and friends are presented with betelnut and leaves. On the twelfth day the child is laid in the cradle for the first time and given a name. Boys are generally married between fifteen and twenty and girls between ten and twelve. The ceremony lasts for four days. They allow widow marriage. They worship the ordinary Hindu gods and seldom have images in their houses. Their priests are Marátha Bráhmans. They keep the ordinary Hindu fasts and feasts and settle their social disputes at meetings of the men of the caste. They do not send their boys to school and none of them have risen to any high position. Still they are on the whole prosperous. There are also some Gujarát Nhávis, but they stay for only three or four years and then go home.

Parits.

PARITS, or washermen, are returned as numbering 1040 souls and as found over the whole district. They are either Konkanis or Deccanis, both of whom have the same surnames of which the commonest are Temkar, Chevulkar, Shirgávkar, and Páthankar. They resemble Kunbis in appearance and speak Maráthi. They are clean, hardworking, orderly, and hospitable. Their hereditary work is washing clothes. But they do not wash the clothes of Mhárs, Mángs, Chámbhárs or Dheds, who wash their own clothes. They wash outside the village in some river or pond, and are paid ¾*d.* (½ *anna*) for washing a coat and ¾*d.* (¼ *anna*) for washing smaller clothes, or at double this rate if the clothes are new. They are paid in cash or grain when they bring back the clothes, monthly, or once a year. The women and children help the men in their work. Besides washing they work as field labourers. Their

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Servants. *Parits.*

houses are like those of Kunbis, and they keep a bullock or two to carry the clothes. Except that the men wear a loose white turban, they differ little from Kunbis either in food or dress. As a rule they dress in their customers' clothes, and when asked the reason, say that clothes cannot be well washed till they are well soiled. They worship the ordinary Hindu gods and keep the usual fasts and feasts. Their household gods are Bahiri, Khandoba, Vágjái, and Kálkái, whom they worship occasionally. They have Marátha Bráhman priests and settle their disputes at a meeting of the men of the caste. They do not send their boys to school or try to rise to a higher position, still they have good employment and on the whole are prosperous.

Shepherds.

Shepherds included four classes with a strength of 2711 souls (males 1467, females 1244) or 0·35 per cent of the Hindu population. Of these 402 (males 216, females 186) were Bharváds; 1089 (males 638, females 451) Dhangars; 1157 (males 571, females 586) Gavlis; and 63 (males 42, females 21) Kánádás.

Bharváds.

BHARVÁDS, or shepherds, are returned as numbering 402 souls and as found over the whole district except in Bassein, Váda, Murbád, and Sálsette. They speak Gujaráti at home and Maráthi out-of-doors. They are a people of dirty habits, living in thatched huts, eating fish and flesh and drinking liquor. They do not touch one another while eating. The men wear a waistcloth, jacket, and Marátha turban, and the women the Gujaráti robe and bodice. The men spend their time in grazing and tending their flocks, and the women in looking after household affairs. They allow widow marriage and worship the ordinary Hindu gods, but have no images in their houses. They keep all Hindu fasts and feasts, and there has been no recent change in their beliefs or practice.

Dhangars.

DHANGARS, or shepherds, are returned as numbering 1089 souls and as found over the whole district except in Dáhánu and Váda. They are larger and better looking than any of the other hill tribes. Their story is that their forefathers came from the Deccan and were shepherds, till they found that the sheep did not stand the damp cold of the south-west monsoon. They are divided into Khutekari Dhangars who make blankets, Gavli Dhangars who keep cows and buffaloes and sell them and their milk and butter, and Mendhe Dhangars who are shepherds and goatherds. They eat together but do not intermarry. The commonest surnames are Ámbáde, Gore, Dhebe, Jhore, Kokre, and Kharáde. They are dark and dirty, but hospitable and well-behaved. They have a great name for their skill in foretelling rain and other changes of weather. In house, dress and food, they differ little from Kunbis. They marry their children between five and fifteen, and allow their widows to marry. They bury their dead, a few raising tombs over their graves. Among some of them the funeral rites are performed near a stream or a pond by Kumbhárs, who are given either a cow or 10*s.* (Rs. 5) in cash, others employ Lingáyat priests who are said to have come with their forefathers from the Deccan, and a third set are said to employ Bráhmans. Their gods are Khandoba, Tukái, Janái, Vágjái, and Mhasoba. They also worship the village gods.

Shepherds.
Gavlis.

GAVLIS, or cowkeepers, are returned as numbering 1157 souls and as found over the whole district except in Bassein, Máhim, Dáhánu, and Murbád. They are divided into Dábholis and Chevlis. Among the Dábholis the commonest surnames are Pavár, Bherre, Patkar, Sávle, Ghátval, Máhádik, Gáyakar, Khedekar, Karanjkar, Kilje, Chogle, Dhage, Dargo and Sángle, and among the Chavlis, Vádval, Ghosálkar, Mhaitar, Pádge, Barad, and Shingrut. They look like Maráthás and speak Maráthi. They are dirty in their habits, but hardworking, orderly and thrifty. Some are husbandmen, others keep cattle in towns and sell milk and curds. Their houses are of mud and stone, and they have a good store of brass vessels. The men wear a waistcloth and the women a robe and bodice. Out-of-doors they wear blankets and turbans, and seldom shoes. Their food is rice, split pulse, pulse, and vegetables. They eat from brass dishes two or three from the same dish. On feast days their special dishes cost about 4½*d.* (3 *annas*) a head. On these occasions they eat by themselves each party bringing their own dish. On the fifth day after a birth they have a ceremony called *páchvi*, when the mother fasts in the name of the goddess *Sati*, and on the twelfth they have another called *bárse*. In the evening a winnowing fan with five *rui* leaves stuck to it, is placed leaning against the wall in the mother's room, and on the leaves are drawn pictures of the goddess *Sati*. Near the fan is placed a grind stone *páta*, and on it five lighted rice-flour lamps, a cocoanut, betelnut and leaves, cooked gram and *vál*, and rice flour cakes *mutki*. After these have been worshipped, the guests and the household are presented with pulse cakes, *ghugryás*, and the brows and hands of five married women are rubbed with red powder *kunku*, and turmeric *halad*, flowers are put on their heads, and they are worshipped. The mother now breaks her fast. Next day the goddess and her offerings are thrown into a stream or pond. Boys are generally married between fifteen and twenty, and girls before they reach womanhood. The earliest age at which children are married is four in the case of girls and five in the case of boys. They either bury or burn their dead and allow widow marriage. They worship all the Hindu gods especially the god Krishna, but they do not hold their priests in much respect. They keep the ordinary Hindu fasts and feasts. There has been no recent change in their beliefs or practice. They have no headman and settle social disputes at a meeting of the men of the caste. Caste authority has not grown weaker. They are a steady class and do not send their children to school.

Kánádás.

KÁNÁDÁS, returned as numbering sixty-three souls, are divided into Lingáyats, Hatkars, and Tilvars. They are graziers, found in Mokháda and Sháhápur. They speak Kánarese among themselves. Most of them belong to Ahmednagar or Násik, and come to Thána for the fair-season grazing. But some are settled in the district, and one at least holds the office of village headman. The marriage day is settled by a Bráhman, and turmeric is rubbed on the bodies of both the boy and the girl at their respective houses; a booth is set up and a dinner given. On the marriage day a cloth is held

Shepherds. *Kánádás.*

across the middle of the booth. The boy stands on one side and the girl on the other. Taking the girl's closed hands into his, the boy keeps holding her hand until a calf which has been tied separate from its mother is let loose, and begins to drink its mother's milk. Immediately the guests clap their hands, crying *Har ! Har !* the cloth is pulled to one side and the marriage is completed. They bury their dead with the head to the south, and with a copper or silver coin in the mouth. Their chief gods are Khanderáo and Somdev, and their great religious festival is cocoanut-day.

Fishers.

Fishers and **Sailors** included six classes with a strength of 27,093 souls or 3·53 per cent of the Hindu population. Of these 2087 (males 1119, females 968) were Bhois, river fishers; 280 (males 209, females 71) Khárvis, sailors; 3051 (males 1749, females 1302) Máchhis, sea-fishers; 10,718 (males 5396, females 5322) Mángelás; 2957 (males 1274, females 1683) Mitne Máchhis, and about 8000 other Kolis.

Bhois.

Bhois are returned as numbering 2087 souls and as found over the whole district except in Máhim, Dáhánu, and Murbád. They are divided into Kháre or salt water, and Gode or fresh water, Bhois, who neither eat together nor intermarry. They speak incorrect Maráthi, and are hardworking and stingy. They are said formerly to have been palanquin-bearers, but they now live by fishing with nets. They live in small crowded thatched huts that smell strongly of fish. Their daily food is rice and split pulse, dried fish, and occasionally mutton. They drink spirituous liquor. Their caste dinners cost them 3*d.* (2 *as.*) a head. The men wear a loincloth, a waistcloth, a woollen sleeveless jacket and a cap, or occasionally a turban, worth altogether about 4*s.* (Rs. 2). The women wear the ordinary Marátha robe and bodice together worth from 2*s.* to 6*s.* (Re. 1 - Rs. 3). On the third day after a birth the goddess *Satvái* is worshipped, and on any day convenient to the parents, the child is named by a Bráhman astrologer who has been told the day and the hour of its birth. Among them girls are married between eight and twelve, and boys between sixteen and twenty-five. The girl's father gives the boy's father about £2 (Rs. 20), and the boy a turban worth about 4*s.* (Rs. 2). Castefellows are given a dinner of mutton and pulse cakes, and the Bráhman priest who officiates gets 5*s.* (Rs. 2-8). The marriage expenses vary from £2 10*s.* to £4 (Rs. 25 - Rs. 40). When a Bhoi dies, a little water mixed with sugar is put into his mouth and the body is bathed with cocoanut oil and milk, the brow rubbed with turmeric and red powder, and the body carried accompanied by music either to be burned or buried. A caste dinner is given on the twelfth day after death. They allow widow marriage. They worship the ordinary Hindu gods, but chiefly Khandoba and Bahiri. They have images of their gods in their houses, but worship them on holidays only. Cocoanut-day *Nárlipornima* (August - September), *Gavri* (August - September), and *Shimga* (February - March) are their chief holidays. On Cocoanut-day they meet, and, going to the shore, worship the sea. On leaving their houses they think it unlucky to meet a Bráhman or a cow. They treat their priests who are Bráhmans with great respect.

Social disputes are settled by the elders of the caste. They are a poor class and do not send their boys to school.

Fishers.

KHÁRVIS are returned as numbering 280 souls and as found in Panvel, Máhim, Sálsette, and Kalyán. They speak Gujaráti, and come as sailors in coasting vessels and work in salt pans. They do not bring their families. *Khárvis.*

Máchhis.

MÁCHHIS are returned as numbering 3051 souls and as found in Bassein, Panvel, Máhim, Dáhánu, and Sháhápur. They speak Gujaráti at home and Maráthi out-of-doors, but their pronunciation of neither language is correct. They are dirty in their habits and fond of strong drink. They fish, let boats on hire, serve as sailors, and labour. They live in houses with tiled or thatched roofs and walls of mud or unfired brick. Most of them own a few metal vessels. They have no cattle. Their every day meals are of rice and fish, and their feasts cost them from £1 10*s.* to £5 (Rs. 15 - Rs. 50). On holidays they spend about 2*s.* (Re. 1) on drink. The men wear a waistcloth, a coat and cap, and the women a robe and bodice. They worship Máruti, have their marriages performed by Bráhmans, and keep the ordinary Hindu fasts and feasts. Their headman, or *pátil*, settles social disputes. Caste authority has not diminished of late years. They are a poor class and do not send their boys to school.

Mángelás.

MÁNGELÁS are returned as numbering 10,718 souls and as found in Máhim, Dáhánu, and Sálsette. They have no sub-divisions, but have such surnames as Niják, Dhanu, Kinhi, Máre, Somte, Págdhar, Náik, and Chodhre. Though slim they are strongly made and dark, and do not shave the top of the head. They speak Maráthi but indistinctly, and with the use of many Gujaráti words.[1] They are hardworking but dirty, and neither sober nor thrifty. Like other fishers their power of abuse is proverbial.[2] They are fishermen and coasting traders and labourers. Their every day food is *náchni, vari,* and rice, but they use fish and flesh and drink liquor. Their caste feasts are of rice, vegetables, fish and liquor, and cost about 6*d.* (4 *as.*) a head. On holidays they prepare rice cakes. They live in houses with walls of split bamboos plastered with mud and cowdung, and seldom have copper or brass vessels. At home the men dress in a loincloth, and out-of-doors, in a waistcloth, jacket, and red broadcloth cap. On great occasions, instead of a cap, they wear a turban. The women, both at home and abroad, wear a bodice and the ordinary Marátha robe wound round the waist and thighs, but not so tightly as Koli women. They sell the fish and work as labourers. On the twelfth day after a birth they worship the goddess *Satvái,* the ceremony costing about 6*d.* (4 *as.*). Their girls marry between eight and fifteen, and their boys between twenty and twenty-five. No money is paid to the girl's father. The time for the celebration of a marriage is sunset, and the priest, a Palshe Bráhman, is paid

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[1] Thus for 'Where did you go?' they say, '*Kain gela hotas,*' instead of *kothe gela hotás;* for came they say *álo,* instead of *álo;* for school *shádi,* instead of *shála;* for morning *kyála,* instead of *sakali;* and for I am hungry, *mana bhuk nángli,* instead of *mala bhuk lágli.*

[2] 'The child is a Mángela' is a phrase in common use to describe an abusive boy.

Chapter III. Population. Fishers.

from 2*s.* to 3*s.* (Re.1 - Re.1-8). The cost of a marriage varies from £5 to £7 10*s.* (Rs. 50-Rs. 75). They are Smárts, and have no images of their gods in their houses. There have been no recent changes in their beliefs. They have a headman, *pátil*, who settles social disputes at caste meetings. They are a poor class and do not send their boys to school.

Mitne Machhis.

Mitne Máchhis are returned as numbering 2957 souls and as found only in Dáhánu. They speak Gujaráti at home and Maráthi out-of-doors. They are honest and hospitable but neither cleanly nor sober. They are husbandmen and fishermen. They live in thatched huts with walls of reed plastered with mud. They have hardly any furniture but earthen pots. They eat fish and the flesh of sheep, goats, and wild hog, and drink liquor. They do not touch one another while dining. Their caste feasts cost them from £2 to £5 (Rs. 20.- Rs. 50). On holidays they spend about 1*s.* (8 *as.*) on liquor. They wear a loin-cloth, a cap or turban, and a blanket wound round the body. Their women wear a robe with one end drawn over their breast and back. Widow marriage is allowed. They do not worship Vishnu, Shiv, or other Hindu gods but only Chaitya and Hirva. They have no images in their houses and employ no Bráhmans or other priests to officiate for them. They keep all the Hindu holidays, and there has been no recent change in their belief or practice. They have a headman, *pátil*, who settles social disputes and punishes the breach of their rules by excommunication. They are a poor class and do not send their boys to school.

Son Kolis.

Son Kolis, that is perhaps the younger or later-come Kolis,[1] with an estimated strength of 8000 souls, are found chiefly along the coast south of the Vaitarna. They are probably a tribe of Kolis who have mixed with foreign settlers from beyond the sea.

They are a short sturdy class with powerful shoulders and arms, many of them with a strong tendency to fatness. They vary much in colour, but on the whole are somewhat fairer than the Kunbis. Some of the men have handsome faces, and many of them, though coarse featured, have frank and kindly expressions. Many of the women when young are comely and good-looking, and on festive occasions dress with much neatness and taste. The men wear the top-knot and mustache and some of them whiskers. They shave the head once a fortnight. They speak Maráthi, but with many strange words and so curious an accent that what they say to each other is most difficult to make out. They pronounce the *d* as *r*, *l* as *l*, and *n* as *n*. They are hardworking, hospitable, and honest, always ready to pay their debts. They are not a saving people, being much given to drink. They are fishers, sailors, husbandmen, and labourers. Their houses do not differ from Kunbi houses. Few of them eat the porpoise *gáda*, alligator *magar*, *kend hesál*, whale *devmása*, *pákat*, *mormása*, *maka*, *vedi*, *topi*, *minner*, *kásne*, *gúja*, or *mushi*. Except these all fish are eaten and of other animals fowls, goats and sheep, but no wild animals nor any bird except the

[1] Other derivations are from *Son* red or from *Sonay* or *Son* a stranger.

farm-yard fowl. On fast days they eat neither fish nor flesh and drink no liquor. Their daily food is rice, *náchni* bread, pulse, and fish. The men wear a loincloth, and out-of-doors a waistcloth, woollen jacket, and a red broadcloth cap. Their women wear a loose long-sleeved bodice and tightly wound robe that does not fall lower than the knee. They have glass bangles on the left hand only. At their weddings the bangles intended for the right hand are consecrated and thrown into the sea, the ocean being invoked to take care of the husband and keep the woman from becoming a widow. Instead of these glass bangles they wear silver bangles. Their girls are married after they are eighteen and their boys after twenty-two. They burn their dead, allow widow marriage, and practise polygamy. They worship the ordinary Hindu gods, observe the usual fasts and feasts, and employ Bráhmans as their priests. They make pilgrimages to Benares, Násik, Pandharpur, and Jejuri. Their family gods are Khanderáo, Bhaváni, Bhairav, Bábdev, Vir, Kálkái, Cheda, and Márubái. The images of these gods and spirits are kept only in the houses of some of the older men of their tribe, where the rest go daily to worship bowing before them and pray for daily bread and raiment. After the prayer the worshipper takes a pinch of turmeric, *bhandár*, or ashes, *vibhut*, rubs it on his brow, and goes home. They have headmen called *pátils*, who, along with the men of the caste, settle social disputes. The head of the tribe is known as the *Vágh Pátil*, and lives at Alibág in Kolába, whence the Thána Son Kolis say they originally came. He had formerly very great power, but his authority has of late declined. The village headmen are known as his *shishyas* or disciples. A few send their boys to school. Most of them have a good market for their fish, and on the whole are well-to-do.

Fishers.

Son Kolis.

Labourers and **Miscellaneous Workers** included ten classes with a strength of 18,383 souls (males 9586, females 8797) or 2·40 per cent of the Hindu population. Of these 13,088 (males 6172, females 6616) were Bhandáris, palm-juice drawers; 581 (males 299, females 282) Buruds, bamboo-workers; 334 (males 214, females 120) Ghátis; 75 (males 35, females 40) Ghisádis, tinkers; 15 (males 8, females 7) Halváis, sweetmeat-makers; 1084 (males 523, females 561) Kálans, toddy-drawers; 289 (males 161, females 128) Khátiks, butchers; 4 (males 2, females 2) Lodhis; 2200 (males 1530, females 670) Pardeshis; and 713 (males 342, females 371) Phudgis.

Labourers.

Bhandáris, or palm-juice drawers, from the Sanskrit *mandhárak* a distiller, are returned as numbering 13,088 souls and as found over the whole district except in Murbád and Bhiwndi. They are said to have been brought from Goa by the Portuguese. But this is unlikely, and their own story is that they came to the Konkan with Bimb. They seem to be Ágris with a larger share of foreign blood. They are divided into Kirtes, Sindes, Gávads, and Kirpáls, of whom the Sindes and Gávads eat together and intermarry. The Kirtes draw cocoa-palm juice and are considered the highest division, the Gávads who tap brab-palms come next, and the Kirpáls are the lowest. Kirpáls were once Christians, and perhaps got their

Bhandáris.

Chapter III. Population.

Labourers. *Bhandáris.*

name from *kriyapál* meaning allowed to make use of Hindu rites. Among Bhandáris the commonest surnames are Surve, Jádhav, and Kadam. They speak Maráthi and are middle-sized, fairer than Kunbis, and good-looking, some of them with very intelligent faces. Many are remarkably well made and muscular; their women are fair, short, and good-looking. Their hereditary occupation is palm-juice drawing and distilling, but since (1877) the recent rise in the palm tree cess, many have become husbandmen and labourers. They live in tiled or thatched houses with mud or stone walls, and have a few copper and brass vessels and some cattle. They eat fish, the flesh of sheep, goats, tortoises, and fowls, and drink liquor. Their every day food is rice, rice bread, and rice broth, *ámbil*. Their public feasts cost them from 10*s*. to £5 (Rs.5-Rs.50), and their special holiday dishes of mutton and liquor about 2*s*. (Re. 1) a family. They daub their brow, chest and arms with white sandal. When at work they wear a loincloth and sometimes a scarlet waistcoat and a cloth skull-cap. They are often seen with a hollow gourd full of palm-juice on their head, and they always carry on their left thigh a heavy broad-bladed tapping knife hanging to a cord wound round the waist. They sing while they tap the trees. They are fond of gay clothes, and, on festive occasions, the men wear a silk-bordered waistcloth, a waistcoat, a shouldercloth, and a loosely folded Marátha turban. Their women wear the ordinary Marátha robe and bodice, and, out-of-doors, a waistcloth folded about six inches square is laid on the head. They are fond of decking their hair with flowers, and walk with a firm sprightly step. On the fifth day after a birth the goddess *Satvái* is worshipped, and friends and relations are treated to liquor; on the twelfth day the child is laid in the cradle and named. They allow widow marriage. They worship the ordinary Hindu gods, and, of the local deities, chiefly Cheda to whom they offer goats and fowls. They keep all Hindu fasts and feasts, fasting especially on the fourth of *Bhádrapad* (August-September). There have been no recent changes in their beliefs or practice. They have a headman, called *mukádam*, who settles social disputes. Their craft is declining and few of them send their boys to school.

Buruds.

Buruds, or basket-makers, are returned as numbering 581 souls and as found over the whole district except in Máhim and Dáhánu. They are generally dark and speak incorrect Maráthi. They are said to have come into the district from Násik. They are hardworking and well-behaved, but drink to excess. They make bamboo and rattan baskets, cases, screens, and mats. They generally live in lodging houses, *chúls*. They eat fish and flesh and drink liquor. Their every day food is rice, rice and *bájri* bread, vegetables, and dried fish. At their feasts they have wheat cakes, rice-flour balls, milk boiled with rice, pulse cakes, mutton, and liquor. These dinners cost them from 3*d*. to 4½*d*. (2-3 *annas*) a head. The monthly expenses of a man, a woman, and two children, vary from 8*s*. to 12*s*. (Rs. 4-Rs. 6). At home men wear a loincloth, and out-of-doors, a waistcloth, jacket, coat, and Marátha turban; the women wear the ordinary Marátha bodice and robe. Girls are married between seven and twelve, and boys between fifteen and twenty-five. The cost varies

from £2 to £5 (Rs. 20 - Rs. 50). They either bury or burn their dead. On the third day the corpse-bearers are given a dinner of rice and split pulse. On the tenth day a Bráhman is called and rice balls are offered to the spirit of the dead. On the thirteenth the Bráhman is given uncooked rice and money, and the caste-fellows have a dinner of rice and pulse. They allow widow marriage. They worship the ordinary Hindu gods, especially Khandoba, Bahiri, and Bhaváni, whose images they keep in their houses. They observe the ordinary fasts and feasts, and show great respect to their Bráhman priests. They have no headman, and settle social dispute at a general meeting of the men of the caste. They are fairly off, but do not send their boys to school.

Labourers.
Buruds.

GHÁTIS, literally highlanders, including Deccan Maráthás, Kunbis, Kolis, Mhárs, and Musalmáns, are returned as numbering 334 souls and as found in large towns. They work as porters, lime-quarrymen and gardeners, and most of them go back to the Deccan for the rains. Some have settled in the Konkan, and a few in Thána have made fortunes as grass dealers.

Ghátis.

GHISÁDIS, or tinkers, numbering seventy-five souls, are found in Panvel, Karjat, and Kalyán. Their commonest surnames are Chalukya, Povár, Solanke, Chavhán, and Padolkar. Strong and dark, the men wear a tuft of hair over each ear, a top-knot, and mustaches, and if their parents are alive, a beard. They speak Maráthi. They are hardworking but dirty in their habits, intemperate, and hot-tempered. They are wandering blacksmiths and tinkers. They own no dwellings but live in the open air, sometimes stretching a blanket over their heads as a shelter from the sun and cold. During the rains they live in hired thatched huts. They have a few brass and copper vessels, and most of them have a servant to help them in their calling. They own cattle and eat fish and flesh, and drink liquor. Their daily food is rice, split-pulse, vegetables, and fish curry. Three or four of them eat from the same plate. For their feasts they prepare dishes of mutton and wheat cakes. Each man brings his own dinner plate, and the feast costs about 4½*d.* (3 *annas*) a head. The men wear a waistcloth, jacket and cap, and occasionally a turban; and the women the common Marátha bodice and robe. They have no clothes in store. A ceremony called *páchvi* is performed on the fifth day after a birth, and another called *bárse* on the twelfth. The marriage age for both boys and girls is between twelve and twenty-five. They allow widow marriage. They are Hindus, worshipping the ordinary Hindu gods and keeping the regular fasts and feasts. Their chief fasts are *Ekádashi* (October - November) and *Shivrátra* (February - March), and their chief feasts *Dasra* (September - October) and *Shimga* (February - March). They have no headman and settle all social disputes at meetings of the men of the caste. Their wives and children help by blowing the bellows and gathering pieces of old iron. They are a poor class and do not send their boys to school.

Ghisádis.

HALVÁIS, or sweetmeat-makers, are returned as numbering fifteen souls. They are found in Bassein and Máhim. Some are Akarmáshes and others Pardeshis. They are dark and wear three

Halváis.

Chapter III. Population. Labourers. *Halvâis.*

tufts of hair, one behind each ear and one on the crown of the head. They have mustaches but no whiskers. Their home speech is Hindustáni, and out-of-doors, an incorrect Maráthi. They are hardworking but dirty in their habits, and intemperate, smoking opium and hemp. They make and sell sweetmeats. They live in middle class houses with walls of brick and stone and roofs of thatch or tile. They have metal and earthen vessels, blankets, and bedding. They have servants or shop boys, and keep cattle but not horses. They do not eat fish or flesh. Their daily food is rice, millet, wheat, butter, and vegetables. Each eats by himself out of a metal dish, and they do not touch each other while eating. In large dinner parties, which cost about 7½*d.* (5 *annas*) a head, their best dishes are of cocoa milk, sugar and wheat bread, *shirápuri*. The men wear a waistcloth, waistcoat and turban, and the women, who are apparently Thána Maráthás or Kunbis, wear the ordinary Marátha robe and bodice. Their out-door and ceremonial dress differs from their in-door dress only in being more costly. They perform ceremonies on the sixth and twelfth days after a boy's birth, and gird him with the sacred thread when he is ten years old. They burn their dead. They are Hindus, worshipping the ordinary Hindu gods and having images in their houses. Their priests are Sárasvat Bráhmans. There has been no recent change in their belief or practice. They have no headman and settle social disputes at a meeting of the men of the caste. They send their children to school, but are a poor class.

Hamáls.

Hamáls are returned as numbering ninety-two souls and as found only in Bhiwndi. Inquiry has shown that these *hamáls* do not form a special class but are Kunbi carriers and labourers.

Kálans.

Kálans, or distillers, are returned as numbering 1084 souls and as found over the whole district except in Bassein, Máhim, and Sháhápur. They say they take their name from the goddess Kálika who entrusted to them the work of preparing liquor. They are also called Kaláls. They are supposed to have come from Upper India through Gujarát, but their home speech is now Maráthi. They are hardworking, honest and sober, but dirty in their habits. They were formerly palm-juice drawers, distillers and liquor-sellers, but most now serve as day labourers and field workers. They live in thatched huts and have a small store of brass and copper vessels. They have cows, oxen, and buffaloes. They eat rice, vegetables, fish and flesh, and drink liquor. Each eats from a separate plate. Their favourite dish is rice-flour balls, and they spend from 10*s.* to £1 10*s.* (Rs. 5-Rs. 15) on their feasts. The men wear a waistcloth, jacket and Marátha turban, and a second waistcloth hanging from the shoulder. The women wear the ordinary Marátha bodice and robe. They allow widow marriage. They have no images in their houses. They reverence the ordinary Hindu gods, but Bahiroba and Khandoba, Bahiri and Devi, are their chief objects of worship. Their priests are Marátha Bráhmans. They have a headman who settles caste disputes in presence of the castemen. They are a poor class and do not send their boys to school.

Khátiks

Khátiks, butchers, are returned as numbering 289 souls and as

found over the whole district except Máhim, Dáhánu, Sálsette, and Kalyán. They are Hindus and sell mutton only. In food, dress, religion, and customs they resemble Maráthás.

Labourers.

Lodhis.

Lodhis are returned as numbering four souls and as found only in Sálsette.

Pardeshis.

Pardeshis, literally foreigners, chiefly Bráhmans and Rajputs from Upper India, are returned as numbering 2202 souls and as found over the whole district. They are strong, dark and tall, occasionally wearing a beard and long hair and sometimes shaving the head and face. They speak Hindustáni, and are clean, honest, sober and proud. They serve as messengers and watchmen to moneylenders, bankers, and liquor-sellers; some keep sweetmeat, parched-grain and fruit shops, and some of the Bráhmans act as priests to men of their own country. They own no houses. They eat wheat bread once a day in the afternoon. Each man cooks, with his own hands, on a separate hearth, as the proverb says, 'Eight Pardeshis, and nine hearths.'[1] They wear a waistcloth reaching only to the knee, a jacket, and a cap. A few bring their wives with them; these wear a petticoat and bodice, and out-of-doors, an upper robe worn so as to hide the face. As a rule the men come to the Konkan alone, and either marry or keep as mistresses Konkan women, chiefly Kunbis by caste, who continue to dress in Marátha fashion. It is not uncommon for a Párdeshi even after a woman has borne him children to leave her and go back to his own country. On the birth of a child they distribute money among their Bráhmans, and on the sixth day give the child a name. They are mostly Smárts in religion, and as a class, are fairly off. Other Hindus from Upper India, chiefly Nhávis or barbers, Dhobis or washermen, and Mochis or shoemakers, are found in small numbers. They are generally known by the name of their calling with the word Pardeshi placed before it, as Pardeshi Nhávi or Pardeshi Mochi.

Phudgis.

Phudgis are returned as numbering 713 souls and as found in Máhim and Bassein only. They are dark, weak, and speak incorrect Maráthi. They are dirty, idle, harsh-tempered but hospitable. They serve as day labourers, and a few as house servants. In food and dress they resemble Kunbis. Their priests are Palshe Bráhmans. They worship Máruti and Cheda, but have no images in their houses. They observe Hindu fasts and feasts, and their disputes are settled by the head of the caste. They are a very poor people.

Early Tribes.

Early Tribes[2] included fourteen classes with a strength of 253,562 souls (males 129,512, females 124,050) or 33·10 per cent of the Hindu population. Of these 26 (males 24, females 2) were Bhils; 2890 (males 1313, females 1577) Dhodiás; 8595 (males 3633, females 4962) Dublás; 34,029 (males 16,611, females 17,418) Káthkaris or Káthodiás; 72,612 (males 36,180, females 36,432) Kolis; 4584 (males 2873, females 1711) Konkanis; 106 (males 54, females

[1] The Maráthi runs, '*Áth Pardeshi, nav chule.*'

[2] Contributed by Mr. A. Cumine, C. S.

Chapter III. Population. Early Tribes.

52) Phase Párdhis; 65 (males 35, females 30) Ráikaris; 13 (males 7, females 6) Rámoshis; 55,674 (males 28,638, females 27,036) Thákurs; 341 (males 167, females 174) Vadars; 16 (males 7, females 9) Vághris; 4596 (males 2385, females 2211) Vaitis; and 70,015 (males 37,585, females 32,430) Várlis.

There is much difference in the character and condition of these tribes. The sea or Son Kolis and Vaitis are vigorous and prosperous, the Ágris and the hill or Malhári Kolis, though drunken, are steady workers, shrewd, thrifty, and fairly prosperous; the Thákurs are willing workers, orderly and fairly sober, and some of them well-to-do; the Várlis, Dublás, and Dhodiás are idler and less sober than the Thákurs, fewer of them are well-to-do, and a larger number are extremely poor; and the Káthkaris are the poorest and least hopeful, drunken, given to thieving, and unwilling to work except when forced by hunger.

At the beginning of British rule (1818) the hill tribes, among whom Kolis, Bhils, Káthkaris, and Rámoshis are mentioned, were 'most degraded'. They gained a scanty living by tilling forest glades and by hunting. But their chief support was plunder. They lived in small cabins in the heart of the forests, and were not only wretched themselves but kept the villagers in a state of alarm. With the view of improving their condition, the reduction of one-half of their assessment was sanctioned in several of the wild north-east districts.[1] In 1825, according to Bishop Heber,[2] who had his information from Mr. Elphinstone, the charcoal burners of Sálsette, probably Káthkaris, were so wild that they had no direct dealings with the people of the plains. They brought headloads of charcoal to particular spots whence it was carried away by the villagers who left in its place a customary payment of rice, clothing, and iron tools. About ten years later Major Mackintosh (1836) described the Káthkaris as great thieves, stealing corn from fields and farm-yards, committing robberies in the villages at night, and plundering lonely travellers during the day. Their circumstances were often desperate. Such was their craving for drink that if one passed a liquor-shop without either money or grain, he would most likely pawn the only rag on his body and go home naked.[3]

Under British management the wild tribes were gradually forced to give up their life of plunder, and many of them settled to tillage and labour. Between 1835 and 1840 inquiries connected with the reduction of assessment showed that among the wilder tribes of Murbád, though the Káthkaris were idle vagrants given to liquor and stealing,[4] the Thákurs were a quiet peaceable race living by themselves, many of them well-to-do, some of them breeding cattle and others devoting themselves to upland tillage. Still, except in some villages where they had lived for generations and were well

[1] MS. Sel. 160, 6, 659-663; and Rev. Rec. 700 of 1836, 232-234.
[2] Heber's Journal, II. 186. [3] Trans. Bom. Geog. Soc. I. 328.
[4] Mr. G. Coles, 5th April 1837; Rev. Rec. 775 of 1837, 145-146. Mr. Davies in another place (8th April 1836, Rev. Rec. 746 of 1836, 273-274) speaks of the Káthkaris as poor ignorant savages who never lived in houses, went about making baskets, tilling where they were least molested, and too often robbing and plundering.

housed, the Thákurs were an unsettled tribe ready to change their hamlets if a child sickened or a cow or two died. Both tribes are described as wearing scarcely any clothes, eating the coarsest food, savages who loved indolence and dissipation, had no idea of providing for the future, and spent in drink what small sums they made.[1] There was much difference of opinion as to whether it was advisable to lessen their payments. Government held that the concession granted ten years before had failed and that the people's wretchedness was as great as it could have been under any circumstances.[2] Mr. Williamson the Revenue Commissioner, on the other hand was of opinion that both in Gujarát and Khándesh the free grant of land to the hill tribes had been followed by the best results; he admitted that, in Thána, improvement had so far been slow, but urged further concessions with the object of bringing the hill tribes to settle as husbandmen.[3] Mr. Williamson's views prevailed, and, in 1838, to tempt them to settle to steady work, the Káthkaris were given land at specially low rates, and those who grew the best crops were rewarded with presents of goats, cows, bullocks, and tools.[4] The custom which still continues in Karjat, was also introduced of granting Káthkaris small patches of hill land free of rent. At this time (1838) they were described by Dr. Wilson as the most degraded natives he had ever seen. Their dwellings were miserable beyond belief, and though they received considerable sums for their catechu, they were so utterly improvident that they were often forced to feed on the most loathsome food. They were depraved as well as debased, and were particularly given to drunkenness. In 1839 Dr. Mitchell described their women and children as gaunt and half famished, and their dwellings as wretched in the extreme, mere huts little better than the open air.[5]

The Várlis in the north-west of the district were considerably better off. They were unshaven, and slightly clothed, lived in small bamboo and bramble huts, and seem to have been shunned by other castes. At the same time they grew pulse and gram, reared a number of fowls, earned a little as wood cutters, and though immoderately fond of smoking and drinking were in comfortable circumstances.[6]

Under the Maráthás many of these tribes had been the bondsmen of the Pándharpeshás or high caste villagers. The name of bondage ceased with the introduction of British rule. But with many of the more settled of the wilder tribes the reality of slavery remained, and their nominal freedom only served to bring them under new and harder masters. Formerly their masters used to pay their marriage expenses. Now they had themselves to find the funds.

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[1] Mr. Coles, Rev. Rec. of 1837, 144, 145; Rev. Rec. 700 of 1836, 232-234.
[2] Rev. Rec. 700 of 1836, 232-234.
[3] 21st December 1836; Rev. Rec. 775 of 1837, 3-5.
[4] Mr. Coles, 18th September 1838; Rev. Rec. 975 of 1839, 119.
[5] Dr. Wilson's Aboriginal Tribes, 17-18.
[6] Dr. Wilson gives as their head-quarters the country included by a line drawn east from Daman to Jawhár and south-east from Jawhár to Dáhánu. They were not found in the coast strip about seven miles broad. J. R. A. S. VII. 24. (Aboriginal Tribes, 11).

Chapter III. Population. Early Tribes.

And, as almost none of them had the necessary forty or fifty rupees, most of them had to pledge their labour for a term of years. This term of years, through the borrower's carelessness and the lender's craft, often developed into lifelong and sometimes into hereditary servitude.[1] The less settled of the forest tribes continued for a time to earn a scanty living by making catechu and raising coarse hill grains from forest clearings. But these practices, though well suited to the ways of the wild tribes, worked such havoc among the forests, that in 1840 it was determined to discountenance and by degrees to stop them. The making of railways and the great demand for timber in Bombay during the American war for a time (1860-1866) gave much employment to the forest tribes. But the railway work was soon over, and as the timber had been cut without system, thrift, or check, the forests were so stripped that some had to be closed for years, and, in all, strict conservancy had to be enforced.

In 1877 inquiries showed that the Kolis and Ágris, though their love for drink kept them poor, were vigorous, well employed, and fairly prosperous; and that the degraded state of the Káthkaris was chiefly due to their unwillingness or unfitness for steady work, their love of pilfering, and their passion for drink. Among Várlis and Thákurs a greater number had of late settled to husbandry and labour, and on the coast and along the main lines of traffic many were well-to-do and some were prosperous.[2] Still a considerable number of the wilder section of both these tribes were suffering from the strictness of the forest rules, and, though willing to work, they had much difficulty in finding employment. At the same time it did not seem advisable to introduce any special measure on their behalf. The severest pressure of the forest conservancy was over. And the freer working of the forests, which would be possible after a few years more of systematic conservancy would furnish a larger supply of suitable employment, while the gradual opening of the country by roads would help them to overcome the shyness which had hitherto kept the people of the more secluded settlements from seeking work in the larger towns.[3]

Bhils.

Bhils are returned as numbering twenty-six, one in Karjat, one in Kalyán, and twenty-four in Sálsette. They were probably labourers and beggars who had come into the district from Khándesh or Násik.

Dávars.

Dávars are not found in Thána. But there are two or three families in a hamlet in the Jawhár state within two hundred yards of the British border. No others are found anywhere in the neighbourhood, and the Dávars of Mohp say that their

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[1] Mr. H. Boswell, C. S., 27, 26th March 1859.

[2] Mr. Nairne wrote (3231 of 1877, 12th September), 'No one who reads Dr. Wilson's account in the Asiatic Society's Journal can fail to see how the Várlis have improved. In the wildest parts numbers are still very degraded, but to the west of the Baroda railway line many own carts and bullocks, and are not distinguishable in their habits from ordinary husbandmen.' Mr. Gibson (728, 4th October 1877) thought their condition had fallen off since 1851.

[3] Government Compilation, 391 of 1878.

proper country is Dharampur in south Gujarát. Their language and appearance point strongly to their being a branch of Várlis. They wear the top-knot, their houses are ordinary thatched booths, and their food is the food of the ordinary forest tribes. They do not eat beef. They live by day labour, and sometimes the able-bodied men leave their wives and families and go thirty or forty miles to Bhiwndi to seek work, and stay several months at a time. The men wear a loincloth only, and, like other wild tribes, go bareheaded. The women have generally nothing on but a cloth wound round the waist, the whole of the upper part of the body being bare. They wear a great number of brass rings on their arms and legs. Their marriages are celebrated by their own women in the presence of the village headman. The boy is carried into the booth by the girl's people, and the ceremony consists in one of the women of the tribe, who has the title of *dauleri*, chanting verses with a water pot and cocoanut in her hand. In this she is helped by two or three other women who throw rice at the couple. Dávars burn their dead. The most remarkable point in their funeral ceremony is that they do not halt on the way to the burning ground, a peculiarity which goes far to show their close relation to the Várlis. Some rice and water is put in the mouth of the corpse, and a coin is placed in each hand and tied in the hem of the loincloth. As among other castes, the chief mourner walks round the burning pyre and breaks an earthen jar. On the twelfth day a flower garland is hung up, and to represent the deceased, the figure of a man is drawn with rice grains and redlead under a *tulsi* plant. Upon a piece of cloth, close by, a betelnut and copper coin are laid and water is sprinkled on the figure. The night is spent in listening to the singing of a medium, or *bhagat*, into whose body the spirit of the deceased enters and comes to bid farewell to his relations. Next morning, the garland is broken and thrown into running water, and the handkerchief with the betelnut and copper coin are buried in the bed of the river. The medium then gives water four times to ten or twelve of the chief mourners and guests, gets a pice from each, and goes home. Like other wild tribes, the Dávars mark the death-day of their departed relations by laying cooked rice on the tops of their houses. Their great god is the sun, *Surya*. They have no images of him, for, as they say, he shows himself every day. At *Diváli* (October-November) they worship him by throwing redlead, *shendur*, towards him, and offering him fowls which are not killed but thrown in the air and allowed to fly to the forest. They also worship *Vághya*, whose image is set near their houses and appeased with sacrifices of hens on a great day once a year. So far as is known they have no household gods, and seem to keep only two yearly festivals, *Shimga* and *Diváli*.

Dhodiás.

Dhodiás, returned as numbering 2890 souls and as found only in Dáhánu, speak Gujaráti at home and Maráthi abroad. They are one of the largest early tribes in the Surat district, where they work chiefly as field labourers and hereditary servants, *hális*. They are a wild-looking people and dirty in their ways. A few years ago they went about selling firewood and other forest produce. They now

Chapter III. Population. Early Tribes. *Dhodiás.*

work as labourers. Their daily food is coarse rice, rice porridge, wild fruits and roots, but, when they can afford it, they eat flesh and fish and drink liquor. On holidays they spend about 1*s.* (8 *annas*) on liquor, and a caste feast generally costs about £1 (Rs. 10). A few live in houses with tiled or thatched roofs, and most of them own a pair of bullocks and have earthen cooking pots. The men wear a waistcloth, a jacket, and a cap, and the women the ordinary Márátha robe and bodice. The brass rings that cover their legs from the ankle to the knee are their chief peculiarity. They allow widow marriage. Their gods are Jakhái and Jokhái. They have no priests and settle disputes by calling a meeting of the men of the caste. They are very poor.

Dublás.

Dublás, or weaklings, returned as numbering 8559 souls and as found in Dáhánu, Máhim, Bassein, Sháhápur, Bhiwndi, and Sálsette, speak Gujaráti at home and a mixed Maráthi and Gujaráti abroad. They have no sub-divisions and no surnames. They are found in large numbers all over the Surat district where they live chiefly as field labourers, and a few of them as landholders and hereditary servants. They are dirty in their habits, hardworking, honest, fond of strong drink, hot-tempered, and hospitable. They are husbandmen and field labourers, and live in thatched huts with walls of reed plastered with mud. Their cooking and drinking vessels are of clay. They eat the flesh of sheep, goats and hogs, and give caste feasts costing about 4½*d.* (3 *as.*) a head. They are very fond of toddy, and on holidays, spend as much as 1*s.* (8 *as.*) on liquor. The men wear a loincloth, and when they go out, a blanket thrown loosely round the body, and on high days a turban. The women wear a robe wrapt round the waist and one end thrown across the breast. Their legs are covered to the knees with tiers of brass rings. Widow marriage is allowed. Their chief objects of worship are Chaitya and Hirva, not Vishnu or Shiv like Bráhmanic Hindus. They have no images in their houses and no priests. They keep Hindu fasts and feasts and seem to have made no recent change in their beliefs or practice. They have a headman, *pátil*, who settles caste disputes. They are a poor tribe who do not send their boys to school or take to new pursuits.

Káthkaris.

Káthkaris, or makers of *káth*, that is catechu or Terra japonica, are returned as numbering 34,029 souls and as found over the whole district.[1] Their settlements are chiefly in the centre and east, and they are rarely found along the coast north of Bombay.[2] They are believed to have entered the district from the north, and to have been originally settled in the Gujarát Athávisi, the present district of Surat. According to their story, they are descended from the

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[1] According to Molesworth the word *káth* comes from the Sanskrit *kváth* something boiled.

[2] Dr. Wilson says, 'Káthkaris are found along the base of the Sahyádris between the Násik and Poona roads, and some hundreds are settled east of the Sahyádri hills and in the same latitude. They are also found in the Bor and North Sátára territories and in Kolába. The 1872 Thána returns are, 6511 in Karjat, 5412 in Bhiwndi, 5174 in Váda, 4711 in Sháhápur, 4535 in Kalyán, 3671 in Panvel, 2589 in Murbád, 1198 in Dáhánu, and 1091 in Máhim.

monkeys which the god Rám took with him in his expedition against the demon-king Rávan of Ceylon. They say that when Rám became victorious, he blessed the monkeys and made them human beings. According to one account Káthkaris are divided into Sons or Maráthás, and Dhors, and the Maráthás are sub-divided into Helams, Gosávis, and Povárs.[1] According to another account there are five Káthkari divisions, Sons, Dhors, Maráthás, Sidhis, and Varaps probably reverts from Muhammadanism, and eight common Káthkari surnames, Bágle, Povár, Diva, Mukane, Vágh, Jáma, Bhoir, and Chavhán. The Son or Marátha Káthkaris do not eat cow's flesh, and are allowed to draw water at the village well and to enter Kunbis' houses. Their head-quarters are in the southern sub-divisions of Karjat and Panvel. The Dhors eat cow's flesh, and, like the Mhárs, are held to be impure. They are found chiefly in Murbád, Sháhápur, and Váda.

Káthkaris, as a rule, are much darker and slimmer than the other forest tribes. The Sons and some of the Dhors shave the face and head, and wear a very marked top-knot. But the northern cow-eating Káthkaris generally have long matted hair and wild beards. The women of both divisions are tall and slim, singularly dirty and unkempt, and the children can always be known by their gaunt pinched look.

In speaking to one another Káthkaris use a patois which, on examination, proves to be a slightly disguised Maráthi. They have no peculiar language and show no signs of ever having had one. A tendency is noticeable to get rid of the personal, not the tense, inflections in verbs. Thus *kothe gelás* becomes *kusi gel.* In every case the object is to shorten speech as much as possible. There are some peculiar words in common use, such as *suna* a dog, *hiru* a snake, *narak* a bear, *akti* fire, and *vádis* a wife. The women are strong, healthy, and hardy, and pass through childbirth with little trouble or pain. They are said, sometimes when at work in the fields during the rains, to retire behind a rice bank and give birth to a child, and, after washing it in cold water, to put it under a teak-leaf rain-shade and go back to their work. They rank among the very lowest tribes, their touch being thought to defile. They take food from all castes except Mángs, Mhárs, Chámbhárs, and Musalmáns. But they never eat leavings, even those of a Bráhman. Káthkari children are great plunderers of birds' nests

[1] The names of the two main divisions, Son and Dhor, also appear among the Kolis. Dhor is commonly supposed to mean cattle-eating, and Son either golden, red (Sanskrit *shon*), or foreign (Dravidian Son or Sonag, Caldwell, 2, 569). Mr. Ebden, C.S., suggests that the terms are the Kánarese *Dodda* old and *Sanna* new, the Dhors being the older, more purely local branch, and the Sons the newer mixed with some late or foreign element. The difference in the character, position, and customs of the two classes, both among Káthkaris and among Kolis, support this suggestion. Major Mackintosh mentions two other sub-divisions, Jádav and Shindo. Káthkari women were formerly said to carry off men of other castes. The youth's friends regarded him as an outcaste, and he stayed with the Káthkaris living with one of their women. (Trans. Bom. Geog. Soc. Vol. I. 329). Dr. Wilson (Aboriginal Tribes, 20) also speaks of their compelling strangers by the hands of their women to join their community. No relic of this practice has been traced.

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and very sharp in finding them. The men seldom commit deeds of violence, but are notorious for constant petty thefts. They are much dreaded by Kunbis, and hated for their power as sorcerers.

As a rule Son Káthkaris are a settled tribe. Many of them, both men and women, have found permanent employment in Bhiwndi as rice cleaners, and numbers, both in Bhiwndi and Karjat, have two or three months' steady work a year as field labourers. Some of them still make *káth* or catechu, the thickened juice of the *khair*, Acacia catechu. But from the increase of forest conservancy the manufacture is nearly confined to private, *inám*, villages and to forests in native states. When they go to the forests to make catechu they hold their encampment sacred, and let no one come near without giving warning. Before they begin their wood cutting, they choose a tree, smear it with redlead, offer it a cocoanut, and bowing before it, ask it to bless their work. The catechu is made by boiling the heart juice of the *khair* tree, straining the water, and letting the juice harden into cakes. They are said never to eat catechu but to barter the whole of the produce at the village shop for beads and cloth. A few partly support themselves by tillage. They never take land on a regular lease or grow rice. They till uplands, *varkas*, either waste or taken from the Government holders, or on agreement to share the produce. They burn brushwood, *ráb*, on the plot of ground, and use the hoe but never the plough. When their supply of grain is finished, they gather and sell firewood and wild honey, and, with their bows and arrows, kill small deer, rabbits, hares, and monkeys. When these fail they dig old thrashing floors for rats, eating the rats and taking their stores of grain, or they steal from fields and thrashing floors. Their women work hard, acting as labourers and bringing into market the headloads of wood their husbands have gathered in the forests. They are very poor, generally in rags and often without any wholesome food. As soon as they get together a few pence, they spend it in drink and tobacco.

The Dhor's hut is a single round room about eight feet in diameter. The Son's dwelling is better than the Dhor's. It is about twelve feet square, the sides about four feet high of mud-daubed *kárvi*, the roof peaked not ridged and thatched with palm leaves. Poor as it is, it has generally a separate cook room. In the hot months it looks specially cheerless with most of its thatch plucked off through fear of fire. There is generally no furniture but a few earthen pots and pans, several hens and dogs, a few fishing traps, perhaps a bow and arrows, and a couple of stones for crushing *kusai* seed. They eat every sort of flesh, except the cow and the brown-faced monkey who, they say, has a human soul. Their every day food is *núchni* and field rats, squirrels, porcupines, lizards, snakes, monkeys, civet cats, deer, wild pig, doves, and partridges. Each man eats daily about a pound of *náchni, vari*, or other coarse grain. They spend about 2*s*. (Re. 1) a year on dried fish, salt, and spices, and about 30*s*. (Rs. 15) on liquor. They never work except when forced by want. When they have eaten the last grain in the house they start for the nearest open upland, *mál*, and with a long iron-pointed stick bore holes in the rat burrows and gather a meal. The

men generally wear a loincloth, a blanket, and some tattered cloth round their heads, worth in all about 4*s.* (Rs. 2). The women wear a robe worth about 2*s.* 6*d.* (Re. 1-4) and no bodice. Only on her marriage day and on *Dasra* (September-October) does a Káthkari's wife wear a bodice. A family of a man, his wife, and two children, have four necklaces, *gáthi*, of glass beads, worth 6*d.* (4 *as.*), bangles of the same value, waistband with brass bells fastened to them worth 3*d.* (2 *as.*), and women's earrings, *mudi*, worth 9*d.* (6 *as.*).

Before the birth of a child a midwife is called in, and after the birth she stays for five days washing the child and the mother twice a day. Among the Dhors, if the child is a girl, the midwife stays for four days only. They employ no Bráhman to draw up a horoscope or to name the child. Among Sons, the name is given on the fifth day after birth by some elderly relation, when castefellows and friends are treated to liquor and a dance. Among Dhors, no limit is set to the number of days within which a child should be named. And the name is chosen not by some elderly relation, but by a medium into whose body a spirit, *dev*, has entered. They wait till some one is possessed and then go and ask him to name their child. They have not generally to wait long, as spirit possession is common among Káthkaris. Girls are married between fourteen and fifteen, and boys between twenty and twenty-five. The Dhors have no restriction as to intermarriage among different families. But the Sons have a rule against the marriage of persons who have the same surname. Among Sons the boy and girl are rubbed with turmeric at their houses on the day before the marriage. On the marriage day the boy goes to the girl's house wearing a white turban and waistcloth, and covered by a red and white sheet. His father presents the girl with a red bodice and a green robe, and she retires and dresses in her new clothes. On returning she takes one of two garlands prepared by her parents and places it round the bridegroom's neck, and he in turn throws the other round her neck. They are then made to stand facing each other, and a cloth is held between them. The marriage is performed by a Káthkari, who from his virtuous life has been chosen by the caste to be the marriage priest or Gotarni. On one side of the cloth sits the Gotarni and on the other side sit four elders. To each of the elders the boy's father gives a copper coin, rice, betelnut and leaves, and they sit with those things in their hands. The Gotarni, seated on a blanket spread on the ground, sprinkles rice in lines and cross lines, and, in the middle of the rice, places the copper coin. He then, followed by the four elders, stirs the rice with his closed fist in which he holds the betelnut and copper coin. At last he opens his hand leaving the betelnut and coins lying among the rice on the blanket. The other four elders do the same. The cloth is then pulled aside, and the Gotarni advancing ties the hem of the bridegroom's sheet to the hem of the bride's robe, and together they walk five times round the marriage hall. Meanwhile a low wooden stool is set near the rice on the blanket, and is sprinkled with lines of rice by the Gotarni. When the bride and bridegroom are seated on the stool, their friends seize their heads and knock them together over the rice. They then feed one another with cooked rice, and the girl gets a new name by which she is called by

Chapter III. Population. Early Tribes. *Káthkaris.*

her husband and his people. The character of the feast depends on the means of the parents. They are not bound to feast the whole caste, and, for the most part, each guest brings his own bread and eats it with the rest, the host providing fermented palm juice. After drinking, the guests as a mark of joy go outside and strike their sticks into the family dust heap. This ends the marriage, and, after some music, a dinner is given to the guests. The bridegroom passes that night with the bride, but, on the first or second day after, both go to the bridegroom's house accompanied by the Gotarni, and by their relations and friends. When they reach the bridegroom's house, the hems of their garments are tied and they are seated on a low wooden stool. In front of this stool twenty-two small heaps of rice are set in a row, and the bride touches the heaps, one after another, as fast as she can with her thumb and her left big toe, uttering her husband's name every time she touches them until she is out of breath. Next day they take off their garlands and wash away the turmeric, but for four days more they keep the house. On the fifth, balls of rice flour and molasses are made and laid in a plate, and the bride, bearing this plate on her head and followed by her husband, goes to her parents' house and presents the balls to them. With this the marriage ceremonies end. Even the poorest spends from 4*s.* to 10*s.* (Rs. 2-Rs. 5) on his wedding, buying, besides liquor, a necklace of glass beads, brass earrings and bracelets, glass bangles, and a robe.

Dhor Káthkaris celebrate their marriages in any of the fair weather months except *Paush* (December-January). Among them the bridegroom is rubbed with turmeric the day before the marriage. On the marriage day the bridegroom comes from his parents' house, and sits a little way from the marriage booth at the bride's house. The bride, with some elderly female relation, comes out, and, following the elderly woman, walks five times round the bridegroom. Then passing a piece of cloth round his neck and holding the two ends in her hands, she gently draws him towards her, saying 'Up, bridegroom, and come into the marriage hall.' In the marriage hall the guests are met, and, when the bride and bridegroom come in, a cloth is stretched between them, each holding two of the corners. The bridegroom says to the bride, *urel ani purel*, 'There is enough and to spare,' and throws his end to the bride. She replies, *nahin urel ani nahin purel*, 'There is not enough and to spare,' and throws it back to him. This they repeat five times and then dress each other in new clothes, brought by the bridegroom, a speckled red sheet for himself, and a robe and a red bodice for the bride. After this they are seated on a blanket on which five elders had been sitting, one at each corner and one in the middle, each holding in his hand a copper coin, betelnut and leaves, and a few grains of rice given by the bridegroom's father. Before the bride and bridegroom sit down the five elders empty the contents of their hands in the middle of the blanket, and on this heap of betelnuts and rice the bride and bridegroom are seated. Then the bride and bridegroom cover one another's heads with garlands, and, with the distribution

of liquor, the ceremony comes to an end. The bridegroom and the guests spend the night at the bride's house, and next morning the bridegroom leaves for his parents' house. After weeping on her parents' neck the hem of the bride's robe is tied to the hem of the bridegroom's sheet, and she starts for her new home drawing the bridegroom after her. On the third day both come back to the bride's house, and the bride washes the bridegroom, anointing his head with cocoanut oil and combing his hair. They stay three or four days with her parents, and then leave for their home.

Among Káthkaris, when a person dies of cholera, he is buried until the outbreak of cholera is over, when the body is dug up and burned. In other cases the dead are burned. If the death happens at night the funeral is put off till the next day. But the corpse has to be watched all night, and to cheer the watchers special music is played. On the upper surface of a common brass plate a lump of wax is stuck, and, in the wax, a thin stick about nine inches long. When the finger and thumb are passed down this stick, it vibrates with a weird drone or hum. To this accompaniment the mourners chaunt all night long, crouching round a fire outside of the house. When the time comes to prepare the body, it is washed with warm water mixed with turmeric. The waistcord and loincloth are thrown away and new ones put on. And, if they can afford it, a piece of new cloth is wound round the head and another cloth is laid under and drawn over the body. The cloth is sprinkled with red and sweet scented powder and a pillow of rice is laid under the head. About half way to the burning ground, the pall-bearers stop and lower the bier, while the chief mourner hides a copper coin under a stone. At the burning ground the corpse is laid on the pile. A hole is torn in the face cloth, some rice and a piece of silver or copper are laid in the mouth, and the pile is lighted at both ends. While it burns the chief mourner walks round it five times with an earthen water jar in his hand. Then knocking a hole in the jar he sprinkles the pyre, and dashes the jar to pieces on the ground. When the burning is over the Dhors leave the bones and embers as they are; but the Sons gather them into a heap, quench the embers, and lay a stone over them. On the twelfth day after the death the Sons of Karjat cook a hen with split pulse and some rice. The chicken and pulse are divided into two equal parts, and one half left in the house and the other half, with the whole of the rice, taken by the chief mourner to the stone under which the copper coin was left. He lays part of the rice and half of the chicken and pulse on the stone, and the rest of the food he sets on the stone that covers the dead man's ashes. Over this stone he builds a little hut to shade the deceased's resting place. On his return home he divides the share of victuals that was left in the house among some fasting children, and entertains his neighbours, friends, and relations with rice and liquor.

The Son Káthkaris of Bhiwndi seem to celebrate the dead man's day, *divas*, on the fifth day after death, and in much the same way as the Dhors. Among the Dhors, on the fifth day after death, some rice, bread, and milk, are set over the dead man's bones and

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also on the half-way stone; and five children, three boys and two girls, are fed. The castefellows are feasted, and, in the evening, a garland of mango leaves is hung from the cross bar of a miniature booth. As the garland waves the women sob, 'Now our love for each other is broken.' After a time the garland is loosed, dropped into a jar of water, then taken out and broken, and, in the morning, thrown into the river. Meanwhile, all night long, a skilled singer has been singing to the guests, and, in the morning, after the garland has been thrown into the river, a medium or sorcerer is brought. He becomes possessed, and when the spirit shows that it is the spirit of the dead man, his mother throws herself round the medium's neck and clasps the spirit of her son with such keen affection and longing, that all present mourn and weep. Then the chief mourner drops some sugar into the medium's mouth, and the spirit having received the offering leaves. This ceremony requires a considerable outlay and has generally to be put off till funds are gathered. In the month of *Bhádrapad* (August-September), and also at *Shimga* (February-March) and *Diváli* (October-November), the Sons celebrate the anniversary of the dead, when each man puts some cooked rice on the roof of his house.[1] But all do not, like other Hindus, call out to the crows to come. None of the Dhors observe this ceremony. They say that they do not share the Kunbi's belief that the spirits of the dead pass into crows. Káthkaris have no sacred books, neither have they any spiritual guides. They do not appear to say prayers themselves, or to employ others to say prayers for them. Their religion is not Bráhmanic. Their chief object of worship is the tiger-god, who is supposed to look with peculiar favour upon them and very seldom harms them, and they hardly ever go to shoot him. His image is generally set up in the forest or on the boundary of the village. But in parts as in Karjat where forests and tigers are scarce, there are many Káthkari hamlets without a tiger-god. What worship there is among the Káthkaris is paid to the Kunbi village god, *gámdev*. In a Dhor Káthkari's house there may sometimes be seen devil gods whom they call Cheda. This is the soul of a dead relation which has become a spirit, *bhut*, capable of entering the bodies of men. It is this close connection with, and power over spirits that makes the Káthkari so dreaded by the Kunbi. The latter credits him with the power of the evil eye, and with being able by means of his spirits to compass the death of his enemies. Among the Dhors the only holidays are *Shimga* and *Diváli*, to which the Sons add the fifteenth of *Bhádrapad*, when they perform ceremonies in honour of the dead. Káthkaris seem not to believe in any Supreme Being. If they are asked who made them and the world, they reply that they do not know, and

[1] Dr. J. Wilson says, 'They could scarcely understand us when we asked whether their souls passed into other animals. We give the crows something to eat, they said, when our relations die. One day in the year we cry *Káv! Káv!* that is, Crow, Crow, to the memory of our fathers. We do not know why. We do as others do. Aboriginal Tribes, 19.

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Early Tribes. *Kathkaris.*

that it is impossible they should know. They find themselves and they find the world, and they take them as they find them, things which call for no explaining, or at any rate cannot be explained. Some are no doubt acquainted with the name and the idea of a Supreme Being. But they seem to have picked this up from the higher class Hindus, and the idea has never taken root in their minds and become a belief. The tiger spirit which they worship is unfriendly, always ready and able to destroy, and therefore to be propitiated.[1] They have a headman called Náik whom they consult on all occasions and obey. Social disputes, between man and wife, are settled by calling a caste meeting and fining the offending party; the fine is spent on a carouse. There are four Son Káthkaris in the police, and about the same number have land of their own. Nothing would so much better their state as the making of roads through their country.

Kolis.

Kolis include a large number of tribes.[2] Their settlements stretch from the deserts north of Gujarát to Ratnágiri, inland by Pandharpur in the south of Poona as far east as the Mahádev or Bálághát hills in the Nizám's Dominions, and, through the Central Provinces and Berár, north to Khándesh.[3] That Kolis are found in almost every village in Gujarát, the Konkan, and the Deccan; that even in the hills they are skilful husbandmen raising the finest kinds of rice; that their appearance, language and customs do not differ from those of the neighbouring lower class Kunbis, seem to show that the Kolis held these provinces before the arrival of the later or Rajput-named Hindus. At the same time their use of such surnames as Chavhán, Povár and Jádhav, seems to point to some strain of the late or Rajput blood,

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[1] Of their ideas of God the late Dr. J. Wilson wrote in 1841: 'The Kátkaris do not look upon God as the Creator of the universe, the fount of moral laws, the giver of the human soul. They do not ascribe all these powers to *Váyh*, because they never dreamt of ascribing them to any one. Of the existence of a destroyer, they have daily proof: but the idea of a Creator and Sustainer never occurs to them. The question of immortality and the ultimate destination of the human soul were treated by them in an equally matter of fact manner. They believe that when the breath is out of man, there is somehow or other, not an utter end of him: an idea which was strengthened, or perhaps started, by the constant ghost stories which abound in a hilly country like the Konkan. As to the nature of the future life, they have no idea.'

[2] The 1872 census returns show 117,233 Kolis in Gujarát (94,151 in Rewa Kántha, 12,377 in Cutch, 7894 in Káthiáwár, 2106 in Jámbughoda, 450 in Dharampur, and 255 in Bánsda), 68,302 in Násik, 39,207 in Khándesh, 11,671 in Kolába, 4006 in Ratnágiri, and a few about Thar or the Little Ran to the east of Sind. Beyond the Bombay Presidency they are found in Berár and in the Hoshangabad and Sárangad districts of the Central Provinces.

[3] Major Mackintosh was of opinion that, in spite of their differences, the Kolis of Gujarát, the Konkan, and the Deccan, were branches of one stock. (Trans. Bom. Geog. Soc. I. 189). At the same time he admits that both Musalmáns and Hindus were very loose in the use of the word Koli, applying it even to Telgols or Telegu mercenaries from Haidarabad, who apparently are the same as Kámáthis (ditto 202). Caldwell notices that the Kánarese are sometimes called Kols, but this he considers to be a mistake. (Comparative Grammar, 18, 560). Dr. J. Wilson held that the name was Kuli or clansmen, that they were the aboriginals of the plains while the Bhils were the aboriginals of the hills, and that they differed from Kunbis, only by having less thoroughly adopted the Bráhman faith.

Chapter III. Population. Early Tribes. *Kolis.*

which is found in greater strength among the higher cultivators and landholders.[1]

Before the Koli settlement, Gujarát, the Konkan, and the Deccan seem to have been held by tribes of whom the Bhils were the strongest and most widespread. These the Kolis supplanted in the richer and plainer lands, the new settlers to some extent marrying with the earlier people and receiving them into their tribe.[2] In the open lands the Koli element was supreme.[3] But in outlying parts where the younger and poorer members of the tribe were forced to settle, and still more in the hills, where private or public feuds drove them from time to time to take shelter, the newcomers had to mix on equal terms with the earlier people and sank to their level. Hence it comes that in the wilder parts of Gujarát, the Deccan, and the Konkan, the early people though most of them Kolis in name belong to tribes who vary in social position from the rank of Kunbis to the rank of Dheds. In the open country, except a few families who were kept as village watchmen and menials, the earlier people were absorbed by the Kolis. But in the wilder tracts the Koli element failed to leaven the whole population. Round the great stretch of forests and hills that lies between the Vaitarna and the Tápti, four tribes of Kolis, Talabdás on the north, Mahádevs on the east, Márvis or Malháris on the south, and Sons on the west, press on groups of earlier tribes whom they have failed to absorb. Round the skirts of this tract are Kolis equal or nearly equal to Kunbis in social position, probably differing little from Kunbis in origin, and with a common share of later or Rajput blood. Nearer the centre are tribes of lower Kolis, part of Koli part of earlier descent, and in the wildest centre lands is a large population of Dhondiás, Dublás, Konknás, Várlis, and Thákurs, who seem separate from and earlier than the Kolis, though some are not without a strain of the later or Rajput blood.

The Kolis, who are most famous in Thána history, are Mahádev Kolis, a Deccan tribe, who apparently did not enter the Konkan till the close of the thirteenth century, perhaps in consequence of the movements of population caused by the Musalmán invasion of the Deccan. According to the Koli story, it was the founder of Jawhár, whom, in 1347, Mubárak Khilji established as ruler of the North Konkan. But the details of the story are mythic and the power that was confirmed in 1347 must have taken time to establish. The Jawhár chief remained undisturbed till the arrival of the Portuguese early in the sixteenth century. During

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[1] Dr. J. Wilson says, 'Contact with a Koli does not cause a Kunbi ceremonial defilement. In Gujarát Kunbis sometimes take Koli wives. In appearance it is almost impossible to distinguish Koli husbandmen from Kunbi husbandmen.'

[2] See below, page 168. The Mahádev Kolis have a special rite for admitting women of other castes into their tribe. The remains of the Gavlis and Garsis, who, according to tradition, held the Ahmednagar hills before the arrival of the Kolis, were adopted by the Kolis into two clans. Trans. Bom. Geog. Soc. I. 236.

[3] The presence of Bhils over almost the whole of Khándesh shows that they originally held the plains as well as the hills. The account of the Mahádev clan shows the Kolis driving out earlier settlers.

the sixteenth and seventeenth centuries he was a constant and much feared enemy to the Portuguese, and remained rich and powerful till in the latter part of the eighteenth century the Peshwa filched from him his best lands. Besides the Ágris, whom both Mackintosh and Wilson class with Kolis, but who have been described under the head Husbandmen, the 1872 census showed a strength of 75,678 souls. Of the sea or Son Kolis some details have been given under fishers. There remain twelve tribes, Band, Chanchi, Dhor also called Tokre, Dongari, Khár, Mahádev, Malhári also called Chumli, Kunam and Pánbhari, Márvi, Meta also called Dhungari, Ráj also called Bhen, Solesi also called Kásthi and Lállanguti, and Thánkar.

Band Kolis.

Band Kolis are a small body of cultivators, labourers and robbers, who speak Maráthi and are very poor.

Bhen Kolis.

Bhen Kolis. See Ráj Kolis.

Chanchi Kolis.

Chanchi Kolis were in 1836 about 1000 strong in Bombay. They were said to have come from Junágad in Káthiáwár. They are orderly and hardworking, earning their living as husbandmen, labourers, and servants. They worshipped Thákurji and Mahálakshmi.[1]

Chumli Kolis.

Chumli Kolis. See Malhári Kolis.

Dhor Kolis.

Dhor Kolis, generally called Tokre Kolis, are returned as numbering 2559 souls and as found in Váda, Máhim, and Sháhápur. They also occur in Mokháda and a few in Peint, Nagar Haveli, Jawhár, and Dharampur. As has been already noticed, the name Dhor either comes from *Dhor* cattle, because they eat the cow, or from the Kánarese *Dodda* big in the sense of old. Tokre, from *thokar* a bamboo, refers to their calling as bamboo-cutters.[2] They speak Maráthi with an intonation like that of the Káthkaris, but they do not eat with, still less marry with, Dhor Káthkaris. At Bráhmangaon there are some houses of Dhor Kolis much trimmer, cleaner and neater than Káthkari houses. Though very small, each house has a separate cooking room and one at least a mortar for cleaning rice, which shows that their fare is sometimes better than *núchni*, or wild roots and fruits. They make no secret of eating cow's flesh. Tokre Kolis bear a bad character. Such thieves are they that the Jawhár authorities are said to have lately been forced to drive them from that state. They live by day-labour, and are sometimes employed by Kunbis in mending rice dams and in cutting brushwood for manure. The men wear nothing but a loincloth and go bareheaded. The women wear little more than the men, the upper part of their body being generally naked. The men wear small brass earrings. As among Dhor Káthkaris, the marriage ceremony is performed by men of their own tribe. The boy and girl sit on stools, and, on a cloth near, are laid five betelnuts, five dry dates, three copper coins, and a few grains of rice. The boy

[1] Trans. Bom. Geog. Soc. I. 195.

[2] Mackintosh (1836) spoke of them as the most degraded of Koli tribes, eating carcases and being most determined drunkards. They were considered no better than Dheds. They were farmers, wood-cutters and labourers, greatly in the hands of Pársi distillers. Trans Bom. Geog. Soc. I. 190.

Chapter III. Population. Early Tribes. *Dhor Kolis.*

and girl wear flower garlands, and the four or five of their tribesmen who officiate as priests, chant verses. When the verses are over the priests are presented with the rice, dates and coins, while the husband breaks the betelnuts and hands them to the guests. The Tokres either bury or burn their dead. The bodies of married persons are sprinkled with turmeric. On the way to the burning ground the body is rested and a stone is laid to mark the place. If, as seldom happens, a copper coin is forthcoming, it is laid beside the stone, and again at the burning ground, if they have one, a copper coin and some rice are placed in the dead man's mouth. Water is sprinkled from an earthen jar on the burning pyre and the jar dashed on the ground. When all is over the ashes and bones are raked together. On the fifth the deceased's death-day, or *divas*, is celebrated by feeding five children and setting rice bread and water at the burning place. Nothing is done with the stone that was laid at the resting place, but, if a copper coin was left there, it is taken away and spent on tobacco which is smoked by the mourners. In *Bhádrapad* (August-September), to feed the spirit of the dead, cooked rice is thrown into the fire and on the roof of the house. The Bráhmangaon Tokres deny that they have any god. They say that they do not worship Vághya, Hirva, Chita, Cheda, or any of the deities or demons known to other wild tribes. They keep *Shimga* (February-March) and *Diváli* (October-November), and sometimes *Mahábij* as feast days. They are a poverty-stricken and dishonest class.

Dongari Kolis.

Dongari or hill Kolis are found in north Thána and west Násik. They are farmers, labourers, and constables.[1] They do not take water from any other branch of Kolis. The Meta Kolis of Bombay Island are also locally known as Dongaris from the rising ground to the south of Mázgaon.

Kásthi Kolis.

Kásthi Kolis. See Solesi Kolis.

Khár Kolis.

Khár Kolis. See Khár Pátils.

Kunam Kolis.

Kunam Kolis. See Malhári Kolis.

Lállanguti Kolis.

Lállanguti Kolis. See Solesi Kolis.

Mahádev Kolis.

Mahádev Kolis are found chiefly in Sháhápur, Murbád, Karjat, Váda, and the Jawhár state, and a few in Panvel, Kalyán, and Bhiwndi. In 1836 their estimated strength was 3500 houses. According to Mackintosh their original home was in the Mahádev and Bálághát hills, the western boundary of the Nizám's country. They came west many centuries ago, and settled first in the valley of the Ghoda river in Poona, and from there worked north and west into the Konkan, attacking and exterminating or embodying among their clans, or *kuls*, the Garsis, Sombatis, and Gavlis. The story of the eastern origin of the Mahádev Kolis is supported by the fact, that in former times they were Lingáyats and had their marriage and funeral ceremonies conducted by Rával Gosávis.[2] It is not more

[1] Trans. Bom. Geog. Soc. I. 191.

[2] It would almost seem that these Mahádev Kolis were a tribe of what are generally known as Kámáthis. (See above, p. 120). The Telegu speaking people from west Haidarabad are said to be called Kolis by the Musalmáns of that part, and to resemble Kolis in some respects. Mackintosh in Trans. Bom. Geog. Soc. I. 202.

than 120 years since the Ráuls were driven out of their priestly offices, and the Kolis converted to Bráhmanism by priests sent from Poona during the supremacy of the Peshwás. According to their own story the Mahádev Kolis did not pass into the Konkan till the beginning of the fourteenth century, when a Koli leader named Pauperah was told by a holy man in the Deccan to go to the Konkan, take Jawhár, and become its chief. Jawhár was in the hands of a Várli, and Pauperah was little inclined to carry out the holy man's advice. After wandering for several years in Gujarát he went to the Jawhár chief and asked for as much land as a bullock's hide could enclose. The Várli chief agreed, and when he saw his fort enclosed in the circle of leather stripes, he admitted Pauperah's superiority and was presented with the country round Gambirgad. Shortly after Pauperah showed himself so loyal and friendly to the Musalmán sovereign that he was given twenty-two forts and a country yielding £90,000 (Rs. 9,00,000) a year. Pauperah's family still holds the Jawhár chiefship, though their power and wealth were greatly reduced by the Peshwa between 1760 and 1766. The Kolis whose raids from the Ahmednagar and Poona hills caused such serious trouble during the first twenty years of British rule (1818-1830), chiefly belonged to this tribe. According to Mackintosh the tribe is divided into twenty-four clans, or *kuls*, from each of which many offshoots numbering two hundred and eight in all have sprung. The main clans are the Vanakpál with seventeen sub-divisions, the Kadam with sixteen, the Pavár with thirteen, the Keddar with fifteen, the Budivant with seventeen, the Námdev with fifteen, the Khirságar with fifteen, the Bhágivant with fourteen, the Bhonsle with sixteen, the Polevas with twelve, the Utaracha with thirteen, the Dalvi with fourteen, the Gauli with two, the Aghási with three, the Chavhán with two, the Dojai with twelve, the Ságar with twelve, the Shaikacha Shesha, apparently the followers of some Musalmán saint, with twelve, the Ingtab with thirteen, the Gáikwár with twelve, the Suryavanshi with sixteen, the Kharád with eleven, the Sirkhi with two, and the Siv with nine.

Mackintosh held that these clans were founded by individual leaders belonging to the higher castes, who from war or private feud had left their own people and taken to the hills. But it seems more probable that the Kadams, Pavárs, Chaváns, Bhonsles, and other Rajput-named clans are of part Rajput origin. Mackintosh shows that they are partly at least of east Deccan blood, and that they are most careful to keep the Rajput rule against marriage among the members of the same clan. He also shows that in the eastern parts, especially near Junnar where the west or hill element is weakest, the Mahádev Koli is in matters of eating and drinking on a level with the Kunbi. The Musalmán historians spoke of the Kolis as Maráthás, and the Kolis have a tradition that, before the time of Shiváji, Maráthás and Kolis intermarried.

Except that they are not so stout and robust, the Kolis differ little from the people of the open country and are greatly superior to Várlis in strength and appearance. Formerly some of them were men of bold and high bearing, with a spirit of great independence

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Early Tribes. *Mahádev Kolis.*

and a keen love of freedom. The women are generally slender and well formed with pleasing features, prettier and more refined than Kunbi women.

They eat all kinds of animal food except the cow and village swine. Of the wild hog they are very fond, hunting it fearlessly with their dogs. They are a sober and temperate people, very fond of tobacco which they both chew and smoke, and without which they say they could not live.

Their houses consist of a number of posts with the spaces between filled with wattle work plastered with mud. The roofs are thatched with grass. Their dwellings are roomy and generally have several apartments. The family meet in the largest room, and the smaller rooms are used for the women for sleeping and for storing grain in large wicker baskets plastered with cowdung. Cows are often kept in the house. Of furniture there are two or three coarse cots, a few copper and brass vessels, and some small and large earthen pots for butter, water, oil, and spices.

Though too poor to have good clothes, Kolis are fond of dress. The men's dress does not differ from the Deccan Kunbi's except that it is coarser and more scanty. They affect the Maráthi style of turban and are very fond of waist strings or scarves of coloured silk, which they tie tight letting the ends hang down. The women have generally but a scanty store of clothes, two or three robes and bodices often much worn. They wear the robe like Talheri women, tucked so that it does not fall below the knee. They have few ornaments, a small golden nosering, small gold earrings, and two or three silver finger rings: Iron armlets are often worn as a charm against evil spirits.

The Mahádev Kolis are cultivators, and though less steady and intelligent than the Kunbis, are systematic husbandmen. They grow the finest rice, the coarser hill grains, pulse and sugarcane. A few are constables and forest rangers, and many are servants in the families of Bráhmans, Prabhus, and other high class landholders. The women besides the house work, help their husbands in the field and are specially busy during the rains, planting and weeding the rice. They also look after the dairy, heating the milk slowly for several hours, then pouring it into flat earthen dishes mixed with a little sour milk, and next morning making it into butter.

They are quick and shrewd, with keen senses and active hardy bodies; they have strong and clear memories, and are fond of using proverbs and similes. Many of them are hardworking, but as a class they are less intelligent and steady, and lazier and more thoughtless than the Kunbis. They are sober and temperate, but their pride and manly love for freedom easily pass into turbulence and longing for plunder. They were cruel robbers torturing their victims, sometimes to death. They accuse one another of envy, cunning and deceit, but their dealings seem fairly honest and straight. They are hospitable to strangers, and support aged and indigent relations with much kindness. The women are fairly

faithful and attached to their husbands, affectionate mothers of large families, cheerful and happy in spite of almost unceasing drudgery. In former stirring times Koli women used occasionally to play the part of soldiers and constables. Mackintosh mentions one Utur Silkanda, a clever, bold and intriguing woman, who, about 1780, joined the Junnar police. She never shirked her tour of duty, and when she appeared in public she always had a bow and arrow in her hand, and a couple of well-filled quivers strapped across her back. Again in 1831, a Koli widow Lakshmi Ghátghe by name, a tall, stout small-pox marked woman of a daring spirit, dressed in trousers, a long jacket, a waistband and a turban, her sword in her waistband and her shield on her back, gathered a body of men and volunteered to attack the Rámoshi insurgents.[1]

These Kolis were originally Lingáyats and employed Lingáyat priests, Rául Gosávis, and were not converted to Brálimanism till after the beginning of the eighteenth century. They adore the ordinary Hindu gods, but their chief object of worship is Khanderáo, commonly called Khandoba an incarnation of Mahádev whose chief temples are at Jejuri and Bhimáshankar in the Deccan. Bhairu, Bhaváni, Hiroba, and Khandoba are their household deities. They present offerings at the tombs of Musalmán saints, and at times pay divine honours to the spirits of those who have died a violent death. In all religious families the milk of a cow or buffalo is set apart one day in every week, made into butter, and burned in a lamp before the household gods. They sometimes burn some of this sacred butter near any precipice close to where they water the cattle, to win the favour of the spirits and keep their cattle from harm. They stand in great awe of magicians and witches, especially those of the Thákur tribe. Disease either in themselves or in their cattle, they think is sent by some angry god or by some unfriendly spirit. If their medicines fail[2] they visit an exorcist, or *devrushi*, who asks an account of the case and tells them to come again next day. Next day he tells them that Hiroba or Khandoba is annoyed because his worship has been neglected, he tells them what food the sick man should take, promises he will be well in a fortnight, and advises them to offer a sacrifice to Hiroba or Khandoba. If the sick recovers the exorcist is called, three or four sheep are bought, and on a Monday evening at sunset, two or three are sacrificed as a peace offering to Bhaváni, Khandoba, and Bhairu. After this the Gondhal ceremony is performed when a number of neighbours come, and a great and noisy feast is held. On Tuesday morning at sunrise the exorcist gives the signal for the sacrifice of Hiroba's sheep. The women and children are sent from the

[1] Trans. Bom. Geog. Soc. I. 256.

[2] Though not so much as some Thákurs and Várlis, Kolis have considerable knowledge of healing plants and simples. For fever they give the root of a creeper called *patanáh* and of a small yellow flower annual called *kásáda*; for dysentery and diarrhœa the pounded root of the *bhaisákli*, lemon juice and sugar with poppy seed, the root of the *yel turáh* and of the wild hibiscus or *bhendi*; wounds are cured by the leaves of the *dhauli* and *ávali* trees. They have several roots that act as purgatives. Trans. Bom. Geog. Soc. I. 222.

Chapter III. Population. Early Tribes. *Mahadev Kolis.*

house in case their shadow should fall on the exorcist. Near the household gods a fire is kindled and a pot with oil set on it. The exorcist enters and sits near the household gods, the family preparing dainty cakes and choice bits of mutton, which are laid near the fire. A band of drummers sit close to the exorcist, who as they drum becomes possessed with Hiroba, writhing, throwing his arms back and forward, screaming and groaning, shaking as if in convulsions, his loose hair hanging over his face and shoulders, and his look wild and drowsy as if exhausted by some narcotic. The people sit round in dead silence. When the oil is boiling the master of the house tells the exorcist who rises, calls to the people to stand clear, and takes some turmeric powder in his right hand and in his left a bunch of peacock's feathers in which the image of Hiroba is tied. He passes once or twice round the fireplace, sits down, runs his hand twice or thrice along the edge of the pot, and lets the turmeric drop slowly into the oil. He lays his flat palm on the boiling oil, and on taking it off lets the oil drop on the fire greatly strengthening the flame. He takes the pieces of cake and meat that were laid near the fire and throws them into the pot, and when they are cooked, searches with his hand in the boiling oil till he has found them. He then distributes them to the guests. Sometimes when the exorcist finds the oil too hot, he calls out that the sacrifice has been polluted and must be done over again. Exorcists are also consulted about witches, about thefts, and about stray cattle. They are fond of charms and amulets, and draw omens from the passage of birds and animals.

They marry their children between six and ten, with the same ceremonies as at a Kunbi's wedding. The cost varies among the poor from £2 10*s.* to £5 (Rs. 25-Rs. 50), and among the middle class from £4 to £6 (Rs. 40-Rs. 60); a few of the headmen spend as much as £10 (Rs. 100). They allow widow marriage. If a woman deserts her husband for a man of another caste, the husband performs her funeral ceremonies and may marry again. Any family in which an unmarried man has died always sacrifice to him before a marriage. Except that they burn people who have died suddenly or after a lingering disease, the Kolis bury their dead and keep the death-day twelve days after. When they think death has been caused by witchcraft, they examine the ashes expecting to find some proof of the cause of death.

In former times, before they were brought under Bráhman influence, the Mahádev Kolis had a tribunal named Gotaráni for settling social disputes and punishing breaches of morals and of caste rules. There were six members, the president or *ragatván*, the deputy or *metal*, the constable or *sablah*, the rod or *dhalia*, the cow bone or *hadkia*, and the earthen pot or *madkia*. These members were hereditary and acted under the authority of the chief Koli Náik who formerly lived at Junnar. The president, or *ragatván*, who belonged to the Shesh clan, after consulting with the chief Náik, ordered the trial of any one accused of a breach of the rules, and no one was let back into caste till he had eaten from the same dish as the *ragatván*. The deputy, *metal*, who was

of the Kedar clan, helped the president and acted for him when he was away. The constable, or *sablah,* who was of the Kshirságar clan, moved from village to village inquiring into the people's conduct, seizing people accused of bad morals, and handing them to the president. The rod or *dhalia,* who was of the Shesh clan, placed a branch of *umbar* or *jámbul* over any offender's door who refused to obey the council's decision. The cow bone, *hadkia,* who was of the Shesh clan, fastened the bone of a dead cow over an offender's door. This was the formal act of expulsion. But on becoming contrite the offender might again be admitted. The earthen pot, *madkia,* who was also of the Shesh clan, superintended the purification of the offender's house and took away his earthen grain pots. The usual punishment was a fine, part of which was paid to the members of the caste council and part, if the fine was large, was used in repairing village temples. Bastards, both boys and girls, were allowed into caste if the father gave a dinner at a cost of from £4 to £6 (Rs. 40-Rs. 60), and women of other castes were allowed to become Kolis, if they stated before the president that they were willing to join the tribe, and in the presence of fifteen Koli women eat food, part of which had been eaten by the members of the caste council. Though there are no local officers in Thána, there are traces of this institution in the east of the district and appeals are still sometimes made by Thána Kolis to the hereditary officers of their tribe in the Deccan.

Malhári Kolis.

Malhári or hill Kolis, probably from the Dravidian *mala* a hill, are found in Bombay and along the sea coast. They are considered one of the purest and most respectable of Koli tribes, and among their surnames have Jádhav, Bhoir, Shelhár, Povár, Gáyakar, Lánga, Sharanpad, Kerav, Sojval, and Vekhande. They differ little in appearance from Talheri Kunbis. They are found all over Khándesh and the Deccan, as far east as the Nizám's Dominions, and as far south as Purandhar. They are also known as Pánbhari Kolis because they supply the villagers and strangers with water. Besides Pánbharis they are called Chumli Kolis from wearing a twisted cloth on their head when they carry a water pot; and Kunam Kolis, because it is said they associate and occasionally eat with Kunbis. In several of the chief hill forts, Singad, Torna and Rajgad, men of this tribe formerly had the duty of guarding the approaches to the fort. They worship Khandoba, Bhairu, and Bhaváni.[1]

Marvi Kolis.

Marvi Kolis perform the duties of the Pánbhari Koli in the Deccan. In 1836 there were said to be about 100 families in Bombay, who served as palanquin-bearers, labourers and carriers.[2]

Meta Kolis.

Meta Kolis, also called Dungari Kolis from the hill to the south of Mázgaon in Bombay, had in 1836 a strength of about 1000 souls. They were said to be the earliest inhabitants of the island of Bombay. They were fishermen and seamen, but made over their fish to others to sell. In 1836 some were men of considerable wealth owning vessels that traded to the Malabár Coast. They were great liquor

[1] Trans. Bom. Geog. Soc. I. 192. [2] Trans. Bom. Geog. Soc. I. 193.

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drinkers. Like the Son Kolis, the women devoted the glass bracelets of their right hands to the sea to win its goodwill for their husbands and wore silver bangles instead. They had headmen called *pátils* who settled caste disputes. Persons guilty of adultery and immoral conduct were driven out of the tribe and never allowed to rejoin. They worshipped Khandoba, Bhairu, and Bhaváni.[1]

Ráj Kolis.

RÁJ KOLIS, or Royal Kolis, are found in small numbers in and around Jawhár and in the west of Násik. According to Mackintosh they take their name from the Koli Rájás, who in former times married into their tribe and employed them as servants and soldiers. In 1835 they were described as holding no intercourse with Mahádev Kolis, probably because they had a larger strain of early or local blood. They had a Sir Náik whose head-quarters were at Vagyra in Násik. They worshipped Khandoba, Bhairu, and Bhaváni.[2]

Solesi Kolis.

SOLESI KOLIS, also known as Lállanguti Wálás and Kasthy Kolis, are settled in the same parts of the country as Ráj Kolis. They are husbandmen and labourers, and worship Khandoba, Bhairu, and Bhaváni.

Thánkar Kolis.

THÁNKAR, according to Mackintosh the market booth or Thán Kolis, are found in small numbers in Bassein, Thána, and Bhiwndi. They are the descendants of Christian Kolis, who in the great cholera year (1820-21) sought the protection of Devi, Khandoba, and Vithoba, and left the Catholic Church. They gave up all connection with the Christians and have taken to wear the top-knot. They employ Bráhmans at their marriages. Other Kolis have no dealings with them. They are husbandmen, labourers, and fish-sellers.[3]

Tokre Kolis.

TOKRE KOLIS. See Dhor Kolis.

Konkanis.

KONKANIS are returned as numbering 4584 souls and as found only in Dáhánu. They speak a mixed dialect in which Maráthi is the stronger element. Their original seat seems to be in north Thána as they are found as immigrants in the south of Surat and in the west of Násik. In Thána they are found only in the north of Mokháda and the east of Dáhánu and Umbargaon, and they have a tradition that their forefathers were brought from Ratnágiri to garrison the hill fort of Gambhirgad. They are a dirty, intemperate people, following the hereditary calling of husbandry. They live in thatched huts with reed walls, and use earthen pots. They eat fish, goats, sheep, pigs, and small deer. The cost of a caste feast varies from £2 to £5 (Rs. 20-Rs. 50). On holidays most of them spend about 1*s.* (8 *annas*) on liquor. The men wear a loincloth, a coarse blanket over their shoulders, and on marriage and other great occasions, a turban. The women wear a robe round the waist and leave the upper part of the body bare. Among them marriage takes

[1] Trans. Bom. Geog. Soc. I. 194.

[2] Trans. Bom. Geog. Soc. I. 189. They now (1881) claim to be superior to the Mahádev Kolis, probably from their relationship to the Jawhár chief. When pressed on the point, they admit that they and the Mahádevs are of the same tribe. Mr. W. B. Mulock, C.S.

[3] Trans. Bom. Geog. Soc. I. 195.

place at all ages. It is performed in the usual way, with turmeric rubbing, booth building, and marrying. At the marriage time the Bráhman repeats a verse, and the couple stand holding hands on either side of a piece of cloth. The couple change sides, the cloth is withdrawn by the Bráhman who claps his hands, and the marriage is over, the bridegroom taking the bride to his house. The Bráhman's fee is 8*s.* (Rs. 4), and the *pátil* is presented with a waistcloth and turban, *shela págote*, worth from 1*s.* to 2*s.* (*annas* 8-Re. 1). On a death the body is always burnt except the body of a child in arms which is buried. On the third day after the death, the relations meet and drink liquor but no feast is given. For five days after death the relations are unclean and can touch no one. No Bráhman is required for the funeral. In the house of the deceased, a year after the death, a rupee (2*s.*) worth of silver is made into a god, placed on a shelf, and worshipped as the spirit, *vir*, of the dead. They worship Khandoba, Devi, the sun and moon, and Cheda and Hirva. Their priests are Bráhmans. They keep all the fasts and feasts observed by other Hindus. They have a headman, *pátil*, who settles their disputes. They are a poor depressed class who do not teach their boys or take to new pursuits.

Phase Párdhis.

PHÁSE PÁRDHIS are returned as numbering 106 souls and as found in Karjat, Bhiwndi, and Kalyán. They are a low wandering tribe of hunters and snarers, very skilful in making horse-hair nooses in which they catch almost all birds and beasts from the quail to the *sámbhar*. They are also robbers and have special skill in breaking into a house by digging under the wall.

Ráikaris.

RÁIKARIS, or grovesmen, are a small tribe found only in Bhiwndi. They belong to the Gal branch of the Bhois, who are so called because they fish with the hook, *gal*, and not with the net, *jálo*. The name Ráikari comes from *rái* a grove which in inland Thána is used of mango or jack groves, and sometimes along the coast of palm gardens. The Gal Bhois, or Ráikaris, seem to be of the same origin, and to hold much the same social position as the Várlis to whom they have a much closer likeness than to the coarse and sturdy coast fishermen. Their customs seem to show that, like the Várlis, they are among the oldest inhabitants of the north Konkan. Their language is Maráthi and beyond special fishing phrases there is nothing remarkable in their dialect. They are clean in their persons and dwellings, and are said to be honest, sober, and well-behaved. Though a few are settled as field workers, most live by fishing and raising vegetables. From a terrace on a river bank the Ráikari raises a crop of red pepper, brinjals, *vel*, and *káli vángi*. The women water the vegetables, and the men occasionally fish with the rod and hook. Their houses are generally mere grass-thatched booths built on the river bank. The men wear only a loincloth and go bareheaded. The women, as a rule, wear no bodice, but cover the chest with the end of their robe. They call a Bráhman to name their children, but for no other purpose. They believe that a Bráhman-married couple never live long. Their marriage ceremony is performed by their

Chapter III. Population. Early Tribes. *Ráikaris.*

own women. The day before the marriage two mediums, *bhagats*, are brought one to the bride's, the other to the bridegroom's house. The spirits of departed ancestors enter into their bodies, and foretell the happiness of the married pair and bless their union, while the bride's mother fasts, and the bride and bridegroom are rubbed with turmeric by two married women. On the marriage day the boy goes towards the girl's house on horseback, a cocoanut being broken on the road in front of him. The bride's relations come to meet his party, give them tobacco and water, and present the boy with one of the bride's marriage ornaments, *básings*, taking one of his in return. All then move to the booth, the girl is brought in, and the ceremony begins. The pair stand facing each other with the tips of the fingers of their joined hands touching, and the *davleri*, helped by two or three bridesmaids, *karavlis*, generally sisters of the boy and girl, chants such verses as the following: 'The *malya* fish, the skin of the shrimp, the lucky moment is come, be ready: unloose the plantain trees that are tied to the booth, the lucky moment is come, be ready.'[1]

When the chanting ceases the bride and bridegroom change places, and one end of a thread is tied round each of their necks. The husband's end is then unfastened, and both ends are bound round the wife's neck. Then they sit on stools, and the *davleri*, lighting the sacred fire, feeds it with clarified butter and rice. The day after the marriage the husband pretends to go off in a rage, and the bride follows him, soothes him by the promise of a cow or some other gift, and when she has overcome his anger, he takes her on his hip and carries her back to the booth. Here they rub turmeric on one another's mouths and bite leaf cigarettes from between one another's teeth. This closes the ceremony. They wash and go to the husband's house, and take off the marriage ornaments, *básings*. The girl stays for five days and then returns to her parents, whence after another five days she is again fetched home for good by her brother-in-law.

Ráikaris either bury or burn their dead; it is hard to say which is the more usual. A man who dies of cholera, or who is drowned, or who dies suddenly without any apparent cause, is buried; while one who has died from a lingering disease is burnt. If the deceased is unmarried, turmeric is not sprinkled on the body. On the way to the burning ground the bier is set down, and the two front bearers change places with those behind, a copper coin and a stone *jivkhada* are placed over the deceased's chest, and then hid in the ground close by, and the party moves on. In the corpse's mouth is placed a rupee, and in his waistcloth five copper coins and some rice. While the pyre is burning, the chief mourner walks several times round it, sprinkling water from an earthen jar, and finally dashing the jar on the ground. Leaving the burning pyre the party go home, dine, and come back to sweep the ashes

[1] The Maráthi runs, '*Malya mása, kolmbi kosa, shiv layn, sávdhán; mándváchya keli soda, shiv layn, sávdhán.*'

and bones into the river. On the fourth day the chief mourner, with the bier-bearers, goes to the burning ground, lays milk, bread, and cow's urine on it, breaks a cocoanut over it, and cuts a hen's throat and lets both water and blood fall on the place where the pyre was. Two of the bearers sit with their arms crossed, and the other two ask them five times, 'Have you taken away the load, *Utárila bhár*,' and they four times answer, 'No'. The fifth time they say they have. Those who asked them then sit in the same way, and are asked the same question five times, and give the same answers. For the twelfth day ceremonies the following articles are wanted: Twelve earthen pots, nine dates, nine turmeric roots, nine copper coins, nine betelnuts, one handkerchief, one cocoanut, and a few grains of rice. The handkerchief is spread on the ground, and rice grains are sprinkled on it in the form of a man, and close beside the figure are laid the copper coins, and the stone and milk is poured on them until the deceased's spirit enters some one present and bids farewell to his relations. When he has again gone, a garland of *chápabel* leaf and *makmulli* is for a few hours left hanging from a beam. It is then broken, laid in a metal dining plate, and thrown into the river. The copper coins, the stone, and the figure, *báhávale*, of the deceased are tied in the handkerchief, taken to the river, and when all the relations have poured water on the handkerchief, it is carried into the river and buried in its bed. Every year in *Bhádrapad* (August - September) the Ráikaris lay cooked food on the roofs of their houses for the spirits of their relations to come and eat. Their household gods are Vághmári, Cheda, Hirva, Gira, and Savári, who are demons rather than gods. Gira and Savári are said to be husband and wife, and to live in, or rather rule over, the pools where the Ráikari fishes. When a Ráikari is drowned, the favour of the demon of the pool is sought by daubing some big rock close by with redlead. Though very poor and forced to borrow to pay for marriage ceremonies, they are probably never pressed for food.

Rámosis.

RÁMOSIS are returned as numbering thirteen souls and as found only in Sálsette. Their name, according to their own account, comes from Rámvanshi 'of the lineage of Rám' and may perhaps be a corruption of Ránvási or 'dwellers in the wilderness'. They have a strong Dravidian element and have come into the Marátha country from the south-east. They are great devotees of Khandoba of Jejuri who, according to Dr. Wilson, was probably a king of Devgiri. Rámosis are mentioned in 1828 among the Thána hill tribes. They were probably some of the Marátha fort guards, who took to freebooting when the British discharged the fort garrisons.[1] Recent inquiries seem to show that there are no Rámosis left in Sálsette.

Thákurs.

THÁKURS, or chiefs, returned as numbering nearly 55,000, are settled in large numbers to the east and south-east in Sháhápur, Murbád, and Karjat; they number about 5000 in the centre and south-west in Váda, Bhiwndi, Kalyán, and Panvel; and they

[1] Mr. Simson, Collector, 10th September 1828, MS. Sel. 160, 659, 662, 663.

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occur in small numbers along the coast north of Bombay.[1] They are divided into Ka-Thákurs and Ma-Thákurs. The surnames of Ma-Thákurs are Vágh, Jámbhya, Pardhya, Ghugre, Vára, Káuli, Sid, Lachka, and Sutak; those of the Ka-Thákurs have not been ascertained.[2] They are a small squat tribe, many of them especially the women disfigured by swollen bellies, most of them with hard irregular features in some degree redeemed by an honest kindly expression. In many places they can hardly be distinguished from Várlis. The men almost always shave the head except the top-knot which is carefully grown. Their home tongue is Maráthi spoken with a long drawl. Though respectful in their manners they almost always use the singular even in addressing a superior. They are truthful, honest, teachable, and harmless. They are hardworking, the women doing quite as much work as the men, and they are much more thrifty and more sober than either Várlis or Káthkaris. They neither borrow nor steal, almost never appear either in civil or in criminal courts, and are neat and cleanly in their ways. They are husbandmen, working in the fields during the hot, rainy, and early cold weather months. At other times they find stray jobs, gathering firewood for sale, and wild fruits and roots for their own eating. In the rainy season most of them till upland fields, *varkas*, raising crops of *náchni* and rice. They do not take the land on a regular lease, but occasionally sublet it from the Government tenants, to whom they pay a share of the produce. They keep cattle, and occasionally, but rarely if the land is level, plough. Most of their tillage is by the hand and hoe. They live in or near forests, but always choose a level spot for their hamlet. They hold aloof from other castes, and as much as possible live by themselves. They keep their houses thoroughly clean, and have all the ordinary brass and copper pots and pans. The well-to-do live in good houses with a separate cooking room and cattle shed. The poor Thákurs live in a square hut of wattle and daub, the walls four or five feet high and fourteen or sixteen feet long, and the roof of palm leaves. Near their houses, if there is an open space and water, they grow plantains and vegetables. They have always a few metal cooking pots and usually some nets *jále*, a bow *galoti*, arrows *lep*, and perhaps a musical instrument with one string, *koka*. Their food is such coarse grain as *vari* and *náchni*, wild vegetables, and roots. They eat about a pound of grain a day each. If they do not earn enough to support themselves, they do not take to evil courses but live on wild vegetables, roots, and herbs. They spend about 5*s*. (Rs. 2-8) a year on spices, salt, and dried fish. They are very particular about their drinking water, always choosing a spring or a

[1] The 1872 returns are, Sháhápur 24,247, Murbád 10,046, Karjat 7819, Váda 3499, Kalyán 3494, Panvel 3243, and Bhiwndi 1726.

[2] The name Thakur seems to show that this tribe is partly of Rajput descent. Dr. Wilson (Aboriginal Tribes, 20) thought the Rajput element was due to fugitives from Gujarát during the reign of Mahmud Begada (1459-1511) the great spreader of Islam. But the name Thakkur which occurs in a copper-plate grant of the seventh century seems to show that the intermixture dates from much earlier times.

good well, and taking great pains to keep the water pure. Though much more sober than Várlis and Káthkaris, they drink freely on grand occasions such as marriages and caste meetings. The men wear a loincloth, and occasionally a waistcloth and a blanket, each worth about 2*s.* (Re. 1), and a piece of cloth worth about 9*d.* (6 *as.*), tied round the head. On his upper arm a Thákur often has one or more brass rings, and at his waist hangs a small leather bag, *tostán*, with two pouches containing betelnut and leaves, tobacco, a small hollow bamboo, called *sokta*, filled with cotton from the silk cotton tree, and a piece of flint *gár*, and steel *tikha*. The women wear a robe very tightly wound round the waist so as to leave almost the whole leg bare. The end of the robe is always tucked in at the waist and never drawn over the head. The only covering of the upper part of the body is a very scanty bodice and a heavy necklace of several rounds of white and blue glass beads. The robe and bodice together cost about 7*s.* (Rs. 3-8), and the ornaments in a well-to-do family about £4 (Rs. 40).[1] In poor families the ornaments are of brass not silver.

Among Thákurs the midwife, who is of their own caste, stays for five days after a birth. On the fifth day the women of the house bring the midwife some red and scented powder, and she covers her hand with the red stuff mixed in water, and slaps it against the wall leaving the mark of her palm and fingers. *Yekhand* orris-root is tied round the child's neck and the mother's purification is over. On any suitable day the child's father goes to a Bráhman, tells him the day and hour of the child's birth, and asks him for a name. The Bráhman gives two, and the father coming home consults the members of the family and chooses one of the two names. No name feast is held and no horoscope is drawn up. Nor is it necessary or even usual for the husband's people to give the girl a fresh name after marriage.

Negotiations for marriage are begun by the boy's father asking the girl's father for his daughter. If he agrees the boy's father calls a caste meeting, and in presence of the tribesmen goes through the ceremony of asking, *mágni*. After this, though the marriage may be delayed, it takes place sooner or later unless something special occurs. Girls are generally married between twelve and thirteen and boys between twenty and twenty-two. The wedding day is as a rule fixed by a Bráhman who is paid 10*s.* (Rs. 5) besides a present of uncooked food. A day before the marriage, when the bride and bridegroom, each in their own home, are rubbed with turmeric, a medium is called to each house, and when he becomes possessed, he is asked whether anything stands in the way of the bridegroom going to the bride's house. The medium names a spot where a cocoanut should be broken. While this is going on, women keep singing and pouring oil on the head of the bride

[1] The details are : A silver necklace, *sari*, worth £1 (Rs. 10) ; a pair of silver bracelets, *pátlyá*, £1 (Rs. 10) ; glass bangles, *bángdya*, 6*d.* (*as.* 4) ; earrings, 6*d.* (*as.* 4) ; *mani*, 10*s.* (Rs. 5) ; a silver girdle, *kargota*, £1 10*s.* (Rs. 15) ; a leather pouch for tobacco, 6*d.* (*as.* 4) ; in all about £4 (Rs. 40).

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or of the bridegroom, and when the ceremony is over a party goes from each house and breaks a cocoanut at the spot named by their medium.

Among Ma-Thákurs the marriage ceremony is usually performed by a Bráhman, and if a Bráhman cannot be found, the Panvel Thákurs engage an Ágri. The Ka-Thákurs are said not to employ a Bráhman.[1] On the marriage day the bridegroom, wearing a red sheet and a white turban, starts for the bride's house, and when he reaches the boundary of her village he breaks a cocoanut. He then enters the marriage booth[2] and makes the bride a present of clothes, two red bodices, and two robes one red and the other green. The bride dresses in one of the bodices and the red robe, and leaves the rest with her parents in the house. Both the bride and bridegroom put on the marriage ornaments, *básings*. Then, while the Bráhman priest stands on one side repeating marriage verses, they are set facing each other, a cloth is held between them, and the hanging ends of their flower garlands, or *mundávalis*, are tied over the top of the cloth. As soon as the Bráhman has finished chanting verses the cloth is drawn aside, and the bride and bridegroom change places and sit facing one another with their hands joined as if in prayer and the tips of their fingers touching. A brass pot full of water with a cocoanut on it is set between them, and into and round the pot the Bráhman throws grains of rice. The hems of their robes are tied, and they walk five times round the water pot. Then the bridegroom, sitting on a blanket, with much laughter and merriment takes a mango leaf and rolls it into a cigarette, and putting one end between his teeth the bride bites at the other end and generally carries off about half. This is repeated five times, and then the bridegroom puts turmeric five times into his wife's mouth, and she does the same to him. The girl is presented with a necklace, bracelets, and other silver and brass ornaments, and a cotton robe and bodice, at a cost of from £1 to £5 (Rs. 10-Rs. 50). The girl's relations and friends are feasted on *náchni* bread and split pulse washed down with liquor. The marriage coronet is then taken off, put into a water pot and covered over, and the boy raising the pot on his head, walks into the loft and leaves it there. Next day they go to the boy's house and after a few days to the girl's house, and then return home for good. Sometimes young women, who have not been asked in marriage, live with some man of the tribe. When this is known, a caste meeting is called and the couple are fined. The money is spent on liquor, and without any ceremony the couple are pronounced man and wife. A man may have more than one wife, and a woman may, if her husband agrees, leave him and marry another. Widows are allowed to marry.

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[1] The Thákurs seem to have made more advance to Bráhmanism than any of the wilder tribes. In 1841, according to Dr. Wilson (Aboriginal Tribes, 21) they shunned the Bráhmans and were shunned by the Bráhmans.

[2] Thákurs do not allow any one to enter the marriage hall with his shoes on. If any one forgets to take off his shoes, he is fined and the amount is spent on drink.

Thákurs bury their dead. The corpse is washed, rubbed with turmeric, and covered with a new cloth. On the way to the grave the bearers stop, the body is lowered and a copper coin is laid under a stone. At the burying ground the face cloth is rent and some rice and a silver coin are dropped into the mouth. While the grave is being filled, the chief mourner breaks an earthen pot over the grave, which is then covered with branches of the thorny *karvand*. Next day some Thákurs go and take the copper coin from under the stone, and put it under another stone on which they generally pour some milk and lay some bread. Milk and bread are also left at the head and foot of the grave. On the twelfth day a Bráhman is called, and, on performing the *hom* sacrifice, is given a copper coin. The chief mourner lays down nine heaps of meal, and then gathering them into one, throws it into a pond or river. Then five children are feasted. On the first of *Ashvin* (September-October) food is laid on the roof for the souls of the dead, and crows are called to come and eat it.

At least one house in every village has some gods. The chief are Hirva, Cheda, Vághia, Bahiri, Bhaváni, Supli, Khanderáo, Vetál, and the spirits of several mountains in Mokháda and Násik. They are represented by silver plates with pictures on them, each plate having its corresponding round wooden block, painted and daubed with redlead. These blocks are kept in a covered sloping tray, called a *sinhásan*, or throne. From a beam hangs the god Hirva, a bundle of peacock feathers daubed with redlead, who, on his great day at *Dasra* (September-October), is worshipped with bread, goats, and chickens. Outside the house, but close to the village, stands the village tiger god, *vághya*, whose great day is *Diváli*. The Thákurs have a strong belief in spirits, and are great worshippers of Hirva and are often possessed by Vághya.

Though many live in hamlets and work as labourers, some Thákur villages, such as Khatgaon in Sháhápur, are well built, and the people are as well clothed as in a Kunbi village. Some of these Thákur villages are very orderly and clean, the people showing much respect to the headman who belongs to their own caste. Their condition varies more than that of either the Várlis or the Káthkaris. Some are very poor, living from hand to mouth like the Dhor Káthkaris; others, like many Várlis, are fairly off, and though they do not own land, are regular tenants; others again are decidedly well-to-do with considerable holdings and a good stock of cattle. They are probably, on the whole, much less indebted than Várlis and still better off than Káthkaris. In Mr. Cumine's opinion, if all Thákurs had land and had a railway and a road near them, as the Khatgaon Thákurs have, they would rise to the same well-to-do and prosperous state.

Vadars.

VADARS are returned as numbering 341 souls and as found in Bhiwndi, Kalyán, Sálsette, and Karjat. They are divided into Gads and Mats, who eat together but do not intermarry. They speak Telegu among themselves and Maráthi with others. They are rude, ignorant, intemperate, superstitious, and of unsettled habits, gathering wherever they hear building is going on. The Gads are

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quarrymen who make grinding stones, and take their name from their low solid-wheeled stone carrying carts; and the Mats are earth-workers who take their name from *máti* earth. They dig ponds and wells, and trade and carry salt and grain. They live in rude huts made of mats and sticks, and eat almost anything, being especially fond of rats.

Vághris.

VÁGHRIS are returned as numbering sixteen souls and as found in Panvel only. They are dark and small, with, in most cases, the peculiarities of the early tribes strongly marked. They speak Gujaráti. Their habits are rude, and while some make clay toys, most are hunters and game-snarers. They are in a wretched state, having barely anything to live on or clothe themselves with.

Vaitis.

VAITIS are returned as numbering 4596 souls and as found in North Bassein and South Máhim. They have a lower social position than Son Kolis, but apparently belong to the same tribe. They say that their founder was one Válhya Koli and their headman lives at Chaul in Kolába. They have no sub-divisions and no surnames. They are strong, dark, hard working and hospitable. They speak incorrect Maráthi. They are cultivators, fishers, sailors and day-labourers, and a few deal in timber and hay. Their houses have stone, mud, or reed walls, and tiled or thatched roofs with a veranda in front and one or two rooms inside. Their household furniture consists of earthen and one or two copper vessels. Their staple food is coarse rice, *náchni*, fish, and flesh. Their feasts cost them about 4½*d.* (3 *as.*) a head. The men wear the loincloth and waistcloth, waistcoat, shouldercloth and a red cap. Their women wear the Marátha robe and bodice, glass bangles on their arms, and red powder on their brows. Girls marry before they are sixteen. The boy's father goes to the girl's father and asks his daughter in marriage. If her father agrees, liquor is drunk and the match is settled. The marriage ceremony is the same as among Kunbis, and widow marriage is allowed. They burn the dead, except children of less than three years of age who are buried. On returning from the burning ground they go to their homes, bathe, and bringing their dinners to the mourners' house, eat with them. On the eleventh day rice balls are offered. They are Hindus and chiefly worship Rám and the sea. They have no images in their houses, excepting a cocoanut which they occasionally worship. Their priests are Bráhmans whom they greatly respect. They observe the ordinary Hindu fasts and feasts. They have a headman who, along with the men of the caste, decides social disputes. There has been no recent decline in the authority of the caste.

Várlis.

VÁRLIS, probably originally Varális or uplanders,[1] and in old times of sufficient importance to give the name Varalát to the sixth of the seven Konkans,[2] are returned as numbering 70,015 souls. Their head-quarters are in the north-west in

[1] Dr. Wilson (Aboriginal Tribes, 11) would derive the word from Várul a tilled patch of land.

[2] Their names are, Keral, Tulav, Govaráshtra, Konkan (Proper), Kerahát, Varalát, and Barbar.

Dáhánu, where they form more than half of the population. Lately a few have settled in Mokháda, Murbád, Kalyán, and Karjat.[1] There are three sections in the tribe, Murdes, Dávars, and Nihiris. The first two who are found in the north, eat and drink together and intermarry, but they neither eat, drink, nor marry with the Nihiris who belong to South Máhim, Bassein, Jawhár, and Váda. The Dávars fasten the body-cloth differently from the Murdes and Nihiris, and their women never wear the bodice. These tribes are divided into a number of clans, of which the more important are Bhávar, Sankar, Pileyána, Rávatia, Bantria, Bhángara, Meria, Vángad, Thakaria, Jádav, Karbat, Bhendár, and Kondária.[2] Darker and slimmer than Thákurs, they are generally fairer and better made than Káthkaris, and differ little from Kunbis in appearance and features. Few of those who live in Umbargaon, shave either the head or the face. The rest almost always shave the head except the top-knot. The speech of the Várlis differs little from that of the Kunbis. They always speak Maráthi, except those in the extreme north who speak Gujaráti. Besides the common tendency of the wilder tribes to clip their words, *kot ják* for example standing for *kothe játos*, they use several non-Maráthi words such as *nángne* to see. They are very innocent and harmless, but immoderately fond of liquor. They commit crimes of violence only when they are drunk, and they join in thefts and gang robberies only when they are starving. Among themselves they are extremely fond of fun and very sociable. With strangers they are timid at first, but with Europeans whom they know, they are frank and very truthful. They are certainly cleaner than the Káthkaris, and probably just as clean as the Thákurs.[3] Their unthrifty habits prevent them having any command of money, but as far as they are able they are extremely kind to one another. Várlis follow no regular craft or calling.[4] None of them are in the army, in the police, or in any branch of Government service, except the forest department. Their love for the forests is so great that, though there may be plenty of waste land ten or twelve miles from a forest and though they may be very anxious to get land, they cannot be induced to go so far from their woods. The daily life of those who own land and have not pledged it, and of those who till other people's land, is much the same as the Kunbis' daily life. Those who have pledged their land, and whose assessment is not paid by a money-lender, are employed during the rains in tillage, and during the fine

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[1] The 1872 census returns are, Dáhánu 45,330, Máhim 6804, Bassein 6099, Sháhápur 4277, Váda 2142, Bhiwndi 815, and Salsette 300. There are now no Várlis in Sálsette.

[2] Of men's names Dr. Wilson (J. R. A. S. VII. 18) gives Láshis, Kákava, Shámji, Gopáji Badga, Hindis, Rupáji, Dival, Deváji, and Holis; and of women's names, Harkhu, Thakali, Sonái, Kaluva, and Rupai.

[3] The Varlis seem to have improved since 1859, when Mr. Boswell the Assistant Collector wrote, 'Both in their houses and persons Várlis are noted for their dirty habits, even among a people not over-cleanly. Their clothes they never wash, and their persons seldom, once a week being considered a liberal allowance.

[4] 'The only manufacture in which they show any skill,' says Mr. Boswell, 'is in weaving wallets, *tosdans*, from the fibrous bark of the *Adulsa* tree.'

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weather, in gathering and selling grass and firewood to pay their assessment, themselves meanwhile living on wild roots and fruits. A large number hold no land and are the tenants of Bráhmans and other large landholders.[1] A third class are the servants, often the born servants, of some rich moneylender or Kunbi, to whom they have pledged their labour, or have been pledged by their fathers for twelve or fifteen years in consideration of having their marriage expenses paid. The daily life and occupation of the rest are the same as those of the Káthkaris. They are passionately fond of sport and will take their guns into the forest and stay there for days together, shooting *sámbhar, bhenkri,* peacocks, and jungle and spur fowls over the forest pools and springs.

The condition of the Várlis varies considerably in different parts of the district. In Dáhánu, except in villages near the railway where they seem fairly off, their condition is bad. The Bassein Várlis have settled as husbandmen, live in fairly comfortable houses, and rear cattle and goats in considerable numbers.[2] They do not own much land, but cultivate on the contract system or as half-sharers, *ardhelis,*[3] or make a living by bringing bundles of dead wood to market or to the various boat stations on the Tánsa and Thána creeks, and by cutting grass for export to Bombay. They are much better off than the Dáhánu and Máhim Várlis. In 1879 in Sátavli, a small Várli hamlet of eighteen houses, seventeen guns were found, each of which when new must have cost from £1 10*s.* to £2 (Rs. 15 - Rs. 20). The Várlis of Váda and Bhiwndi, though poorer than the Bassein Várlis, are better off than those of Dáhánu. Drink is their great bane, and by many of the poor is often preferred to food. If he has a palm tree or two, a Várli is content to drink toddy morning and evening without trying to earn anything until forced by hunger.[4] They live in small communities often under their own headmen and seem to avoid neighbours, except Kolis, Káthkaris and Thákurs, with the last of whom they have some affinity.[5] The houses of the well-to-do are much like Kunbis' houses, and though most live in very poor huts with walls of split or flattened bamboos, they almost always have at least two rooms. They seldom have metal cooking vessels, and only a few have cattle or goats. They eat rice and other grains, and all kinds

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[1] Under the contract system a Várli agrees to rent a piece of land from the owner and to pay a certain quantity of grain at harvest time. He has probably to borrow seed and grain to eat during the rains. He has also to hire plough-bullocks paying for each bullock five *mans* of rice at harvest time (twelve *páyalis* to each *man*); all borrowed grain he has to repay at harvest time with at least fifty per cent interest added, so that between maintenance, rent, and bullock hire, his share of the crop is small. In the dry season there is very little demand for labour in Dáhánu, and the Várlis are hardpressed for a living. Mr. G. L. Gibson, 728, 4th October 1877.

[2] Mr. G. L. Gibson, 728, 4th October 1877.

[3] Under the '*ardhel*' system a landholder allows a Várli to till the land, the owner paying the Government assessment, contributing one-half the seed required and one bullock for the plough, and at harvest time, receiving as rent one-half the gross produce. Mr. G. L. Gibson, ditto para. 15.

[4] Mr. G. L. Gibson, 728, 4th October 1877, paras. 15 to 17.

[5] Mr. Boswell, 26th March 1859, para. 5.

of meat except beef, bison, and *nilgái*. They are fond of fowls and always cook them for their wedding and other feasts. They also eat land crabs of several kinds, the roots of the wild plantain and those of another wild plant which is very unwholesome unless boiled, tender bamboo sprouts, and some leaves and vegetables. The bamboo is eaten largely for some months before the rains set in. The men go with their heads bare, and on their bodies, have nothing but a loincloth; the women, except a few of the well-to-do, wear nothing but a robe one end of which is drawn over the shoulder and chest.

On the fourth or fifth day after the birth of a child the mother's room is painted with redlead, and the midwife, who belongs to their own tribe, rings a peal on a pewter pot. The mother's purification is performed by the midwife laying on the ground some little heaps of redlead, repeating the name of some god as she touches them one after another and tying a piece of thread round the child's neck. The neighbours and relations are treated to a cup of liquor, and if the husband can afford it, are feasted. The father must wait to name the child until a marriage is performed in the neighbourhood. He then goes and gets the name from the medium, *bhagat*, who, as noticed later on, always plays a leading part at weddings. Várlis require no lucky hour, day, or month, for their marriages. It is enough that the girl is more than two, and the boy more than five years old. The boy's near relations go to the girl's house and ask her parents to give their girl in marriage. If the parents agree the boy's relations give them 3*s*. (Re. 1-8) worth of liquor and go home where, if well-to-do, they spend 4*s*. (Rs. 2) more on liquor. A day before the marriage the boy is rubbed with turmeric at his own house by his women relations, and in the evening a man is called, into whose body Vághyádev or the tiger spirit enters. When Vághya has entered the medium, oil is thrown on the fire to make it burn brightly and some rice is put into a water pot, *támbya*. In this water pot the medium reads the bridegroom's fortune and is consulted by fathers as to the best name for their children. Next day the bridegroom comes from his house and sits a little way from the marriage hall in front of the bride's house. On this several of the bride's relations come out and carry him into the marriage hall, and taking him on their shoulders, dance to the music of the pipe, *sanai*, and drum, *dholki* and *tinki*. When they set him down the bridegroom walks into the house where the bride is sitting waiting for him, and presents her with a green robe and a red bodice. She puts them on, and then, on the brows of both, marriage coronets and flower wreaths are tied. On the morning of the third day the marriage priestess, or *davleri*, ties the hems of the bride's and bridegroom's robes. Then, followed by the bride's and bridegroom's sisters carrying water pots and by the bride and bridegroom, she walks from the house to the marriage hall sprinkling water as she goes. The party walk five times round the marriage hall ending in the centre. On reaching the centre the priestess gives the bridegroom a knife or spear to hold in his hand. The bride and bridegroom are set facing each other, the bride looking east,

Chapter III. Population. Early Tribes. *Várlis.*

and a cloth is drawn between them. Then the priestess, with a lamp in her hand, begins chanting the words of the marriage service:

'Go and call some one of the gods,
Go and call Kansari mother;
Kansari mother, seated on a riding horse,
Be pleased to come to the wedding door,
The wedding day has begun,
The wedding hour is at hand.
Go and call Dhartari mother,
Be pleased to come to the wedding door,
The wedding day has begun.
Go and call the child of Kansari,
Be pleased to sit on your purple steed,
Be pleased to come to the wedding door,
The wedding day has begun,
The day for holding the wedding.
Go and call the god Brahma,
Go and call the god Brahma,
Oh! Bráhman god on a riding horse,
Be pleased to come to the wedding door.
The Bráhman has sat on his purple steed,
He holds his bundle of holy books,
He grasps in his hand the brazen pot,
The Bráhman has entered the wedding hall,
He has tied his horse at the chamber door,
The Bráhman has sat at the wedding door,
He has opened his bundle of holy books,
The Bráhman reads from his store of books.
The *malya* fish, the skin of the shrimp,
The black beads and the white cup.
The Bráhman calls 'Be ready,'
The Bráhman calls 'Blessed day'.'[1]

When the priestess has finished her chant the cloth held between the couple is drawn aside, and she takes a water-pot and repeating some mystic words, sprinkles the couple with water. Then the pair are raised on the shoulders of two of their relations, and the guests both men and women, headed by the priestess, form a ring and dance round them The bride and bridegroom are then seated on a blanket, on which their sisters have placed a copper coin and sprinkled rice grains in lines and cross lines. The priestess sits in front of them singing amusing songs. The guests are then feasted and, after the feast is over, the bride, bridegroom, priestess, and guests go to the bridegroom's house. Here the bridegroom is rubbed with oil, turmeric, and redlead, and a copper coin and a few grains of rice are laid on the ground, and the bride and bridegroom are seated on them and fed. Then four earthen water-pots full of

[1] The Maráthi runs, 'Já boláv konya deva, já boláv Kansari máta; Kansari máta baskái ghoda, tumhi yáve mandapa dára; lagnáchya jhálya véla, lagin ghataka chadháya jhálya. Já boláv Dhartari máta, tumhi yáve mandapa dára, lagnáchya jhálya vela. Já boláv Kansari bála, tumhi basáve jámbe ghoda; tumhi yáve mandapa dára, lagnáchya jhálye vela, lagna láváye. Já boláv Brahmadeva, já boláv Brahmadeva; Bráhmandev baskái ghoda, tumhi yáve mandapa dára. Bráhman basala jámbhe ghoda, tyáne ghetla pothyáncha bhára; tyáne ghetla kalas támbya; Bráhman ála mándava kháli; ghoda bándhala mándava kháli; Bráhman basala mandapa dára; tyáne ughadala pothyáncha bhára; Bráhman váchi pothyáncha bhára; Malya mása, kolmbi kosa; káli gáthi pándhari váti; Bráhman bol sávdhán, Bráhman bol opanya.'

water are brought and they are bathed. After they are dressed the priestess retires, and the bride leaves for her parents' house where she stays for five days, and is then taken to her husband's house by her husband and his sister. A Várli wedding costs the bride's father from £1 to £2 (Rs. 10 - Rs. 20), and the father of the bridegroom from £3 to £4 (Rs. 30 - Rs. 40); £6 (Rs. 60) is thought a large sum to spend on a marriage.

Várlis bury corpses that have sores on them; other bodies they burn with music and noise. The body is washed in warm water and wrapped in the best available garments, and a few rice grains are tied to the hem of its clothes and taken to be burnt either on the same, or if the death happened during the night, on the next day. A little way from the house the deceased's old clothes are thrown away and an earthen water pot is set down. When the body is laid on the pile the face cloth is torn, some rice and a copper coin are put into the mouth, and two copper coins are put in the hands. When the pile has been lighted the chief mourner takes an earthen pot, makes a hole in it, and pouring water in an unbroken line, walks round the pile five times and dashes the pitcher on the ground breaking it to pieces. When the burning is over, the ashes are put out and the bones are gathered and thrown away. They then go home, bathe, and drink. This bath is thought to take away all impurity from the mourning household. On the fifth day after death a medium, *bhagat*, is called, and while he chants mysterious words, the chief mourner lays cooked rice on a leaf on the top of his house and calls to the crows *káv, káv*. On the twelfth day the nearest relations are asked to a dinner. After the dinner an earthen pot is given to one of the guests, and a cocoanut is cut into small pieces by the medium and a piece handed to each of the relations. They then go on singing and drumming till morning. During the night the spirit of the dead enters one of his relations, who entertains the rest with the story of some event in the dead man's life, and after daylight, all go together to the village watering place and wash, and returning home, close the ceremony with a second drink.[1] They perform the fifth and the twelfth day ceremonies at any suitable time, and have a yearly service for the dead when the mediums repeat verses, kindle lights, and strew flowers at the place where the ashes of the dead have been scattered. Every year at *Shimga* (February - March), *Diváli* (October - November), and when the new grain is ready, before any of the living have tasted it, the Várlis lay some cooked rice on the roofs of their houses for their departed relations. Várlis spend from 4*s*. to £1 (Rs. 2 - Rs. 10) on their funerals.

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[1] Mr. Boswell, 26th March 1859. The following conversation, recorded by Dr. Wilson (Aboriginal Tribes, 13), gives some insight into Várli ideas of the state after death. 'When a man dies in sin where does he go? How can we say. Does he go to a good or a bad place? We cannot tell. Does he go to heaven or hell? He goes to hell. What kind of a place is hell? It is a bad place; there is suffering in it. Who are in hell? We do not know what kind of a town it is. Where do good people go after death? They go to Bhagván. Don't they go to Vághya? No, he lives in the forest. Where is Bhagván? We don't know where he is and where he is not. Does Bhagván do anything for you? How can Bhagván do anything for us; he has neither body nor mind.'

Chapter III. Population. Early Tribes. *Várlis.*

Várlis do not consult or employ a Bráhman at birth, marriage, or death. They have no sacred books and no religious guides, except the mediums who are augurs and oracles rather than religious guides. They are unacquainted with the Bráhman gods and have no idea of a Creator, or Supreme Governor, though they believe in a future state.[1] The god whom they chiefly worship is Vághya or Vághoba in the form of a roughly carved tiger or a piece of wood covered with redlead. The favourite place for Vághya's image is on the village boundary or under a large banyan tree. They say that the tiger is Vághya's dog, and that he comes about once a month to Vághya's image to pay his respects, and lies there for some time. Every year in *Kártik* (October-November), all Várlis go to Vághya and have a grand ceremony in his honour, daubing him with redlead and offering sacrifices. Their household god is Hirva who is represented either as a bundle of peacock's feathers, as a hunter with a gun, a warrior on horseback, or a five-headed monster riding a tiger. He is worshipped at intervals all the year round, but his great day is in *Márgashirsh* (November-December). They also worship the god Náráyan and the goddess Humai, who is represented either by a ball made from the brains of a cow or by little brass figures of cows.[2] At the *Diváli* (October-November) the children put peacock's feathers into a brass pot and dance round it. Like the Káthkaris, they sometimes set up Cheda the devil-god in their houses, but unlike Káthkaris, they are not on good terms with Cheda and hang up his image only to appease him. They never worship Bhiri, Bhaváni or Supli, as household gods, and the only festivals they have in common with the Kunbis are *Shimga* (February-March) and *Diváli* (October-November). Their gods and goddesses are not found in every house but in the houses of the well-to-do, where the rest come and worship especially in *Mágh* (January-February). In April two fairs take place which are largely attended by Várlis. One of these is at Mahálakshumi in Dáhánu and the other at Nagar close to Fattehpur in the Dharampur state, at a temple of Bhairu or Bhairav. At the Nagar fair a Várli Bhagat of Ráipur in Dáhánu called Pariar, in whose family the right is hereditary, hooks a couple of Várlis and swings them.

[1] According to Mr. Boswell, their religion consists chiefly in spirit worship. They think that every place is under the care of some spirit who lives in a tree or in a stone. Some they think unfriendly and spiteful, others friendly, and others indifferent, friendly or unfriendly according as they are propitiated or not. They seldom have recourse to these spirits except to escape from evil. They stand in great awe of them. They are much given to the use of charms to turn aside evil caused by ill-natured spirits or neighbours. If any one falls sick, they suppose the illness to be the work of an unfriendly spirit or neighbour, and send for some charmer, who either performs certain rites by which he divines the cause of the sickness, and what particular spirit has sent it, or he is himself seized with a shaking fit, and being thus, as they suppose, possessed by a spirit, tells the cause of the sickness and the means of recovery. In such cases medicine is seldom used. The usual cure is the sacrifice of a goat, a fowl, or a cocoanut. The sacrifice is performed by the medium cutting the animal's throat, and then cooking and sharing it with the sick man's friends. At other times a sick person remembers that some one has lately abused him, and imagines his sickness to be the result of the abuse, and counter charms have to be used. Mr. Boswell, 26th March 1859.

[2] Humai perhaps the Dravidian *ammei* or *ammei* mother. Caldwell's Grammar (2nd Ed.), 492, 499.

After the swinging the Várlis gather in gangs of from 100 to 150, and forming shooting parties march to Asheri in Máhim, and Takmak and Tungár in Bassein, and burning and driving the forests for fifteen days, kill all the game they come across.

In Dáhánu, where they nominally own about one-third of the land, they form villages with their own headmen and castefellows. In other parts, where they own little land, they generally live in hamlets, or have a few huts in Kunbi villages. In any case they are always considered pure by the Kunbis, and there is never the slightest objection to their entering their houses or going to the village well. Várlis are occasionally found with considerable property in land and seventy or eighty head of cattle. But most of them are said to be losing their land, and to have grown poorer since their time of prosperity during the American war.

Bad as is the present state of some Várlis, they seem to be better off than they were in former times. Many of them live in better dwellings than the bamboo and bramble hut with a beehive-like roof, described by Dr. Wilson in 1838.[1] Mortgage of labour is still not uncommon, but things are better than they were in 1859, when, according to Mr. Boswell, the cost of their weddings enslaved Várlis for life. To raise the necessary forty rupees, a Várli had to pledge himself to work for the lender, living in his creditor's village and doing his bidding for four or five rupees a year, that is paying a debt of forty rupees by the labour of ten or twelve years. Besides the sum credited to him, the bondsman, while working for his creditor, received about a *man* of rice a month. A debtor managed to live in this way so long as he had no family, but the addition of a child brought a fresh load of debt, and generally hopeless bondage for life, and often for the life of children and grandchildren. The lot of these bondsmen was hard. But their state was worse, if, instead of pledging themselves to work off the debt, they pledged themselves to pay it in cash. Then interest, which was not charged under the former agreement, mounted with frightful speed. Compound interest at twenty-five per cent a year was often charged and enforced by the courts, the rules about excessive interest being readily evaded. As under this plan they scarcely ever got free, Várli debtors preferred the bondage system. In consequence virtual servitude was the state of most of the tribe, and they were often subjected to much hard usage, being very submissive and averse from complaint.[2]

In 1859, according to Mr. Boswell, not one of the tribe could read or write. Few could count a dozen, and twenty was the usual limit of their calculations. They seldom could tell the number of pice in a rupee, and when asked, said, 'We never broke a rupee in our lives.'[3] Some of them sent their children to the Free Church Mission School at Golvad. But they still dread schools, believing that if their children learn anything, spirits bewitch them and cause them to fall ill and die.

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[1] Aboriginal Tribes, 11.
[2] Mr. Boswell, paras. 16 and 17.
[3] Mr. Boswell, 26th March 1859.

Chapter III. Population.

Leather Workers.

Leather Workers included two classes with a strength of 7116 souls (males 3781, females 3335) or 0·92 per cent of the Hindu population. Of these 7113 (males 3779, females 3334) were Chámbhárs, and 3 (males 2, female 1) Mochis.

Chambhárs.

CHÁMBHÁRS are returned as numbering 7113 souls and as found throughout the district. They are divided into Chevlis or people from Chaul, Dábholis or people from Dábhol, and Ghátis or Deccanis. They are dark with lank hair, and generally shave the head except the top-knot. Their features are irregular, and their bodies ill made and spare. They speak Maráthi and are hardworking, but dirty and fond of drink. They work in leather, cut and dye skins, make sandals, shoes and water bags, and till the ground. Except a few who have good dwellings of brick or stone, their houses are poor with thatched roofs and wattle and daub walls. Their daily food is rice, *náchni* and fish, and they eat flesh and drink liquor. Four or five eat from the same plate. Their caste feasts cost from 3*d.* to 4½*d.* (2-3 *annas*) a head, and their daily food expenses come to about 2¼*d.* (1½ *annas*) a head. The men wear a loincloth and blanket, and occasionally a waistcloth, jacket and turban. The women dress in the usual Marátha bodice and robe. Their ceremonial dress is the same except that it is clean. They have no store of clothes. They burn their dead and allow their widows to marry. They worship the ordinary Hindu gods and have images of Khandoba, Bahiri, Jakhái, and Jokhái in their houses. They keep the usual Hindu fasts and feasts. Bráhmans marry them and Kumbhárs officiate at their death ceremonies. They have a community and settle disputes at meetings of the men of the caste. The price of their wares has lately risen, and they are on the whole well-to-do. They do not send their boys to school.

Mochis.

Though returned separately the three Mochis are apparently Maráthi Chámbhárs.

Depressed Classes.

Depressed Classes included five castes with a strength of 50,931 souls (males 26,345, females 24,586) or 6·64 per cent of the Hindu population. Of these 159 (males 83, females 76) were Bhangis, scavengers; 3299 (males 1757, females 1542) Dheds, sweepers; 17 (males 7, females 10) Kaikádis; 47,036 (males 24,276, females 22,760) Mhárs, village servants; and 420 (males 222, females 198) Mángs, village servants.

Bhangis

BHANGIS, perhaps originally workers in split bamboos, are returned as numbering 159 souls and as found in municipal towns in Máhim, Panvel, Dáhánu, Sháhápur, Karjat, Bhiwndi, Sálsette, and Kalyán. They are of three sub-divisions, Káthevádis, Gujarátis, and Panjábis. They have been brought into the district since the establishment of municipalities, to act as nightsoil men, as none of the local classes will do the work. They speak Gujaráti and Hindustáni, and are a quiet weak class, timid, extravagant, and almost never guilty of theft. But they are idle, dissipated, and fond of singing and music. Most of them smoke *gánja* and some eat opium. They are generally nightsoil men. Their houses are carefully swept inside and close to the doors. In their houses are their brush and basket

Bhangis.

to which, as the bread winners, they do reverence every morning before starting on their day's work. They are fond of pets, especially of dogs and parrots. They eat rice, wheat, fish and flesh, and on holidays spend about 1*s.* (8 *annas*) on a family dish of meat or sweetmeats and liquor. Owing to the smallness of their number their feasts do not cost them more than 10*s.* (Rs. 5). The men wear a pair of short tight drawers and a cap, and on festive occasions, clean white waistcloths, fine coats, turbans or small embroidered caps, silk handkerchiefs carried in their hands or thrown over their shoulders with tassels at the corners, and shoes. The women dress in a petticoat and bodice tied either in front or behind. They are busy clearing the town of nightsoil from the early morning generally till about ten, and again work for some hours in the afternoon. Their duties are confined to the clearing of privies. They are not responsible for the removal of garbage, for sweeping the streets, or for carrying away dead animals, all of which are done by the Mhárs. The women work as much as the men, and earn from 16*s.* to 18*s.* (Rs. 8-Rs. 9) a month. It is considered lucky to meet a Bhangi in the morning with his basket full upon his head. They have no headman and settle their disputes by a general meeting of the men of the caste. Their boys do not learn to read or write; they take to no new pursuits and are in easy circumstances.

Dheds.

Dheds are returned as numbering 3299 souls and as found in Máhim, Dáhánu, Sálsette, and Kalyán. Basket-makers and husbandmen, they speak Gujaráti at home and are of dirty habits. They live in thatched huts, and use earthen vessels. They rear pigs but do not own cattle. They eat both beef and mutton and drink liquor. Their caste feasts cost them from 16*s.* to £1 (Rs. 8-Rs. 10). They have priests of their own, known as Garudás, who apparently are degraded Bráhmans, and they never require the help of any other priest. *Shimga* (February-March) and *Diváli* (October-November) are their only fasts or feasts. They settle disputes at meetings of the men of their caste. Caste authority has not declined. They are poor and do not send their boys to school.

Mhárs.

Mhárs are returned as numbering 47,036 souls and as found over the whole district. They are divided into four classes, Somvanshis, Páns, Surtis, and Daules. Their commonest surnames are Jádhav, Gáikwád, Mádar, Shelár, Mashya, Lokhande, Bhoir, Sálvi, More, and Ubale. Mhárs are said to be the offspring of a Shudra and a Bráhman woman. This is probably fanciful, but the surnames Jádhav, Sálvi, More, and Shelár show that some of them have a strain of high-class Hindu blood. The local belief is that the Thána Mhárs were brought from the Deccan by the Maráthás to help the Deshmukhs and Deshpándes to collect the revenue. Mhárs are generally tall, strong, muscular, and dark with fairly regular features. They hold a very low position among Hindus, and are both hated and feared. Their touch, even the touch of their shadow, is thought to defile, and in some outlying villages, in the early morning, the Mhár, as he passes the village well, may be seen crouching, that his shadow may not fall on the water-drawers. The men shave the head except a long tuft on the

Chapter III. Population. Depressed Classes. *Mhárs.*

crown. Some have whiskers and all mustaches, and the women tie the hair into a knot, or *buchda*, behind the head. Mhárs speak Maráthi with some strange words, and especially in the north with a curious accent, but, on the whole, their speech differs little from the standard language of the district. They are dirty in their habits, but hardworking, honest and fairly temperate and thrifty. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals. Most of them enjoy a small Government payment partly in cash and partly in land and they occasionally receive small presents of grain from the village landholders. Some of them are husbandmen, and others gather wood, cut grass, and make brooms and coir slings, *shikes*, for holding cooking pots. A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army. Most of them live outside of the village in huts with thatched roofs and wattle and daub walls. The houses inside and close to the doors are fairly clean, but the ground round them is generally foul. Except a few that are of metal their cooking and water vessels are of earth. The well-to-do rear cattle, and the poor sheep and fowls. Their field tools are the plough, the spade, the shovel, the crowbar, the axe, and the sickle. Their food is *kodra* and coarse rice. They often add fish either fresh or dried, and when cattle or sheep die, they feast on their carcasses, eating strips of the flesh roasted over a fire, often with nothing else, but sometimes washed down by liquor. They do not eat pork. Their feasts which are chiefly of pulse cakes, sweet cakes, mutton, and liquor, cost from £1 to £2 10*s.* (Rs. 10 - Rs. 25). A man's in-door dress is a loincloth, and in rare cases, a sleeveless jacket; his out-door dress is the same, and in addition, a white turban or a cap and blanket. Besides these he wears a black thread round his neck, and carries a long stout stick. Both in-doors and out-doors women wear the ordinary Marátha robe with or without the bodice. Except that it is more costly, the ceremonial dress is the same as the out-door dress.

On the fifth day after birth the child is named, and the father, if well-to-do, gives a dinner to his relations. The marriage ceremony is performed without the help of a Bráhman, unless the boy's father is a follower of the saint Chokhámela, when the services of a Bráhman are necessary, and he is paid 2*s.* 6*d.* (Re. 1-4). Some Mhárs also call in a Bhát, paying him from 1*s.* to 2*s.* (*annas* 8 - Re. 1). On the day before the marriage a medium, *bhagat*, is called to the bride and bridegroom's houses, and consulted whether the next day will be lucky. If the medium says it is favourable, the bridegroom goes to the bride's house accompanied by a party of relations, friends, and castefellows. On reaching the house he is taken by the bride's brother, or some other near relation, and seated on a board, and the bride is seated in front of him on another board. Then the bridegroom's mother winds a thread round the boy's and girl's heads. One of the party calls out, *Opanya*,[1] when the couple change

[1] Probably *Om Punyáha*, Hail blessed day. The word *opanya* ends the Várli marriage song (p. 186), and *om punyaha* is used in the same sense in the regular Bráhman marriage service.

their seats, and the thread which was formerly tied round their heads is wound round the bride's neck. In this state they sit for an hour or so, and when the hour is over, the ceremony ends with a dinner.

Mhárs generally burn their dead. When a Mhár dies his body is laid on the threshold and washed. It is then shrouded with white linen, laid on the bier, and carried to the burning ground, pieces of cocoa kernel being thrown on all sides as they go. After the body is burnt the mourners bathe and return to their houses. Either on the tenth or some other suitable day before the end of the month, the chief mourner and some of his male relations go to the burning ground, and gathering the ashes into a heap, put an earthen jar over them and half a cocoanut over the jar, and round the jar three leaf-cups full of cooked rice. They then go home and take another earthen jar, place on it the other half of the cocoanut and a garland of flowers, and pass the night in singing songs. In the morning the jar is thrown away and a dinner is given, generally on the thirteenth, to four men and four women, followed by a feast to the whole company who followed the body to the burning ground.

Mhárs do not belong to any particular sect. Most of them worship Vithoba of Pandharpur in Sholápur, who is an incarnation of Vishnu and probably a Buddhist image. Besides Vithoba they have many family deities, as Mhaskoba, Janái, Gavri, Bahiroba, Khandoba, Chokhoba, Bhaváni, Elma, Giroba, Bábdev, Chedoba, Jakhái, Somnái, Kálkái, and Jokhái. Some in addition worship pieces of wood as emblems of their forefathers, and the fish *bhádvi* which is found in most creeks. Their favourite places of pilgrimage are Vithoba's temple at Pandharpur about forty miles west of Sholápur and Dnyáneshvar's shrine at Alandi twelve miles north of Poona.[1] Their religious guides, *gurus*, whom they call Gosávis or Sádhus, belong to their own caste. Any Mhár who is well versed in religion and is pious, and maintains himself by begging, may become a *guru*. All Mhárs whether men or women are required to take the advice of a *guru* who is looked on as a god, and are always careful not to offend him. Both boys and girls before they are a year old are taken to the *guru* by their parents, to ask if they should be initiated. Sometimes the initiation is delayed till the child is ten years old. The ceremony is generally performed on the eighth day of the bright half of *Shrávan* (July-August). When the *guru* comes to a village, he stays with one of his disciples. The disciple goes about the village telling the fellow disciples that the *guru* has come. They gather together and raise a booth in front of the house where the *guru* is staying. The persons whose children are to be initiated, invite their castefellows to the ear-blowing, *kánphukne*, ceremony, and

[1] Dnyáneshvar, also called Dnyánoba and Dnyándev, a Bráhman who probably lived about the close of the thirteenth century, was one of a family of such gifted poets that four of them now receive divine honours. Dnyáneshvar is worshipped as an incarnation of Vishnu, two brothers Nivrtti and Sopándev as incarnations of Brahma and Shiv, and a sister Muktábái as an incarnation of Brahmi. Dr. J. Wilson in Molesworth's Maráthi dictionary, xxvi

Chapter III. Population. Depressed Classes. *Mhárs.*

the parents come with their children in their arms bringing small packets of camphor, incense, red and scented powder, sugar, flowers, dry dates, and sweetmeats. About eight at night, a spot of ground in the middle of the booth or in the house is cowdunged, and lines of flour are drawn. At each corner of the tracing a lighted lamp is set, and in the middle a high wooden stool and over the stool the *guru's* sacred book. The *guru* sitting cross-legged on a low wooden stool, worships the book, and the whole company praise the gods with songs and music. The parents bring their children to the *guru*, and he taking each child on his lap, breathes into both ears and mutters some mystic word into the right ear. At this time, either the priest covers himself and the child with a blanket or cloth, or a curtain is held between him and the rest of the people who sing loudly in praise of the gods. When this is over, the *guru* is presented by the parents with a waistcloth, a metal dining plate and water pot, betelnut and leaves, and sometimes with ¾*d.* (½ *anna*), but generally with from 6*d.* to 2*s.* 6*d.* (4 *annas* - Rs. 1-4) in cash. After this sweetmeats are handed round, and the guests sit singing the whole night. In the morning, if the master of the house is well-to-do, a feast is held, and the *guru* after receiving presents from his other disciples goes to the next village, the people walking with him for some distance. The *guru* and his disciples dine from the same plate. Their chief holidays are the second and fourth lunar days in the second fortnight of *Bhádrapad* (August-September), the tenth lunar day in the first fortnight of *Ashvin* (September-October), *Diváli* (October-November), and *Shimga* (February-March). Their fast days are *Áshádi* (June-July) and *Kártiki Ekádashi* (October-November), the Mondays in *Shrávan* (July-August), and the *Maha Shivarátra* (January-February). There have been no recent changes in their beliefs or practice. Mhárs generally live in a separate hamlet or quarter of the town. Their disputes are settled either by a council, *panchávat*, under an hereditary headman, or by the men of the caste. The caste decision is enforced by forbidding the castepeople to smoke or drink water with the offender, or by exacting a fine from him, which when paid is spent on drink, or by excommunicating him, though this step is taken only when the offender has polluted himself by eating with one of another religion. Except those who have taken service in the army and who send their children to school, the Mhárs are on the whole a poor class.

Mángs.

MÁNGS are returned as numbering 420 souls and as found in Panvel, Váda, Sháhápur, Karjat, Bhiwndi, Sálsette, and Kalyán. They are divided into Máng Gárudis, Máng Záres, and Bále Mángs, who eat together but do not intermarry. Their surnames are Gáikwád, Jogdand, Kálekar, and Jagtáp. They are a dark people, and wear whiskers, mustaches, and the top-knot. They speak Maráthi. They are hardworking but dirty, intemperate, and hot tempered. They rank lowest of all Hindus, and will take food from all castes except the Bhangi. They are passionate, revengeful and cruel, as the common expression *máng hridai* or stony-hearted shows. They are much feared as sorcerers, and are employed even by high caste Hindus to overcome hostile charms

and find out and punish witches. They make leather ropes and date-leaf brooms, and are the only people who geld cattle. They live in thatched huts. Their household vessels are all of earth, except the water pot and dining plate which are of brass. They wear a loincloth, a waistcloth, a jacket, a blanket, and a cap or turban. Their women dress in the ordinary Marátha robe and bodice. They eat rice, *náchni* and *vari*, vegetables, and fish. On feast days they have mutton, fowls and pulse cakes, and drink liquor. Each man's food costs about 2¼*d.* (1½ *annas*) a day, their holiday dinners about 3*d.* (2 *annas*) a head, and their feasts about 4½*d.* (3 *annas*). Their chief ceremonies are on the fifth day after birth, at marriages, and at deaths. They worship the ordinary Hindu gods, and their household deities are Bahiri, Khanderáo, and other goddesses. Their priests who are Konkanasths, Deshasths, and other Marátha Bráhmans, perform their marriage services but without going into their houses. They have no headman, and settle their disputes at meetings of the men of their caste.

Devotees and **Religious Beggars** included twelve classes with a strength of 1821 souls (males 1086, females 735) or 0·23 per cent of the Hindu population. Of these 912 (males 574, females 338) were Bairágis and Gosávis; 65 (males 35, females 30) Bharádis; 32 (males 15, females 17) Chitrakathis; 34 (males 24, females 10) Gárudis; 223 (males 152, females 71) Gondhlis; 165 (males 103, females 62) Jangams; 4 (males 3, female 1) Johárís; 125 (males 71, females 54) Joshis; 47 (males 17, females 30) Kápdis; 200 (males 89, females 111) Kolhátis; 6 Mánbhávs; and 8 (males 3, females 5) Vásudevs.

Bairágis and Gosávis are returned as numbering 912 souls and as found over the whole district. The Bairágis are recruited from all castes. They are generally dark, and allow the hair to grow over the head and face. They speak Hindustáni. They are kindly and hospitable, but most of them are idle, thriftless and dissipated, smoking *gánja* to excess. A few keep up the appearance of an ascetic life living without wives. But most of them are married and have children, and in no way lead an ascetic life, beyond what their want of success as beggars may force them to. All live by begging and own no houses, wandering from place to place and halting at temples or inns. They carry on their backs a brass water pot, *lota;* a pot, *top,* for cooking rice or vegetables; a cup, *váti;* a dish, *pitali;* an iron pan, *tava;* and a pair of pincers, *chimta.* They do not eat fish or flesh, onions, radishes, or carrots, but rice and wheat, split peas, vegetables, and butter. Their food, including hemp leaves, or *gánja,* which they are very fond of smoking, costs about 3*d.* (2 *annas*) a day. They sit by themselves while dining, and not in the same line unless they formerly belonged to one caste. At every sacred place they visit, as at Benares, Allahabad, Dwárka, and Pandharpur, they give up eating some particular fruit or vegetable in honour of the god of the place. Round their waist they fold a thick coir rope or a twisted branch, and fasten to it a piece of cloth three or four inches broad which is passed between the legs. Another cloth is rolled round the head, and a blanket is worn as a covering.

Chapter III. Population. Beggars.

Bráhman Bairágis invest their sons with the sacred thread and give them in marriage to Bráhmans. They are a poor class only able to earn a living.

Gosavis.

Gosávis are of four classes, Giris, Puris, Bhárthis, and Kánphátes; the Giris are Shaivs and the Bhárthis Vaishnavs. Most of them are hereditary Gosávis, the children of wandering beggars; but they admit members of both sexes and of any caste. The men who join them are usually low caste Hindus, who have left their regular community or been excommunicated. The women who join them are generally prostitutes whose youth has passed, or women who have run away from their husbands. When a woman joins the order she marries one of the men, the chief ceremony being the exchange of a necklace by the bride and bridegroom. After marriage she wanders about with her husband. Of the children some of the girls become prostitutes, and others marry boys belonging to the order. Girls marry between ten and twelve, and boys between sixteen and twenty. They worship the goddess *Satvái* on the sixth day after a birth, and hold great rejoicings, drinking liquor with their friends and castefellows. Some shave their boys' head until they grow to manhood, others shave them till they reach the age of twelve, and after that never touch the hair with a razor. Widow marriage is allowed. They burn their dead. They are either Smárts or Bhágvats. They carry images of their gods with them, and worship them when they halt. They keep *Rámnavmi* (March-April), *Gokal-ashtami* (July-August), *Dasra* and *Diváli* (October-November). They have a headman with the title of *mahant*. In cases of dispute they go to places where there is a gathering of their people, such as Allahabad, Benares, Puri and Dwárka, and there the headman settles the matter in presence of all the ascetics. A few trade in pearls and some are cattle dealers, but as a class they are badly off.

Bharádis.

Bharádis are returned as numbering sixty-five souls and as found in Panvel, Sháhápur, Karjat, Bhiwndi, and Kalyán. According to the common story the caste was founded by a sonless Kunbi who vowed that, if he got sons, he would set apart one of them to the service of the gods. They are clean, idle, and well-behaved. They are professional beggars going about beating a small drum, *daur*, shaped like an hour-glass. They live in thatched huts, eat rice, bread, vegetables, fish and flesh, and drink liquor. They are given to smoking *gánja*. Their caste feasts cost about £2 (Rs. 20) for every hundred guests. The men wear a loincloth, a waistcloth, a coat, and a Marátha turban; and the women the ordinary Marátha robe and bodice. They spend their mornings in begging and the rest of the day in idleness. Their customs are the same as those of the Kunbis. They worship the ordinary Hindu gods, and have images in their houses. Their priests are Bráhmans, and their disputes are settled by a meeting of the men of the caste in presence of the headman. They are poor; only a few send their boys to school.

Chitrakathis.

Chitrakathis, or picture showmen, are returned as numbering thirty-two souls and as found in Panvel and Váda. They have no sub-divisions. The commonest surnames are Povár, More, Jádhav, Solanke, Sinde, and Pingle. They are a Maráthi speaking people,

who go about carrying a few coloured pictures of their gods rolled up and slung on their backs. Each showman has a companion with him, who carries a drum and beats it when they come near a dwelling, and offers to tell the exploits of Rám and other incarnations of Vishnu. If the people agree, the showman opens his book and shows them the pictures singing and describing. Their dress and customs do not differ from those of Maráthás.

Beggars.

GÁRUDIS, returned as numbering thirty-four souls, are snake-charmers and conjurors. They are said to have been driven from Káthiáwár by a famine about 100 years ago. They speak Gujaráti at home and Maráthi with others. They are dark, strong, and well made, the men wearing the mustache and whiskers. They live in wattle and daub huts, and their staple food is rice and rice bread. The men wear a loincloth and sometimes a waistcloth, and roll a piece of cloth round their heads. Their women dress in the Gujarát robe and bodice. They are mild, hospitable, and orderly, but dirty, idle, and given to drink. They live by performing with snakes and begging. On the birth of a child a Bráhman is asked to name it, and is presented with rice, a cocoanut, and some betelnuts. A Bráhman attends their weddings, and is paid about two pounds of rice and molasses and 1*s.* (8 *as.*) in cash. Crows are fed on the twelfth day after a death. Widow marriage is allowed. They worship the goddess Bhaváni and respect their priests who are Bráhmans. They fast on the eleventh of each fortnight, and on the first day of *Navrátra* (September-October). They have no caste meetings. They are a poor class living from hand to mouth.

Gárudis.

GONDHLIS are returned as numbering 223 souls and as found in Panvel, Váda, Sháhápur, Murbád, Karjat, Bhiwndi, Sálsette, and Kalyán. They are a Maráthi speaking people who go about begging, and are sometimes called by Hindus at night to dance in their houses in honour of the family goddess. In house and food they are like Maráthás. They cover their bodies with shells, and, in honour of the goddess Ambábái, go begging with a thick lighted torch soaked in oil. They wear a long flowing coat smeared with oil, and daub their brows with red powder and on their heads wear a cap covered with rows and tassels of shells. They are sometimes accompanied by another beggar who does not cover himself with shells but carries a drum, *samel*, and a one-stringed fiddle, *tuntune*. Otherwise both they and their women dress like cultivating Maráthás and do not differ from them in customs or religion. They sing both in praise of Ambábái and to entertain the public, and are better off than most singers and dancers.

Gondhlis.

JANGAMS, literally movable, that is wearers of the movable *ling*, are returned as numbering 165 souls and as found in Panvel, Máhim, Sháhápur, Murbád, Karjat, Bhiwndi, Sálsette, and Kalyán. They are the priests of the Lingáyat faith and are almost all immigrants from the Kánarese country. They generally shave the head and the face except the mustache. Their home tongue is Kánarese, but out-of-doors they speak Maráthi. They are clean, sober, and thrifty. Their hereditary calling is begging, but, as they do not make much by begging, some of them have taken

Jangams.

Chapter III. Population.

Beggars.

Jangams.

to tillage. They eat no flesh and drink no liquor. Their daily food is rice bread and vegetables. They bless their food before eating, and after blessing it are careful to finish every scrap. Both men and women wear ochre-coloured garments, the men a waistcloth, a waistcoat, and a cloth rolled round the head, and the women a robe and bodice. Both men and women wear a *ling* in a small box or shrine hung either round the neck or round the upper right arm. On the fifth or twelfth day after the birth of a child a *ling* is tied round its arm or hung from its neck, and the child is named. Girls are married between eight and ten, and boys between fifteen and twenty. They allow widow marriage and bury the dead. They are the priests of the special form of Shaiv worship that was founded, or perhaps renewed by Basav a Kaládgi Bráhman, who, about the middle of the twelfth century, rose to be minister of Vijjala the Kálachurya ruler (1162-1166) of Kalyán about forty miles north of Kulburga. Basav's doctrine was that any one who was taught the formula and wore the *ling* became one with the deity. It followed that among believers all castes and both sexes were equal; and as a true believer could not be made unclean so long as he kept the rules of his faith, the whole Bráhman doctrine of ceremonial impurity, of purification, and of sacrifice, fell to the ground. The most important relation was between the teacher and the learner of the formula. Women were as fit to teach the formula as men, and so in theory were raised to be equal with the other sex. They were not married until they reached womanhood. At death the soul of the believer became one with the deity. Death was therefore a time not of mourning but of joy. Most of these rules, if they were ever carried into practice, have been given up. Among Lingáyats the difference of caste is almost as strongly marked as among Bráhmanic Hindus, and, except that they are free from the rules about ceremonial impurity, there seems little difference in the position of the women in a Lingáyat and in a Bráhmanic family. They are married in childhood and seem not to enjoy any greater measure of freedom or of respect than other Hindu women. The body of Jangams is partly hereditary partly recruited from the sons of Lingáyat laymen, who have, in consequence of a vow or on account of poverty, set them apart for a religious life, and who, after going through their training in a monastery, have preferred the life of a married devotee to that of a celibate. Jangams generally marry the daughters of Jangams But in some cases they marry the daughters of laymen, or widows who wish to retire from the world.

Johárs.

Johárs are returned as numbering four souls and as found in Váda and Karjat. They carry images of Bhaváni and Amba on their heads, and beg beating a drum.

Joshis.

Joshis are returned as numbering 125 souls and as found in Panvel, Bassein, Váda, and Karjat. They belong to three classes, Dákvatis, Khudbudes, and Sarvade or Sarvai Joshis. They come from the Deccan and speak Maráthi. They wander from house to house and village to village with an almanac, *panchang*, and tell fortunes. They wear a white turban and a rather long coat, a waistcloth and a shouldercloth, and daub their brows with white sandal lines.

They resemble Maráthás in their house, food, dress, customs, and religion. They do not send their boys to school and are a falling people.

Beggars.

Kápdis.

KÁPDIS are returned as numbering forty-seven souls and as found only in Dáhánu. Like the Vásudevs, besides their clothes, they load themselves with hanging pieces of cloth, kerchiefs, and other articles of dress.

Kolhátis.

KOLHÁTIS are returned as numbering 200 souls and as found in Panvel, Murbád, Sálsette, and Kalyán. They steal and kidnap girls. The women are prostitutes and tumblers.

Mánbhávs.

MÁNBHÁVS, probably *Mahánubhávs* or the highly respected, are returned as numbering six souls. Their head-quarters are at Phaltan in Sátára. They wander about begging and take children whom their parents have devoted to their order. They shave the head, wear black clothes, and never bathe. They will not kill the meanest creature and refuse to grind corn in case it should cause the loss of insect life. Men and women live in the same monasteries. According to one account they have a community of women. According to another some of them marry and others are single. When a Mánbháv wishes to marry he hangs his wallet on the same peg as the wallet of the woman whom he is anxious to make his wife. When the other monks notice the wallets the pair are made to lie at opposite ends of the monastery courtyard and to roll along the ground towards each other. As soon as they meet, they are husband and wife. The Mánbhávs worship Gopál-Krishna.

Vásudevs.

VÁSUDEVS are returned as numbering eight souls and as found in Bhiwndi. In appearance, language, food, and customs, they resemble Maráthás. Their begging dress is a long hat, or crown, adorned with peacock's feathers and with a brass top, a long full-skirted coat, trousers, and clothes hanging from their waist, their arms, and their shoulders. In one hand they hold two metal cups, *táls*, and in the other two wooden pincers, *chiplyás*; a wooden whistle is tied to a string round their necks, and on their feet are brass bells and jingling rings. While begging three or four of them dance in a circle striking together their metal cups and wooden sticks.

Christians.

Strength.

Christians were returned in 1872 as numbering about 36,700, of whom 18,700 were males and 18,000 females. Of the whole number about 22,800 were in Sálsette, 13,000 in Bassein, and about 900 in small numbers in other parts of the district. The lower classes generally call themselves by their caste name, and the upper classes by the name Firgi, a corruption of Firangi or Frank, the Musalmán name for Europeans since the time of the Crusades (1095-1270). Their Hindu and Musalmán neighbours sometimes call them Firangis and more often Kiristánvs.[1] Among Europeans they are known as Portuguese or Sálsette Christians.

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[1] It is to these people and not to Europeans that the Hindus of Thána apply the name Christians. In Thána and other places where there is a Catholic and a Protestant Church, the Catholic is known as the Christian, and the Protestant as the Sáheb Lok or English Church.

Chapter III. Population. Christians. *History.*

There were Christians in the Thána district as early as the sixth century. According to Kosmas (535) these Christians belonged to the Nestorian Church and were under the Metropolitan of Persia, who appointed a bishop to Kalyán.[1] A letter from the Patriarch Jesajabus to Simeon Metropolitan of Persia, seems to shew that by the middle of the seventh century the missionary spirit had grown cold and the Christians along the Indian Coast were without priests.[2] Still in the tenth century (942) there seem to have been Christians and Christian churches at Chaul,[3] and, early in the fourteenth century the Latin Friars Jordanus and Odericus found several families of Nestorian Christians at Thána, and there seems to have been a Christian church at Supára.[4] They treated the Friars with much kindness, though, according to Jordanus, they were Christians only in name, without baptism, and believing that St. Thomas was Christ.[5] Jordanus, who was about two years in Supára, found the pagans, apparently Pársis and Hindus, willing to listen and be converted. He made thirty-five converts between Thána and Supára, and wrote that two Friars should be sent to Supára.[6]

No trace seems to be left either of the Nestorian or of the Latin converts.[7] The whole present Christian population seem to be the descendants of the converts made first by the Franciscans (1535-1548) and afterwards by the Jesuits under St. Francis Xavier (1506-1552) and his successors. The chief castes of which the present Christian population is composed are Bráhmans, Prabhus, Páchkalshis, Chárkalshis, Sonárs, Khatris, Bhandáris, Khárpátils, Kunbis, Kumbhárs, Nhávis, Dhobis, Kolis, Bhois, Mhárs, and Chámbhárs, and in Thána some converted Musalmán weavers.[8] The bulk of them are Bhandáris, Kolis, and Kunbis. Except with the Mhárs and Chámbhárs the different Christian sub-divisions eat with one another. As a rule, in matters of marriage the lower classes keep to their old caste distinctions. Kolis, Bhandáris,

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[1] Kosmas Indikopleustes in Migne's Patrologiæ Cursus, lxxxviii. 466. The reasons for holding that Kosmas' Kalliena was in Thána not on the Malabár coast are given in Places of Interest (Kalyán). Some grounds for supposing that the Kalyán Christians date from the second century are given in the History chapter.

[2] Hough's Christianity in India, I. 92. Caldwell's Dravidian Grammar (2nd Ed.), 27. These passages favour the view that the early Christians were Nestorians not Manichæans. The question is discussed in Ind. Ant. II. 273; III. 311; IV. 155, 183.

[3] Mis'ar bin Muhalhil in Elliot, I. 97. The reference is doubtful.

[4] Odericus in Yule's Cathay, I. 60 and Yule's Jordanus, VII.

[5] Yule's Jordanus, 23. Though it is improbable that the Apostle Thomas visited India (Hough, I. 40, 93; Burnell in Ind. Ant. IV. 182), the Persians had, as early as the seventh century, adopted the title of Thomas Christians both for themselves and for the Indian Christians (Hough, I 92). The subject is complicated by the traditional visit of Thomas the Manichæan to India (Ditto 93).

[6] Jordanus in Yule's Cathay, I. 227.

[7] Herbert's (1627) Christians of Tanor (Travels, 357; Anderson's English in Western India, 64) belonged to Tanor near Cochin not to the Konkan. [See Places of Interest, Thána]. One recent report mentions a Christian village in Bassein that claims to be older than the Portuguese. No confirmation of this statement has been received.

[8] In the Thána Christians there are two strains of foreign blood, the European and the Negro. Though most of the European Portuguese left after the Marátha conquest (1739) there must have been a mixed population, the result of the marriage of the Portuguese garrisons and the women of the country. The Negro strain comes from the African slaves who, in almost all the larger estates, worked the home farm.

Bhois, Kumbhárs, Nhávis, and Dhobis form separate castes, and, when they fail to find wives among their Sálsette caste-fellows, seek them in such places as Chaul and Daman. Among the higher grades intermarriage among different castes occasionally takes place, and many among them cannot tell to what caste they originally belonged. Until lately the feeling of the impurity of the Mhárs remained so strong, that in some places they were not allowed to draw water from the village well or to enter the church.[1] Of late this feeling seems to have greatly worn off. Mhárs are now employed as house servants, even as cooks, and are allowed to attend church.

On the establishment of Portuguese power (1534-1538) large numbers of the people of Sálsette and Bassein were made Christians. This conversion was chiefly the work of the great Franciscan missionary Francis Antonio de Porto.[2] He threw down Hindu temples, rebuilt them as churches, persuaded numbers to change their religion, and by providing orphanages and in times of war and famine filling them with deserted children, prepared a class of native priests.[3] After 1548, by the help of St. Francis Xavier, the Jesuits were established in strength in Bassein and Bándra, and by their skill in preaching brought many men of high caste to change their religion. They made the day of baptism a season of rejoicing and ceremonial, and in one year (1588) as many as 9400 converts were baptised in Bassein Cathedral.[4] After the year 1560, when Goa was made an Archbishopric and the Inquisition was established, the work of repressing Hindu worship as well as of spreading Christianity was carried on with fresh energy. Till then some of the Viceroys had allowed their subjects the free exercise of their old religion. This was stopped when Philip II. reigned over Portugal (1580-1598), and apparently was never again allowed. The consequence was that the greater part of the people of Bassein and Sálsette were nominally Christian, and, by gradual grants, about one half of Sálsette became church property. The Jesuit College at Bándra was the head-quarters of the order, but most of the Sálsette churches and religious houses were held by the Franciscans. In Bassein, by the end of the sixteenth century or shortly after, there were houses of all the great religious orders, and at that time was established the College

[1] Mhár converts live (1859) outside of the villages. They may touch other Christians but may not touch their wells, ponds, houses, or food. Or. Chris. Spec. 1859, 240.

[2] According to the story of the Uraps and other classes their forefathers were forced to become Christians by having pieces of flesh thrown into their wells. So also the writer in the Oriental Christian Spectator (June 1859, 238) speaks of the Portuguese thrusting biscuit and pork into the mouths of unwilling multitudes. Force may have been used in some cases, but the Portuguese accounts seem to show that persuasion and interest were the chief means of conversion. Their treatment of their chief rivals, the Musalmáns, was specially severe. As. Res. V. 20, 21, and Hough, I. 266.

[3] Dr. Da Cunha's Bassein, 159. It was this class of native priests, who, when the European Portuguese retired before the Maráthás, were able to maintain their religion in little less power than before. The most distinguished of Sálsette Christians is Gonçalo Garcia, who was martyred in Japan in 1597, was raised to the rank of Beatus in 1627, and to the glory of Saint in 1862. Dr. Da Cunha's Bassein, 241-242.

[4] Dr. Da Cunha's Bassein, 230-234.

Chapter III. Population. Christians. *History.*

of the Purification, a seminary for noble children, natives of those parts, who were brought up as missionaries. Some years before, at Mandapeshvar, called by the Portuguese Mont Pezier, the Royal College of Sálsette had been founded and endowed for the education of the children of converts. The ruins of this college, which was built over some Buddhist caves, are still very noticeable to the west of the Borivli station on the Baroda railway. A Jesuit Father, who, in 1598, came to visit the houses of the Society in India, rejoiced especially over the children of heathen parents received from them by the Church 'as roses from among thorns,' and he put four young Panjáb converts into the college at Bándra. Nearly a hundred years later Fryer (1675) and Ovington (1690), who visited Thána when the Portuguese power had greatly decayed, found the Church still supreme in Sálsette, and Della Valle (1623), Dellon (1673) himself a victim of the Inquisition, Gemelli Careri (1695), and other seventeenth century travellers describe how rigorously both Christians and Hindus were treated by the Inquisitors, the Christians if they strayed from the path of orthodoxy, the Hindus if they practised their religious rites.[1]

Though Christian names were given to all alike, the Portuguese treatment of converts of good birth was very different from their treatment of lower class converts. Men of rank were admitted into the best Portuguese society and were allowed to marry with Europeans. Like the Portuguese settlers and pensioners they received grants of land in Sálsette and elsewhere on small quit-rents. On the other hand, those of low birth were left in a state little removed from servitude. In 1675 the Portuguese gentry are described as living in pleasant country seats all over Sálsette, like petty monarchs holding the people in a perfect state of villainage.[2] Between 1665 and 1670, when he attacked and secured many outlying parts of the Portuguese territory, Shiváji is said to have taken much care that the people should be purified by Bráhmans and brought back to Hinduism. Many of these reverts probably regained their place, and are now lost among the mass of Hindus. After Shiváji's death the spread of Hinduism ceased. But when about fifty years later (1737-1743) Bassein and almost the whole of the Portuguese territories fell to the Maráthás, many churches were destroyed and numbers of the Christians were, according to the local story, purified by Bráhmans and admitted into Hinduism.[3] Among the classes who went back to the old religion at this time were probably the Bhandáris who are known as Kirpáls, perhaps Kriyápáls, that is allowed to perform the old rites.

In the ruin of the Portuguese power most European and half European families left the country, and the Portuguese monks and other white priests were forced to follow their example. In the treaty

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[1] Some account of the cruelties practised by the Inquisitors is given in Hough's Christianity in India, I. 212-237.

[2] Fryer's New Account, 71.

[3] Dr. Da Cunha's Bassein, 149. Vaupell (Trans. Bom. Geog. Soc. VII. 138) states that the Maráthás levied a tax to support Bráhmans whose duty it was to purify Christians before letting them back into caste.

for the cession of Bassein the Portuguese government were able to secure for the Christians only five churches, three in Bassein city, one in the Bassein district, and one in Sálsette. When the conquest was completed, the Native Christians showed more constancy and the Maráthás more toleration than could have been expected. Under a Vicar General who lived at Kurla, the native, or as they were called the Kanarin,[1] vicars managed the churches and kept the bulk of the people from forsaking Christianity. Twenty years later Anquetil du Perron (1757) travelled through Sálsette, and though he wrote with some contempt both of the congregations and of the priests, it is plain that the Christians were an important part of the population. No fewer than fifteen priests assisted in a festival at Thána in which du Perron took a leading part in the choir. At nine in the morning the cathedral was filled with thousands of Christians, all of them black. The church was adorned with arches of palm leaves and with pillars and balustrades of gold, silver, and coloured paper. The people were well-behaved, everything was done in the greatest order, and the voices of the singers were accompanied by violins and bassoons.[2] The Maráthás allowed them the freest exercise of their religion, their processions and festivals were respected, and many of the Sálsette churches were built or rebuilt about this time (1760).

In 1774 Sálsette was taken by the British. But the Sálsette Christians did not receive any special encouragement from the British Government, and in some of the earlier accounts of the district they are noticed in terms of contempt. In the years of terrible cholera (1818-1820) that followed the introduction of British rule, and again in 1828, some of the Christian Kolis, finding that they suffered as much as their Hindu neighbours, took to propitiating the goddess of cholera, and either left or were driven from the Church.[3] Some of these people with the help of a Palshi Bráhman became Hindus, and are known as Uraps or Varaps, perhaps from *orápne* to sear with a hot iron in reference to the purifying rites they are supposed to have undergone. These Uraps, though they hold a somewhat degraded position, are now considered to belong to the Ágri caste.[4] Others of those who were expelled did not become Hindus, and though cut off from the Church communion still attend their parish churches at festivals.

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[1] Kanarin that is Kánarese, a name originally given to the native clergy in Goa. It is still in use, but is considered a term of reproach. Dr. P. F. Gomes.

[2] Zend Avesta, I. ccccxxv. Afterwards the Vicar gave a dinner to the priests, the *marguillers*, and the singers. In so mixed a company there were few manners and the guests offended du Perron by sitting on benches along the sides of a long table with their legs folded under them, and eating with their fingers and elbow resting on the table.

[3] Nairne's Christians of Salsette, 6. Vaupell (Trans. Bom. Geog. Soc. VII. 138) says that the cause of the reversion was an attempt to extend the priestly prerogative.

[4] See above, p. 117. There are Uraps also among Kolis and Káthkaris. Some of them seem to be Musalmán reverts. In support of the derivation of Urap from *orapne* to sear, it may be noticed that at Tánjor, in 1701, Christian reverts to Hinduism were branded on the shoulder with a red hot iron bearing the image of Vishnu (Hough's Christianity in India, II. 437).

Chapter III. Population. Christians. *History.*

In 1824 the whole number of Salsette Christians was estimated at about 10,000. At that time the lower orders were said to be indifferent Christians, who, while they were in the habit of attending a Christian sanctuary, kept in their houses symbols of the Hindu mythology, and continued addicted to many Hindu usages.[1] A few years later (1832) Mr. Warden described them as 'in the most lamentable state of superstitious degradation,'[2] and in 1838 Mr. Vaupell wrote of them as poor, ignorant and drunken, believing in all Hindu ideas of demon possession and enchantment.[3] If these accounts are correct the Sálsette Christians have, during the last fifty years, more than doubled in number, and have made a great advance not only in their condition, but in their knowledge of and their respect for their religion.

Appearance.

Among Thána Christians faces of a European or of a negrô type are sometimes seen, but, as a rule, neither men nor women differ much in form or feature from local Hindus of the same class. Both men and women are neat and tidy in their dress, and there is much picturesqueness in the tall white-cloth cap worn by the men of some of the lower orders and in the women's full-dress upper robe.

Speech.

Their home tongue is Maráthi, very little different from the Maráthi spoken by the Kunbis and Kolis of the district. A few know and a considerable number understand an ungrammatical Portuguese, and among some of the higher families and in the Khatri ward of Thána town Portuguese is the home speech. Latin is the language of the Church, and most of the upper classes who go to Bombay know some English.

Houses.

They live in substantial tile-roofed houses with walls of wooden planks, mud, or brick and stone. The better class families generally have tables, chairs, couches, bedsteads, and stools, an argand lamp, cups, saucers, plates, metal cooking pots, a wardrobe, a box or two, and some pictures of the Virgin and Child and of Popes. A middle class family has generally one or two benches, one or two stools, with perhaps a single chair, cots, cups and saucers, and a few metal and earthen vessels. A poor family has perhaps a small wooden stool, some mats, and some earthen vessels.

Food.

Except some of the richer families who have three meals a day about nine, about one, and about eight in the evening, the bulk of the Thána Christians eat only twice about noon and about eight at night. Unlike Hindus the whole of the family, men, women, and children eat at the same time, and in some of the poorer households from the same dish. They live on rice, *nágli*, *vari*, pulse, vegetables, mutton, beef, pork, fowls, and fish, and drink liquor. On festive occasions they make rice cakes and eat them with mutton, potatoes and plantains. They generally drink palm spirits called *ful*, with from three to five per cent of alcohol. Occasionally some drink and offer their guests *bevda*, that is double distilled palm-juice. The well-to-do use brandy and European wines, some daily and others at

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[1] Hamilton's Hindostan, II. 172. At this time over 100 European pensioned soldiers had settled with their families at Thána (Ditto).
[2] Nairne's Sálsette Christians, 5
[3] Trans. Bom. Geog. Soc. VII. 138, 139.

weddings and other feasts. A limited number are in the habit of regularly drinking tea and coffee.

Christians.

Dress.

There is considerable variety in their dress. Among the well-to-do the men dress in European fashion, generally in black. The poorer classes wear tight trousers of coloured cotton cloth coming to the knee, and an inner jersey and cotton jacket. Among men the head-dress varies greatly; the upper classes wear the English hat, cart-drivers and husbandmen wear a long cylindrical white cotton hat or a woollen night-cap with or without a checked kerchief tied round the temples, fishermen wear red broadcloth caps, and palm-tappers wear either skull caps or night-caps.

Almost all the women dress in local Hindu fashion. Among the poorer classes the robe is worn tight and does not fall below the knee; the upper classes wear it full falling close to the ankle. Unmarried girls do not draw one end of the robe over the upper part of their bodies, and married women wear the upper end over the right shoulder not like most Hindus over the right temple. The robe is generally of cotton and in colour dark purple, green, or black. The bodice is loose full-backed and long-sleeved, and is tied in front under the bosom. For ordinary wear it is of cotton and for special occasions of silk or of brocade. When they go to church women cover themselves with a white sheet-like cotton robe that hangs from the head to the ankle, and is worn with considerable grace falling from the head in free outward curves, showing the face and rich necklace, and caught with the hand at the waist, and from there falling straight to the feet. Some years ago the women of some families took to wearing European petticoats and jackets, but the tendency of late has been to go back to the Hindu robe and bodice.

Ornaments.

Women generally wear gold earrings shaped like cockle shells, silver necklaces in double loops, and half a dozen China glass bangles round each wrist. On high days they wear gold-headed hair pins, looped gold necklaces, rings, earrings, bangles, and large silver anklets.[1]

Occupation.

Wealthy families, who are village headmen and owners of rich garden lands, often bring up one or more of their sons for the Church, and a considerable number who know English are employed in Bombay chiefly as clerks. The morning trains from Andheri and Bándra are crowded with men of this class on their way to their offices, and evening trains take them back to their homes.[2] The lower classes are husbandmen, some of them as the Vádvals among the most skilful cultivators in the district, palm-juice drawers, distillers, cart drivers, fishers, and labourers. A few have

[1] The details are: For the head the *mogri* worth from Rs. 8 to Rs. 20, the *mugdya* Rs. 4 to Rs. 15, the *karáb* Rs. 10 to Rs. 60, and the *kápoti* all of gold; for the neck, of gold ornaments, the *phugdaz, sákli, rujhár, perávaz, dulodi, gáthe,* and *poth,* and of silver the *sari;* for the wrists gold, silver and glass bangles; for the fingers gold and silver rings; and for the feet silver anklets called *váles.* Widows do not wear bangles, the *mugdya* head ornament, the *poth* necklace, earrings or silver anklets, *váles.*

[2] Many of them walk three or four miles from their homes to the station, and as early as seven may be met making their way barefoot across the fields carrying their shoes and stockings in their hands.

Chapter III. Population. Christians. *Occupation.*

become mill workers. They rear large quantities of poultry and pigs. Unlike the Goanese Christians, they pride themselves on never taking household service with Europeans. The Christians hold a good position among the people of Thána. They are an independent respectable class. Neither in Bombay nor in the Thána district is a man thought less of because he belongs to the Christian community. In villages where Christians are few and poor the Hindus may prevent them from using the wells, but where the Christian element is strong and includes some of the richer families, no objection is raised to their use of the common wells, nor is there any caste difficulty of any kind. As a class they are mild and amiable, clean and tidy in their habits, hardworking and orderly. Almost all drink freely, and among the lower class drunkenness is common, though probably less common than among the corresponding class of Hindus.

Condition.

Though there are few rich families a considerable number are well-to-do, and some of the coast villages which are altogether Christian are among the best villages in the district. There is much indebtedness but almost no destitution.

Religion.

In religious matters Thána Christians belong to two bodies, those under the jurisdiction of the Archbishop of Goa and those under the jurisdiction of the Vicar Apostolic of Bombay. The latter are a small body not numbering more than 5000 souls. Their spiritual matters are managed chiefly by members of the Order of Jesus. Besides at Bándra where they have a church of St. Peter and two native orphanages, they have churches and vicars at the villages of Mán, Kánchavli, Gorái, and Julfu.[1]

The main body of the Thána Christians are within the jurisdiction of the Archbishop of Goa. Under him are three Vicars General, of Bombay, of Sálsette, and of Bassein. The Vicars General of Sálsette and Bassein, who are also called Vicars Vara or Vicars of the Rod, are appointed the former by Government and the latter by the Archbishop of Goa, and have control over the priests in their charge. Under the Vicar General of Sálsette are twenty-two priests in charge of nineteen parish churches, seven smaller churches attached to parish churches, and four chapels.[2] And under the Vicar Vara of Bassein are nine priests and nine churches.[3]

[1] Details are given under Places of Interest.

[2] This and much other information has been kindly supplied by the present Vicar General the Very Rev. P. A. V. P. de Souza. Details are given under Places of Interest. The following are the names of the churches: Thána, the Church of St. John the Baptist; Kurla, the Church of the Holy Cross; Ámboli, the Church of St. Blasius; Pahádi, the Church of St. Thomas; Páli, the Church of St. Xavier; Vesáva, the Church of Our Lady of Health; Mora, the Church of Our Lady of the Seas; Málvani, the Church of St. Anthony; Poisar, the Church of Our Lady of Remedies; Manpaisor, the Church of Our Lady of Conception; Bháyndar, Our Lady of Nazareth; Kashi, St. Jerome's; Máni, St. Anthony's; Manori, St. Sebastian's; Koli Kalyán, Our Lady of Egypt; Utan, Our Lady of the Sea; Dongri, Our Lady of Belan (Bethlehem); Gorái, Holy Magi; Manori, Our Lady of Help; Marol, St. John the Evangelist; Povai, Holy Trinity; Bándra, St. Andrew's with three chapels, Our Lady of the Mount, St. Anne's, and the Holy Cross; Uran, Our Lady of Purification; and Mátherán, the Holy Cross.

[3] The churches are: at Sandora, St. Thomas; at Pápdi, Our Lady of Grace; at Páli, the Mother of God; at Mánikpur, St. Michael's; at Davli, Our Lady of Help; at Nirmal, St. Cruz.; at Koprád, the Holy Spirit; at Agáshi, St. Iagos; and at Bassein, Our Lady of Mercy.

The Christians have a sufficient knowledge of the doctrines of their faith, and show their attachment to their religion by freely contributing to their churches and to the support of their priests. As a rule they go to church regularly, and on great festivals very few are absent. At Bándra it is common to see whole families, father, mother, and children walking together to church carrying their books with them. Though neither handsome nor imposing, the churches are generally large, substantial and lofty. Some of those now in ruins had lofty arches, tall gable ends, transepts, and high-pitched sometimes vaulted roofs. They have given place to a style of building which, while quite as roomy, is less pretentious and more suited to the capacities of native workmen, and at the same time is distinct from any non-Christian place of worship. The new churches are plain oblong tiled buildings, generally with the doorway at the west, and a small chancel at the east, but no aisles; the larger churches have in most cases a low square tower at the south-east or south-west corner, and the smaller ones a belfry. They are white-washed outside, and the west end is often painted in colours. Inside they are gay with gilding, chandeliers, and pictures of saints. The high altar is sometimes very elaborate, and a few have old wooden pulpits or well carved wooden screens. Altogether they are clean and cheerful and compare favourably with the local temples or mosques. They generally stand in large enclosures, and have always in front of the west door a large Calvary cross white-washed and adorned with the symbols of the Passion, and generally bearing the date of the church, and a short devotional motto. Votive crosses of the same sort, made either of stone or of wood, are common in the villages and along the roads. Within the last few years many of the churches have been rebuilt or restored at a surprising cost, the people contributing freely to weekly offertories. The prayers are in Latin, but Portuguese and Maráthi prayer-books are within the reach of all, so that all who can read can follow the prayers. The hymns, like the prayers, are in Latin, but of these also there are translations, and the sermons are either in Portuguese or in Maráthi.[1] Each church pays one or two music masters, who, as a rule, play on the violin and in some churches on the harmonium. There is no lack of musical talent, but they seem to have lost their old fondness for singing.[2]

Parish priests are chosen from all classes except Mhárs, Bhandáris, converts, and illegitimate children. Some of them are the sons of landowners, sufficiently well-to-do to give their children a good education. Others come from Bombay or from Goa. All know

[1] There is an interesting Life of Christ or Christe Purán, originally published in 1659, which is still well known and much read by the people. It is in the home dialect of the Thána Son or Sea Kolis, and differs little from the Maráthi now in use.

[2] In former times one hamlet of Trinity (probably Vihár) was specially noted, whose people used to sing sacred songs while at work. Even in the woods men and boys were heard chanting the ten commandments from the tops of trees. The Thána choristers were famous singers. Annaes Maritimos e Coloniaes, Lisbon (1843), 382-383. Anquetil du Perron (1757) notices that in Thána the service was most orderly, and that the voices of the singers were accompanied by violins and bassoons. Zend Avesta, I. ccccxxv.

Chapter III. Population. Christians. *Religion.*

Maráthi and Latin, and all have some knowledge of Portuguese and a few of English. They are educated at Goa and ordained at the age of twenty-four by the Archbishop of Goa or his delegate. Here and there one is found who has been to Rome. They almost always live in houses adjoining or attached to their churches, and where the villages are small one priest often serves two or three churches. They dress in a long black cassock or cassock-like coat, and some of them wear the biretta or four-cornered cap. As a body they lead good lives and have an excellent influence over their people. A few priests have monthly salaries varying from £1 to £5 (Rs. 10 - Rs. 50) from the Goa Government, and all have an average allowance of £1 10*s.* (Rs. 15) from the British Government. In addition to this they receive from £2 to £10 (Rs. 20 - Rs. 100) a month in fees.[1] The priests neither know nor practise medicine. They have occasionally exorcised persons who have been supposed to be possessed with evil spirits. But instances are rare, and no case is believed to have occurred for several years.

A marked feature in the religion of the Native Christians is their passion plays. These were introduced by the Jesuits about the middle of the sixteenth century. In 1551, a Jesuit, named Gaspar Baerts, established a society of penitents, who, when the preacher aroused feelings of sorrow and shame, lashed themselves with thongs and cut themselves with iron blades till the blood flowed. So catching was this form of self-punishment that the whole congregation often followed the lead of the penitents, and the voice of the preacher was drowned in the whipping chorus.[2] To this passion plays were afterwards added, which, during Lent, week after week, showed the scenes that ended in Christ's crucifixion. In 1552 the practice was brought from Goa to Bassein by the Jesuit Father Melchoir Nunes Barretto, the second rector of Bassein.[3] At present the commonest form of these plays is that the priest tells the story with all possible liveliness of detail. Then a curtain is drawn and the scene is shown with the help of images and decorations. Some churches have one scene, others have a succession of scenes ending in the crucifixion. In some places as at Bándra, actors are occasionally employed, but as a rule the representation is made by wooden dummies. The dresses and other accessories are good. In the crucifixion the figure is taken from the cross by some of the ecclesiastics, and the whole performance is carried on with solemnity and regarded by the people quietly and with reverence.[4]

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[1] Da Cunha's Bassein, 199. Besides offertories the parishioners pay from 2*s.* to 10*s.* or 12*s.* (Re. 1 - Rs. 5 or Rs. 6) as christening, wedding, and burial fees. A mass for the dead costs from 1*s.* to 2*s.* (8 *annas* - Re. 1). The proceeds of these fees go to the priests. The Government grants are, besides Rs. 100 to the Vicar General, monthly allowances of Rs. 30 in one village, Rs. 25 in two, Rs. 26 in one, Rs. 15 in thirteen, Rs. 14-8 in eight, and Rs. 10 in four. Collector's Return, 12th Sept. 1881.

[2] At Tárápur, in 1673, M. Dellon saw in the cloister of the Church of Misericordia penitents with covered faces and bare shoulders wounding themselves most cruelly with whips containing bits of iron. Portugal e os Estrangeiros, I. 291-292.

[3] Da Cunha's Bassein, 250-253.

[4] Da Cunha's Bassein, 249. Dellon gives the following account of a passion play he saw at Tárápur on Good Friday, 1673. During the sermon the different mysteries of the passion were shown on a stage as a tragedy in five acts. In front of the stage was a curtain which was lifted whenever the preacher paused. After the sermon

Some of the Christian shrines have a great name among Hindus and Pársis, and to a less extent among Musalmáns.[1] The chapel of Our Lady of the Mount at Bándra, commonly called Mount Mary, enjoys special favour. On the 8th September, the titular feast of the shrine, a great festival, known as the Bándra feast, is attended by numbers of Pársis and Hindus, and throughout the year small companies of Hindus and Pársis, mostly women, whose prayer for a child or for a child's recovery from sickness has been answered, bring thank-offerings to the shrine. Musalmáns also, but less often than Hindus or Pársis, make vows at Christian shrines, and if their prayer is answered, offer money, candles, clothes, and oil, and when the recovery of some bodily organ has been the subject of the vow, silver hands, feet, eyes, or ears.

The Kolis are the only Christians who have any headman or council. There is no organisation for settling disputes or punishing offenders, except that the priest is sometimes appealed to, and that those who openly practise Hindu rites, lead scandalous lives, or neglect their Easter duties are put out of the church community. There are also brotherhoods who help at funerals, and they have church committees with the priest as chairman, which administer the temporal affairs of the different churches. These church committees and the priests in their spiritual capacities are, as already noticed, under the Vicars General of Sálsette and Basseín, who in turn are responsible to the Archbishop of Goa.

Many of the lower orders of Christians share the local beliefs in omens, lucky days, and magic. The authority of the priest is too great, and his disapproval of such practices is too strong to allow

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they represented the descent from the cross and laid Christ's image on a bier. On seeing this the congregation burst into groans and lamentations. Then a procession started, penitents leading the way cutting themselves with whips. Then came the chief men of the country, two and two, carrying candles, then monks, then the image of Christ on a bier covered with black crape and surrounded by twenty black men with masks and armed. In front of them was an officer, who turned now and again to look at the bier. The procession, preceded by drums and trumpets playing sad music, marched round the village and came back to the church. (Dellon quoted in Portugal e os Estrangeiros, I. 291-292).

In Madura in South India, as in Thána, the Jesuits of the seventeenth century (1653) found passion plays a fruitful means of conversion. P. Alvarez, a man with much taste for ornament, falling so sick that all his work except prayer was stopped, made a charming theatre, chose young converts who showed a talent for acting, and trained them in the Indian style of declamation. Afterwards on Easter day he showed in the form of a tragedy the life of the holy king Jehoshaphat. People came to see it from all parts of Trichinopoly and Tánjor. The numerous sheds he had made could not hold a small part of the sight-seers. The rest camped under trees. The heathen were deeply impressed and from that time half of the people wished to be Christians. Idol festivals came to an end, for the people, after seeing the splendour of the Christians, said: 'How can we dare to try our childish ceremonies, every one will laugh at us.' La Mission Du Madura, III. 11.

[1] The readiness of the Hindus to worship Portuguese images is noticed with surprise by some of the old travellers. Tavernier (1666) says (Harris, II. 379), 'They worship the Virgin Mary as representing Sita, pulling off their shoes, making many reverences, putting oil into the lamp and money into the box. They would anoint the image and offer it fruit sacrifices if the Portuguese allowed them.' So Du Perron, about 100 years later (1757), saw many Indians, at Thána, after the mass bring their children to have texts said over their heads, and saw others take oil from the lamp that burned before the Virgin. Zend Avesta, I. ccccxxv. In 1818, according to Hamilton (Hindustán, II. 169) a number of native women presented their children at the Máhim church to be baptised because they were paid a small premium

Chapter III. Population. Christians. *Religion.*

the worship of Hindu gods or Musalmán saints to be openly performed, and within the last fifty years these practices have grown much less usual or at least are much more carefully concealed. In Bándra and some of the villages near Bombay, which are under the management of Jesuit Fathers, irregular practices are said to be almost unknown. But in the more outlying villages of Sálsette and Bassein some of the men and women of the lower classes, though they do not openly worship them, are said occasionally to send secret offerings to Ganpati and his mother Gavri, and to pay vows to Shitládevi, the small-pox goddess. Their holidays are Christian holidays, Sunday, Easter, and Christmas. Before reaping the rice harvest they have a special thanksgiving when the first fruits are carried to the church and blessed.

Customs.

As the Thána Christians include many classes who have never associated and whose one bond of union is their religion, it is difficult to give an account of their customs which applies to all. The following details are believed correctly to represent the social and religious observances at present in use among the bulk of Thána Christians on occasions of births, marriages, and deaths.[1]

Birth.

For her first confinement a young wife goes to her parents' house, taking sweetmeats which she distributes among her relations and friends. On the third or the sixth night after a child is born, many of the lower orders watch the infant in case it may be attacked by the spirit *Sathi*, and strew gram on the doorway that if the spirit comes she may fall. Except that the midwife sometimes claims a fee for having watched all night, this custom is said not to be observed among the upper classes. Between the eighth and fifteenth day, if the child is healthy, an appointment is made with the parish priest, and at any hour between sunrise and sunset the child is taken to the church by its godfather, *padrinho*, and godmother, *madrinha*, followed by a company of friends and relations. The mother never goes to the christening.

Baptism.

The order of baptism is that laid down by the Catholic Church. When the company reach the church door the priest, in his surplice and violet stole, receives the name of the child and asks a few questions, which the clerk of the church answers for the child. In order to drive the devil away and make him give place to the Holy Spirit, the priest thrice breathes upon the face of the child, saying, *Exi ab eo*, 'Go out of him.' He then makes the sign of the cross upon the child's forehead and breast, and lays his hand upon its head repeating verses. Laying a little salt in the child's mouth he again makes the sign of the cross upon its forehead, and repeats verses. After this the priest lays the end of the stole upon the body of the child, and admits him into the church, saying, 'Enter into the temple of God that thou mayest have part with Christ unto life everlasting: Amen.' When they have entered the church the priest, jointly with the sponsors, recites the Apostles' Creed and the Lord's Prayer. The priest next exorcises the child, and taking spittle from his mouth, applies it

[1] With a few additions this section has been contributed by Mr. Gomes, G.G.M.C., of Bombay.

Christians.
Baptism.

with his thumb to the ears and nostrils of the child, saying in Latin in a loud voice, 'Thou too fly away, O Satan?' He then questions the sponsors, and anoints the child on the breast and between the shoulders in the form of a cross, and changing his violet stole for a white stole, asks a few questions. Then the godfather or the godmother, or both, holding the child or touching the person to be baptised, the priest takes water in a small vessel and pours it thrice on the head of the child or person in the form of a cross, at the same time repeating distinctly the words, 'I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.' After this the priest anoints the child on the top of the head in the form of the cross, and then places a white linen cloth upon it, saying, 'Receive this white garment and see that thou bringest it stainless before the judgment-seat.' He then gives a lighted candle to the child or to its godfather, repeating verses, and ending by saying, 'Go in peace and the Lord be with you: Amen.' The priest's baptism fee varies from 1*s.* 6*d.* to 2*s.* (12 *as.* - Re. 1). Among the upper classes friends are offered wine and sweetmeats, and near relations are feasted. The poorer classes burn incense at the door of the house before the child enters it, and the guests make presents to it of from 3*d.* to 2*s.* (2 *as.* - Re. 1) and have a feast of country liquor, dates, gram, and molasses. The priest is sometimes asked to attend the feast, but more often a present of wine and other articles is sent to his house. At the feast the guests sometimes subscribe and next day spend the money on drink. If an infant is sick it may at any time be baptised at its parents' house, either by the priest or by some intelligent member of the family, or by a neighbour who has learnt the formula. After recovery the child is taken to church to have the holy oil applied. On the fortieth day some parents take the child to church, and the mother also goes and is purified. On that day or after an interval of two, three or five months, the young mother goes back to her husband's house taking the child and some presents of sweet rice-flour balls, cocoanuts, boiled gram, and clothes.

The expenses connected with the birth of a first child vary among the rich from £15 to £30 (Rs. 150 - Rs. 300), among the middle class from £8 to £15 (Rs. 80 - Rs. 150), and among the poor from £2 10*s.* to £5 (Rs. 25 - Rs. 50). The expenses connected with the birth of a second child vary among the rich from £10 to £20 (Rs. 100 - Rs. 200), among the middle class from £5 to £10 (Rs. 50 - Rs. 100), and among the poor from £2 to £5 (Rs. 20 - Rs. 50). For other children the birth expenses are not more than from £5 to £10 (Rs. 50 - Rs. 100) among the rich, from £5 to £8 (Rs. 50 - Rs. 80) among the middle class, and from £2 10*s.* to £5 (Rs. 25 - Rs. 50) among the poor.

Marriage.

Among Sálsette Christians the marriageable age for boys is above fourteen and for girls above twelve. But boys do not generally marry till after twenty, and girls till between fourteen and sixteen. Parents take great pains to secure a good match for their daughters. They propose to the boy's parents,[1] and the boy and girl know

[1] This is the case in Sálsette. In Bassein the proposal comes from the boy's side.

Chapter III. Population. Christians. *Marriage.*

their parents' wishes, but except when they are grown up, which is seldom the case, they have no choice. The chief point for agreement is the amount of money the bridegroom is expected to settle on his wife. The sum generally varies from £5 to £50 (Rs. 50 - Rs. 500) and sometimes rises as high as £500 (Rs. 5000). It is usually paid in the form of ornaments, seldom in cash.[1] When a match has been privately arranged, the boy's relations or friends go by appointment to the girl's house, and in the presence of the priest and a witness or two are formally asked if they accept the girl on certain conditions as to the amount of dowry. Among the well-to-do a written contract is drawn up and two copies are made, one for each party. Rings or other articles of jewelry are also exchanged between the boy and girl, wine and sweetmeats are served, and if the boy's party have come from a distance, this is sometimes followed by a dinner or supper. After the betrothal, marriage may take place in a few weeks or it may be put off for months or years, as suits the convenience of the parties. From two to five days before the wedding, booths are built at the bride's and at the bridegroom's houses, and friends are asked to the wedding both by message and by writing. For two or three months before the wedding the boy and girl, if they have not been taught them before, are instructed by the priest or the sacristan in the doctrines of the Christian faith, their fathers paying the sacristan from 1*s.* to 2*s.* (8 *as.* - Re. 1) each. A day or two before the wedding the boy and girl attend the church to confess and receive the communion.

Except among the Kolis, who are married in the afternoon with native music, weddings take place between eight and ten in the morning. The bridegroom generally walks to church with a company of friends and shaded by a large longhandled silk umbrella. If he belongs to an upper class family, he dresses in a European black hat, an evening or frock coat, and light waistcoat and trousers. If he belongs to the lower classes, he wears the full European dress of bygone days, a scarlet or black military coat with cocked hat, epaulets, knee-breeches, stockings, and shoes.[2] The bride comes with the men of her family and sometimes with one

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[1] In the case of the death of a wife who has had children the ornaments remain for her husband's and children's use. If a woman dies without leaving a child, the dowry returns to her parents unless a contract has been made securing the property to the husband, or unless she has specially bequeathed it to him. If the property returns to the parents of the deceased woman, the burial expenses are deducted. If the husband dies without issue, the wife does not inherit any of his property unless it is specially left her.

[2] A writer in the Times of India (9th Mar. 1881) gives the following description of the bridegroom's costume. A pair of short coloured silk breeches, *á la* knickerbocker, fastened just below the knees with a pair of gilt garters. Scarlet silk stockings, patent leather shoes with large buckles, watered silk waistcoat, shirt with stand-up collar, a white cravat, an English regimental scarlet tail-coat with gilt buttons and epaulets, a cocked hat, and an old sword, generally preserved in the family with great veneration as an heirloom. The pattern of the breeches and waistcoat is of the time of the Portuguese Viceroy Dom Joao de Castro (1545), the English scarlet coat of the era 1667. Thus gorgeously attired the bridegroom struts to church, stooping at every few paces to wipe the dust off his polished shoes, and escorted by a servant carrying a tremendous coloured damask umbrella of the days of Bahádur Sháh, king of Gujarát (1530).

or two girls as bride's maids, and, if it is a holiday, with the whole company of wedding guests. She rides in a palanquin, or *duli*, and has a longhandled silk umbrella held over her. If she is a rich girl she is probably dressed in modern English fashion, a white silk or muslin gown, or a brocaded petticoat and bodice and a black mantle and veil in the old Portuguese style.[1] Some wear the ordinary full dress, the Hindu robe and outer sheet of white cloth. Brides of the lower classes wear a Hindu robe falling to the feet instead of their short every-day robe and the white overall.

When the two parties have met in the church, the priest, dressed in a surplice and white stole and accompanied by at least one clerk to carry the book and a vessel of holy water, and by two or three witnesses, asks the bridegroom who stands at the right hand of the woman, 'Wilt thou take *A. B.* here present for thy lawful wife, according to the rite of our holy Mother the Church?' The bridegroom answers 'I will.' Then the priest puts the same question to the bride, and she answers in the same words as the bridegroom. Then the woman is given away by her father or friend. The man receives her to keep in God's faith and his own, and holds her right hand in his own right hand, the priest saying, I join you together in marriage in the name of the Father, and of the Son, and of the Holy Ghost: Amen. Then he sprinkles them with holy water. When this is done the bridegroom places upon the book gold and silver, which are presently to be delivered into the hands of the bride, and also a ring, which the priest blesses. Then the priest sprinkles the ring with holy water in the form of a cross, and the bridegroom having received the ring from the hands of the priest, gives gold to the bride, and says, 'With this ring I thee wed, this gold I thee give, with my body I thee worship, and with all my worldly goods I thee endow.' Having said this the bridegroom places the ring on the third finger of the bride's left hand. The priest repeats verses, and, if the nuptial benediction is to be given, a mass is said. Then the priest, standing at the epistle side of the altar and turning towards the bride and bridegroom who are kneeling before the altar, repeats prayers over them. Next he returns to the middle of the altar, repeats a verse, gives them the communion, and proceeds with the mass ending with a blessing.

When the ceremony is over the company form in procession, sometimes led by musicians, the bride and bridegroom coming next either in a carriage or palanquin, or walking holding hands or arm in arm and the wedding guests following. When they reach the bride's house, the newly married pair stand at the entrance of the booth and receive their friends' congratulations. Each friend in turn throws a few flower leaves or sprinkles some drops of rose water on their heads, shaking hands, or if they are near relations kissing or embracing, and, if they have them to give, making presents. Wine and sweetmeats are handed round, first to the bridegroom and bride, and then to the guests. The bride and bridegroom are then led

[1] These dresses are to be had on hire at from 10s. to £1 (Rs. 5-Rs. 10).

Chapter III. Population. Christians. *Marriage.*

into the house, and the bride's party pass the time till dinner in singing, joking, and making merry. Meanwhile the bridegroom's party leave for some neighbouring house, and before dinner bring the bridegroom's presents, a rich robe and bodice, and a gold necklace which the bride wears so long as her husband is alive. Among the well-to-do the wedding dinner is laid and served in European fashion with many dishes and European wines. The poorer classes have less variety, but almost always have two excellent dishes of cold pork, vinegar, and spices that remain fresh during the whole festivities which last for several days. A piece of shop-made bread is set beside each guest, but they seldom eat any but home-made leavened and unleavened bread and sweetmeats. The poorest families sit on mats and eat off leaf-plates. Besides liquor they have generally only one chief dish of pork or a dish of dried prawns. When dinner is over they sing, dance, and make merry. Late in the evening, or next morning, the bridegroom and bride with the bridegroom's party go to his house, where they have a dinner to which the bride's near relations are asked. After the dinner comes more singing, dancing, and merry-making. Next day the bridegroom and bride are asked to the bride's parents' house, and for about fifteen days the young couple pay visits to their neighbours, friends, and relations. Each father has to pay the priest a marriage fee of 6*d.* (4 *annas*) and a church fee of from 4*s.* to 8*s.* (Rs. 2 - Rs. 4). The marriage of a son costs an upper class family from £100 to £150 (Rs. 1000 - Rs. 1500), a middle class family from £50 to £80 (Rs. 500 - Rs. 800), and a poor family from £15 to £30 (Rs. 150 - Rs. 300). Exclusive of the amount of dowry which varies from £5 to £500 (Rs. 50 - Rs. 5000), and of which £100 (Rs. 1000) are spent on ornaments, the cost of a daughter's marriage is about the same as the cost of a son's.

Death.

When sickness takes a fatal turn, the priest is sent for, and, if he is able, the dying man confesses, the priest anoints him with holy oil, and sits besides him praying and repeating verses. When the sick man is dead the church bell is tolled that the parish may know and offer prayers for his soul, and messages or letters are sent to friends at a distance to tell them of the death and of the time of the funeral, which generally takes place within twenty-four hours. Arrangements are made with the priest as to the style of the funeral and the position of the grave.[1] On hearing of the death neighbours come in, the body is washed and dressed, among the rich in its best garments and among the poor in a calico habit supplied by the church, like a monk's robe, in shape like a Franciscan's and in colour like a Carmelite's. After the robing is over, the body is laid on a bed with a crucifix at the head and a candle on either side. A table is set in the largest room in the house covered with a black cloth, or if the dead is a child, with a white sheet. On this the coffin is set and the

[1] Graves are of two classes, temporary graves which are liable to be used again and vary in price from 4*s.* to £1 10*s.* (Rs. 2 - Rs. 15) and permanent graves, where the dead can never be disturbed, and which vary in cost from £2 10*s.* to £20 (Rs. 25 - Rs. 200). The prices vary in different parishes according to the wealth of the people.

body laid in it, or if there is no coffin the body is laid on the table. The coffins of the unmarried are lined with white, and the bodies of children under seven are decked with flowers. Six or more candles are set round the coffin or round the body if there is no coffin, and lighted when the priest begins to read or chant the prayers. When the last prayer is finished, if the dead has left a widow she takes off some of her ornaments, and, unless she is very young, never wears them again. Among the mourners the men wear black, and the women, if the family is well-to-do, black robes, and in all cases a shawl which near relations draw over the head and friends wear round the shoulders. If the dead belonged to one of the guilds or brotherhoods, of which there are several in most parishes, the members, if there is no coffin, lend a bier, and themselves attend in their robes holding lighted candles or helping to carry the coffin. When all is ready the procession starts to the church if the priest goes no further, and to the grave, if the priest has been asked to perform the service there. As the funeral party moves along, the church bell tolls and the priests and choristers chant hymns. At the church or at the grave the service is read with fewer or more prayers, according to the arrangement made with the priest. Unbaptised children, or people who have been put out of the church, are buried by themselves in unconsecrated ground. When the service is over all return to the house of mourning, and the guests condole with the members of the family, holding their hands or embracing them if they are near relations. Some special friends, those who have come from a distance or have been most helpful, are asked to stay and share the next meal which is generally plain, one or two dishes of meat or fish and one or two glasses of wine. In some cases friends come on the seventh day after a death, and go with the mourning family to the church to pray for the dead and then return to their house to dine. Formerly friends supplied all that was wanted for the funeral dinner, including the expense of the dinner or supper after the ceremony is over, but this custom has died out. The cost of a funeral varies from £10 to £50 (Rs. 100 - Rs. 500) in the case of a rich family; among the middle classes from £2 10*s.* to £10 (Rs. 25 - Rs. 100); and among the humbler classes from £1 to £3 (Rs. 10 - Rs. 30). In some cases religious services are held on the third and more often on the seventh day after a death, at the end of a month, at the end of a year, and in some cases every year. The expense on each occasion varies from 2*s.* to £2 10*s.* (Re. 1 - Rs. 25).

Education.

Christians, as a rule, are anxious to give their sons some schooling. The well-to-do send them to St. Mary's School or to St. Xavier's College in Bombay. The sons of the poorer classes, besides getting religious instruction from the priest, go to the ordinary Government schools, or to the parish schools where reading, writing, catechism, and music are taught.[1] Besides the parish

[1] There are eleven parish schools in Sálsette: Uran with 150 pupils, Bándra with 125, Thána with 63, Kole Kalyán with 52, Utan with 44, Marol with 40, Kurla with 33, Amboli with 45, Parla with 15, and two scholars at Gorái.

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schools there are three large educational institutions under the management of the Jesuits at Bándra, the St. Peter's School with an attendance of fifty boys, the St. Joseph's Convent with 200 inmates, and the St. Stanislaus' Orphanage with 235 boys of whom 140 are day scholars. During the last thirty years as much as £14,000 (Rs. 1,40,000) have been spent in providing the St. Joseph's Convent and the St. Stanislaus' Orphanage with airy and suitable buildings.[1]

Prospects.

Though none of them have risen to wealth or to high position, Thána Christians have as a class greatly improved during the last fifty years, and some of their villages are as rich as any villages in the Thána district, and, though unlike them, bear comparison with the best Bráhman villages of the South Konkan.

Musalmáns.

Musalma'ns were returned in 1872 as numbering about 38,835, of whom 2,1061 were males and 17,774 females. They were found over almost the whole district, their number varying from 1034 in Váda to 8778 in Bhiwndi.[2]

History.

Though most of Thána was for over 400 years (1300-1720) nominally under Musalmán rulers, their power was never thoroughly established, and, unlike Gujarát and the Deccan, Thána seems never to have been the scene of any forcible conversion of Hindus to Islám. At the same time from the earliest spread of Islám (640), the fame of its ports, especially Sanján, Supára, and Kalyán, drew to Thána large numbers of Musalmán traders, refugees and adventurers from Africa, Arabia, and Persia. From the centres of Muhammadan power in Gujarát and the Deccan, bands of immigrants passed from time to time into Thána, and being settlers in a strange land, held aloof from the local Musalmáns in matters of marriage. For the same reason, the Musalmáns who have been drawn to the district since the establishment of British power, have formed themselves into distinct communities. Under these circumstances, eleven Musalmán communities are found in the district, Bohorás, Deccanis of seven subdivisions, Hajáms, Juláhás, Khojás, Konkanis, Memans, Sipáhis, Syeds, Táis, and Wájhás, none of whom intermarry and all of whom probably have some foreign or at least some non-local blood.

These eleven communities belong to three groups. Those who settled in the Konkan before Muhammadan power was established (700-1300); those who settled when Muhammadan power was supreme (1300-1720); and those who have settled since the decline of Moghal rule (1720). The Konkanis, the only representatives of the first group, are the largest and most prosperous class of Thána Musalmáns. Though they have received additions from later immigrants and from local converts, they owe their origin to the

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[1] Details are given under Places of Interest, Bándra.

[2] The distribution details are: Bhiwndi 8778 (8385 Sunnis, 393 Shiás); Panvel 5811 (5530 Sunnis, 281 Shiás); Sálsette 5656 (4674 Sunnis, 982 Shiás); Kalyán 5028 (4018 Sunnis, 1010 Shiás); Karjat 3218 (3199 Sunnis, 19 Shiás); Sháhápur 2367 (2242 Sunnis, 125 Shiás); Máhim 2088 (all Sunnis); Bassein 2025 (1866 Sunnis, 159 Shiás); Dáhánu 1548 (1349 Sunnis, 199 Shiás); Murbád 1282 (890 Sunnis, 392 Shiás); and Váda 1034 (802 Sunnis, 232 Shiás).

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Arab and Persian refugees, merchants, and adventurers, who settled along the coast in the eighth, ninth, and tenth centuries. The second group, those who settled during the period of Musalmán supremacy, contain besides two Syed families two sets of communities, those who came from the Deccan and those who came from Gujarát. Those who came from the Deccan and are known as Deccanis, form seven separate classes, Attárs perfumers, Bágbáns fruiterers, Dhobis washermen, Kasáis butchers, Maniyárs dealers in hardware, Rangrezs dyers, and Tambolis betel-leaf sellers. The immigrants from Gujarát belong to four classes, Hajáms barbers, Sipáhis messengers and servants, Wájhás weavers, and Táis husbandmen and labourers. The third group, those who have settled in the district since the fall of the Moghal empire, have almost all come since the beginning of British rule. Except the Juláhás who are weavers from the North-West Provinces, they are Gujarát traders and shopkeepers of the Bohora, Khoja, and Meman classes.

Speech.

Almost all Thána Musalmáns can use a more or less corrupt Hindustáni. But the home speech of the Konkanis is a dialect of Maráthi; of the Deccanis, Deccani Hindustáni with a mixture of Maráthi words; of the Gujarátis, correct or low Gujaráti; and of the Juláhás, a combination of Hindustáni and Brij.

Appearance.

Besides by the beard, which, except a few Syeds, the men of all classes wear either full like the Memans and Táis, short like the Deccanis, or thin like the Konkanis, Bohorás, and Sipáhis, most Thána Musalmáns differ from Thána Hindus by being taller, larger-boned and higher featured, and the Bohorás, Memans, and Konkanis by the fairness of their skins.

House.

Well-to-do Bohorás, Khojás, Memans, Konkanis, and other town traders have large two or three storied houses of brick and mortar with tiled roofs and from six to ten rooms, some of them furnished with tables and chairs in European style. The artisan classes, Attárs, Bágbáns, Juláhás and Rangrezs, live in hired houses generally the property of some rich Konkani. They seldom use European tables or chairs, but are fond of decorating their houses with copper, brass and clay vessels, and have a cot or two with some quilts and blankets. The husbandmen who live in smaller houses, generally of one story with from three to five rooms, use very little furniture, a few copper and brass and many earthen vessels, with a cot or two and some quilts and blankets. The houses of rich townsmen cost to build from £300 to £600 (Rs. 3000 - Rs. 6000) and a few as much as from £1000 to £3000 (Rs. 10,000 - Rs. 30,000). The houses of the middle classes, craftsmen, husbandmen, and servants, cost from £30 to £100 (Rs. 300 - Rs. 1000) to build, and from £5 to £9 (Rs. 50 - Rs. 90) a year to rent; and those of poor craftsmen, husbandmen and labourers from £5 to £15 (Rs. 50 - Rs. 150) to build, and from £1 4*s.* to £1 16*s.* (Rs. 12 - Rs. 18) a year to rent. The value of the furniture in a rich Konkani, Bohora, Khoja or Meman house, may be estimated at from £20 to £50 (Rs. 200 - Rs. 500), in a middle class house at from £5 to £15 (Rs. 50 - Rs. 150), and in a poor house at from £1 to £3 (Rs. 10 - Rs. 30).

Food.

The ordinary food of the rich and well-to-do Konkanis is rice

Chapter III. Population. Musalmáns. *Food.*

both boiled and made into bread, pulse, vegetables, fish, and mutton; that of the Memans and Bohorás, rice, wheat bread, and pulse with vegetables, mutton and fish; that of the Deccanis, millet bread and pulse with vegetables, fish, and chillies; and that of Juláhás, wheat bread and *urid* pulse, Phaseolus mungo. Almost all take two meals a day, breakfast about nine or ten in the morning and supper between six and eight in the evening. Besides the two main meals a few of the rich and well-to-do drink tea, with bread and eggs about seven in the morning. The cost of food in a rich Konkani family of four or five persons varies from 2*s.* to 4*s.* (Re. 1 - Rs. 2) a day; in a rich Khoja, Meman, or Bohora family, from 2*s.* to 6*s.* (Re. 1 - Rs. 3); among Deccan artisans from 1*s.* to 3*s.* (8 *as.* - Rs. 1½); and among the Upper Indian Juláhás, from 1*s.* to 2*s.* (8 *as.* - Re. 1).

Except Deccanis and Juláhás almost all well-to-do townsmen eat mutton daily, and the rest, even the poorest, try to have mutton at least on the Ramzán and Bakri Ids, and other festivals. Konkanis are specially fond of fish and never let a meal pass without eating it, either fresh or dry. Buffalo and cow beef, though eaten without scruple and popular because of its cheapness, is seldom offered for sale. Some rich Konkanis, Khojás, and Memans eat fowls and eggs, either daily, weekly, or once a month.

Public dinners are generally the same among all classes, either *biryáni* and *zarda*, or *puláo* and *dálcha*. *Biryáni* is a dish of rice boiled with mutton, clarified butter and spices, and *zarda* is a sweet dish of rice boiled with clarified butter, sugar, saffron, almonds and cardamoms, cloves, pepper and cinnamon. To feast 100 guests on these dishes costs about £5 (Rs. 50). *Puláo*, which is given by the middle classes and the poor, is rice boiled with clarified butter and eaten with mutton curry, with pulse or vegetables. To feed 100 guests on *puláo* does not cost more than from £2 to £3 (Rs. 20 - Rs. 30). These dinners are given on marriage, death, initiation or *bismilláh*, and sacrifice or *akika* ceremonies.

Though water is the general Musalmán beverage, the Konkanis and Khojás drink tea after every meal. Of intoxicating drinks *moha* and palm spirits are used by Táis, Hajáms, Dhobis, and butchers. Of narcotics the Konkanis, both men and women, are very fond of betel-leaf and betelnut; they also chew tobacco and many of the old men take snuff. Except Bohorás and Khojás almost all Musalmáns smoke tobacco. Opium eating and hemp smoking is practised by a few servants and messengers.

Dress.

The man's head-dress is generally a turban. The Syed's turban is white or green; the Konkani's white and in shape either like a Pársi's or a Marátha Bráhman's; among Deccanis white or red like a Marátha's; among Bohorás white and closely wound; and twisted among Sipáhis. Most other classes wear a loosely rolled white, red, yellow, or orange cloth, and the Juláhás generally a thin muslin skull cap. The cost of a turban varies from 6*s.* to 10*s.* (Rs. 3 - Rs. 5) if of cotton; from £1 to £3 (Rs. 10 - Rs. 30) if of cotton with embroidered ends; from £2 to 5 (Rs. 20 - Rs. 50) if of silk; and from £3 to £10 (Rs. 30 - Rs. 100) if of silk with embroidered ends. Cotton turbans are used daily and silk turbans on

holidays and at feasts. The every day turban lasts for about two years, and the dress turban for more than twenty years. Syeds, Konkanis, Bohorás, Memans, Táis and Juláhás wear a shirt falling to the knees, and over the shirt a waistcoat and a long coat; Deccanis wear a tight fitting jacket and long coat; and Sipáhis a long coat apparently without a waistcoat. The rest of the lower classes, such as butchers, Hajáms and Dhobis, dress in a shirt and waistcoat or a tight fitting jacket. Over the lower parts of the body, Syeds, Konkanis, Bohorás, Memans, and some Táis wear loose trousers; Sipáhis, Juláhás, and some Deccanis tight trousers; and some Deccanis, and some Táis, a waistcloth. Except a few young Syeds, Konkanis and Khojás, who use country-made English shoes and stockings, almost all Musalmáns wear country shoes of different fashions. Bohorás, Memans, and Khojás prefer the Gujarát shoe; Konkanis the Gujarát high heeled and cocked shoe and sandal; Deccanis the Deccan low heeled slipper or shoe; Sipáhis and Juláhás the Hindustáni or Delhi broad shoe; and the rest of the lower classes the local sandals and high heeled *páiposh*. Almost all of these are made of red leather and generally have two soles; they cost from 2*s*. to 4*s*. (Re. 1 - Rs. 2) a pair. The wardrobe of a rich man is worth from £25 to £35 (Rs. 250 - Rs. 350), of a middle class man from £8 to £10 (Rs. 80 - Rs. 100), and of a poor man from £2 to £5 (Rs. 20 - Rs. 50). The yearly expenditure on clothes for a rich man varies from £2 to £3 (Rs. 20 - Rs. 30), for a middle class man from £1 to £1 10*s*. (Rs. 10 - Rs. 15), and for a poor man from 10*s*. to 16*s*. (Rs. 5 - Rs. 8).

Among Musalmáns Syed women wear the head-scarf *odni*, the sleeveless short shirt *kudti*, the short-sleeved backless bodice *angia*, and tight trousers; Juláhás wear a head-scarf, a long sleeveless shirt and tight trousers; Konkanis and Deccanis wear the Marátha robe and short-sleeved bodice, covering the back and fastened in a knot in front; the Bohorás, Sipáhis and Táis wear the Gujarát dress, the short head-scarf, the gown or petticoat *gágra*, and the short-sleeved backless bodice, *kánchli* or *angia*; and the Khoja and Meman women wear a large shirt, *aba*, coming down to the knees, a pair of loose trousers and a head-scarf, *odni*. Except Bohora and Konkani women who wear wooden sandals in-doors and leather slippers on going out, no Musalmán women wear shoes. Except Syeds and a few of the richer Konkanis, Bohorás, and Memans, the women of most classes appear in public. Konkani women, when they go out draw over their heads a loose white sheet that covers the body except the face and feet, and Bohora women wear a large dark cloak that entirely shrouds their figures, with gauze openings in front of the eyes. Other women wear the same dress out of doors that they wear in the house. Except Meman, Khoja and Bohora women, who almost always dress in silk, the every day dress is of cotton. The colour is red or yellow, and white among Konkani widows. Almost all have at least one or two silk suits for occasional use. Poor Juláha women have seldom any silk robes and not more than two changes of cotton raiment. The wardrobe of a rich Bohora, Khoja, or Meman woman, may be estimated at from £50 to £100 (Rs. 500 - Rs. 1000), and her yearly outlay on dress at from £2

Chapter III. Population. Musalmáns. *Dress.*

to £5 (Rs. 20-Rs. 50). Syed and Konkani women have also a large store of clothes. Most of them are wedding presents from their husbands and parents, and besides this, parents if well-to-do generally send their daughters presents of clothes on Ramzán or Bakri Id. Their wardrobe may be estimated to be worth from £20 to £40 (Rs. 200-Rs. 400) and their yearly outlay on dress from £2 to £3 (Rs. 20-Rs. 30). Deccani women, who like the Konkanis get a large stock of wedding clothes from their parents and husbands, have in most cases one or two costly changes, and the rest are of low price for daily use. The costly robes which generally last for a lifetime are worn only on ceremonies and holidays. Their wardrobe may be estimated at from £10 to £20 (Rs. 100-Rs. 200), and their yearly outlay at from 10*s.* to £1 (Rs. 5-Rs. 10). The other classes such as the Hajáms, Dhobis, and many Juláhás, are poorly clad and seldom have more than two changes. Whenever they can lay by anything out of their income, they try to buy a suit that will last them for a year. Their wardrobe is seldom worth more than £1 to £2 (Rs. 10-Rs. 20).

Bohorás, Khojás, Memans, Syeds, and Konkanis are fond of dressing their children in gay clothes. Their boys wear embroidered skull caps, shirts and satin waistcloths sometimes embroidered or trimmed with gold or silver lace, and loose China silk trousers. Their ornaments are a crescent-shaped golden ring decked with pearls fastened in front of the cap, a *hansli* or large gold ring round the neck, a pair of *kadás* or golden bracelets, and a silver chain ten to thirty *tolás* in weight. Konkani girls wear a head-scarf and a petticoat *lahenga*. Meman and Syed girls wear shirts and loose or tight trousers, and of ornaments a nose ring, a set of earrings, silver or gold bracelets, and silver anklets. Among Deccanis and the other lower classes, as the women spend their time in helping the men they have no leisure for dressing and adorning their children.

Ornaments.

Except a few butchers and betel-leaf sellers who, when they can afford it, wear a large gold earring in the right ear and a silver chain on the right foot, no Thána Musalmáns wear ornaments. Bohora, Khoja, and Meman women always wear gold necklaces and bracelets, their only silver ornament is the anklet for which gold may not be used. Konkani, Syed, and Deccani women also wear only silver anklets but their bracelets and necklaces are of silver as well as of gold. Among these classes no married woman is ever without a *galsar* or necklace of gold and glass beads, which is put on the night after marriage and is never taken off so long as the husband is alive. Besides this necklace almost all women begin married life with a good store of ornaments. Their parents give them at least one nose ring, a set of earrings of gold among the well-to-do and of silver among the poor, and silver finger rings; and their husbands are bound to invest in ornaments as much money as the dowry, which is generally £12 14*s.* (Rs. 127). Among the poor Deccani classes a woman seldom keeps her full stock of jewels. Most of them disappear by degrees in meeting special expenses and in helping the family through times of dear food or scanty work. Roughly a rich Bohora, Khoja, Meman, Syed, or Konkani woman's ornaments

vary in value from £100 to £300 (Rs. 1000 - Rs. 3000); a middle class woman's from £20 to £50 (Rs. 200 - Rs. 500); and a poor woman's from £8 to £10 (Rs. 80 - Rs. 100). The women of the lower classes such as Hajáms, Dhobis, and Juláhás, wear few ornaments, silver earrings and silver bracelets, varying in value from £2 to £4 (Rs. 20 - Rs. 40).

Musalmáns.

Callings.

Except a few Syeds who hold good posts under His Highness the Nizám, few Thána Musalmáns enter the higher branches of Government service. Some Syeds, Konkanis, and Táis hold land either as landlords or as husbandmen. Trade is followed by some Konkanis who deal in rice and timber; by Memáns who deal in oil and fish; and by Khojás who deal in grain and pulse. Shops are kept by Deccanis for the sale of hardware, perfumes, fruit, mutton and betel-leaf; by Kasáis for the sale of mutton and beef; by Bohorás and Maniyárs for the sale of hardware, oil, and iron; and by Táis for the sale of oil and glass bracelets. Among crafts cotton weaving is followed by Juláhás and Wájhás, dyeing by the Deccan class of Rangrezs, oil-pressing by some Memans, and boating by some Konkanis. Service is taken by Sipáhis as messengers, and house service by Hajáms as barbers, and by some Deccanis as washermen. Among Syeds, Konkanis, Bohorás, Memans, and Sipáhis, women do nothing but house work. Of the rest a few Khojás and almost all Deccanis help their husbands in their trade or craft, Juláha and Wájha women weave, Kasái women sell mutton and beef, Tái women work in the fields or sell oil and bangles, and Hajám women act as monthly nurses and midwives.

Earnings.

Among traders the Konkanis are believed to make from £100 to £500 (Rs. 1000 - Rs. 5000) a year, the Khojás from £50 to £100 (Rs. 500 - Rs. 1000), and the Memans from £30 to £60 (Rs. 300 - Rs. 600). Of shopkeepers the yearly earnings of a Bohora vary from £20 to £50 (Rs. 200 - Rs. 500), of a Kasái from £20 to £50 (Rs. 200 - Rs. 500), and of a Maniyár from £10 to £20 (Rs. 100 - Rs. 200).

Among craftsmen, weavers and dyers are paid by the piece at rates that represent from 6*d.* to 1*s.* 6*d.* (4 - 12 *annas*) a day. Servants earn from 8*s.* to £1 (Rs. 4 - Rs. 10) and labourers from 8*s.* to 16*s.* (Rs. 4 - Rs. 8) a month.

Except during the rainy season (June - October) when trade is at a standstill, almost all Thána Musalmáns have constant work. In the busy season, which begins immediately after October, the grain dealers work from six to ten in the morning attending the general market to buy and sell through brokers; and from three to eight in the afternoon at their own houses or offices, settling their accounts. Among craftsmen and shopkeepers the ordinary business hours are from six in the morning to eight at night. Hand-loom weavers sometimes work till midnight by the help of a light.

Holidays.

Almost all traders, shopkeepers, and craftsmen rest on the Ramzán and Bakri Ids, and on the last two days of the Muharram. Khojás and Bohorás, in addition to the regular holidays, rest for a day if they hear of the death of one of their leading men, or of their head priest, or of one of their relations. On such occasions other

Chapter III. Population.

Musalmáns, though they do not work themselves, employ some one to look after their business.

Musalmáns. *Character.*

As a whole Thána Musalmáns are orderly, contented, and hard-working. Syeds, Konkanis, Bohorás, Khojás, and Memans are noted for their clean and tidy habits; Deccanis, Juláhás, and Bohorás for their honesty; Syeds, Konkanis, Bohorás, Juláhás, and Memans for their soberness; and Konkanis, Bohorás, Khojás, and Memans for their vigour and shrewdness. On the other hand, Táis, Wájhás, and Sipáhis are often untidy, dirty and dissipated.

Condition.

Among the well-to-do, who can meet marriage and other special expenses and can save, come the Syeds, Khojás, Bohorás, Memans, many Konkanis, Deccan butchers, perfumers, dealers in hard-ware, betel-leaf sellers, and a few Juláhás. Among the fairly off, those who are not straitened for food, clothing and other every day wants but find it hard to meet marriage and other special charges, there are a few Táis and Wájhás, some Konkanis, many Juláhás and Kasáis, and most Deccan fruiterers, dyers and washermen. Among the poor, who are badly clad and are at times scrimped for food, are the Sipáhis, Deccan cart-drivers, a few Konkanis, Táis and Hajáms, and many Juláhás.

Community.

Except the Syeds who marry with the main body of Deccan Musalmáns, each of the ten leading Musalmán classes forms a separate community in matters of marriage[1]. These communities have a more or less strict control over their members. Most of them have a written or unwritten code of rules referring to social and religious questions, seldom if at all to matters of trade.[2] Any member who breaks the class rules is liable to a fine, and this fine which varies from 2*s.* 6*d.* to 10*s.* (Rs. 1¼ - Rs. 5) is seldom remitted. Social disputes are settled and breaches of rules punished, either by a headman generally styled *chaudhari* among the Deccanis, or *patel* among the butchers, or by the majority of the men met at a special meeting. In six classes, Bohorás, Khojás, Kasáis, Juláhás, Táis, and Deccan fruiterers, the decision rests with a headman. This headman is either simply the social, or both the social and the religious head. Among the Kasáis, Juláhás, and Bágbáns, where his authority is simply social, the headman seems, as a rule, to be chosen from among the most respected and richest families, by the votes of the adult male members. Headmen of this type are expected to ascertain and to carry into effect the wishes of the majority of the class. On the other hand, with the Bohorás, Khojás and Táis, where the headman is the

[1] Except the Bágbáns, Dhobis, and Kasáis who hold a specially low social position and seldom marry except in their own community, the seven Deccan subdivisions occasionally intermarry.

[2] The questions that most often come for decision are wives' prayers for security against their husbands' ill-treatment, old men's prayers to make their sons obey them, or legatees' prayers to force heirs to pay them their legacies. The matter is heard by as many of the caste as can be present, except that among the Konkanis there are five headmen, or *mutavalis*, who settle the matter with the help of the Kázi and with the agreement of the majority. If the defendant does not carry out the order of the council, he is fined or put out of the community till he has paid double the original fine and apologised. The religious matters that generally come for judgment are disobedience to the Kázi or Mulla, or refusal to pay the mosque fee.

religious as well as the social leader, his succession is generally hereditary, or at least the choice is limited to the members of certain families, and, in settling disputes, he is in no way bound or expected to be guided by the opinion of the majority of the members. Five classes, Konkanis, Memans, Hajáms, Wájhás, and Sipáhis have no headman. They settle disputes and enforce rules by calling the men of the community together, when the oldest and most respected of the members passes a decision. With his consent a fine is imposed and levied. Among most Musalmáns, class organisation is somewhat slack, and the fines are wasted on public dinners. But among the Konkanis, Bohorás, Khojás, and Memans, the organisation is complete and the sums collected are either set aside for the repair of mosques or for the relief of the poor.

Musalmáns. *Community.*

Thána Musalmáns as a body are fairly religious. Mosques are numerous and in good order, Kázis are respected, alms-giving is liberal, and, at least on the Ramzán and Bakar festivals, attendance at public prayers is usual. Though some of their social observances are more or less Hindu in spirit, they seldom worship or pay vows to Hindu gods. Except a few Shiás and some fresh Wahábi converts, they are free from the hate of other religions. Of the three leading Musalmán sects, Sunnis, Shiás, and Wahábis, Sunnis are much the most numerous, probably numbering about nine-tenths of the whole. They include Syeds, Konkanis, Deccanis, Kasáis, Wájhás, Memans, Sipáhis, Hajáms, and a few Juláhás. Except the Konkanis and some of the Wájhás, who are of the Sháfai school, all are Hanafis.[1] These all obey the Kázi, and except the Kasáis and Hajáms have no special religious guides. The smaller bodies, the Kasáis, Wájhás, and still more the Sipáhis, Dhobis, and Hajáms are not careful to say their prayers or to read the Kurán. Of the larger classes, the Deccanis as a rule are fairly religious; and the Konkanis and Memans are strictly religious, regular in saying their prayers, free in alms-giving, and careful to keep their mosques clean and in good repair. The Shiás include the two chief branches of that faith, Ismáilians and Mustálians.[2] The chief representatives of the

Religion.

[1] Of the four Sunni schools, called after the Imáms Sháfai, Abu Hanifa, Málik, and Hambal, the Sháfais are most common in Arabia, and the Máliks and Hambals are small schools found almost solely in Arabia. The bulk of Indian Sunnis are Hanafis. These schools differ only in the form of certain prayers. Their creed is the same.

[2] The origin of the names Ismáilian and Mustálian is, that on the death of Jáfar Sádik (A.D. 698), who was according to the Shiás the sixth Imám, a dispute arose whether Ismáil, the son of Jáfar's eldest son, or Musi Kázim, Jáfar's second son, should succeed. The majority who supported Musi form the orthodox community of Shiás, who, from the number of their Imáms the last of whom is still to come, are known as *isna ashari* or (the followers of) the twelve. The supporters of Musi's nephew started as a distinct body, and under the name of Ismáilis, rose to great power especially in Egypt. They remained united till, in 1094, on the death of Almonstansir-billah the succession was disputed. Of the late Khalif's two sons, Nazar the elder was at first named for the succession, but afterwards, on account of his profligate life, he was passed over in favour of his younger brother Almustáli. A party of the Ismáilis, holding that an elder son could not thus be deprived of his right to succeed, declared for him and were called Nazarians. The other party, called from the younger son Mustálians, prevailed and established Mustáli as successor to his father. The Nazarians are at this day represented in India by the Khojás and the Mustálians by the Bohorás. Sir H. T. Colebrooke (Mis. Essays, II. 226 and 227) and Mr. Conolly (Jour. As. Soc. Bengal, VI. 847) hold that the Bohorás are true Shiás, not as represented Ismáilis. But the accuracy of the account

Chapter III. Population. Musalmáns. *Religion.*

Ismáili faith are the Bohorás, followers of the Mulla Sáheb of Surat. Though keen sectarians, hating and hated by the regular Sunnis and other Musalmáns not of the Ismáili or Dáudi sect, their reverence for Ali and for their high priest seems to be further removed from adoration than is the case among the Khojás.[1] They seem to follow the ordinary rules of right and wrong, punishing drunkenness, adultery and other acts generally held disgraceful. Of the state after death, they hold that after passing a time of freedom as bad spirits, unbelievers go to a place of torment. Believers, but apparently only believers of the Ismáili faith, after a term of training enter a state of perfection. Among the faithful each soul passes the term of training in communion with the spirit of some good man. The disembodied spirit can suggest good or evil to the man, and may learn from his good deeds to love the right. When the good man dies, the spirits in communion with his are, if they have gained by their training, attached to some more perfect man, or if they have lost their opportunities they are sent back to learn. Spirits raised to a higher pitch of knowledge are placed in communion with the high priest, and on his death are with him united to the Imáms; and when through communion with the Imáms they have learnt what they still have to learn, they are absorbed in perfection. When a Bohora dies a prayer for pity on his soul and body is laid in his hand.[2]

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given above is borne out by the half Arabic half Gujaráti prayer book called *Sahifa tus Salát* in use among the Dáudi Bohorás, where in the list of Imáms the name of Mustáli, and not of Nazar is entered. The co-religionists of the Dáudis in Yeman are there called Ismáilis.

[1] In danger and difficulty the Dáudis are said, though this is at least unusual, to call on the head Mulla for help vowing him presents. (Or. Christ. Spec. IX. 142). Former Mullás are prayed to, and their tombs kissed and reverenced like those of the saints of other Musalmáns.

[2] The words of this prayer are, 'I seek shelter with the great God and with his excellent nature against Satan, who has been overwhelmed with stones. O God, this slave of yours who has died and upon whom you have decreed death, is weak and poor and in need of mercy. Pardon his sins, be gracious to him, and raise his soul with the souls of the Prophets, and the truthful, the martyrs, and the holy, for to be with them is good. This is thy bounty. O God, have mercy on his body that stays in the earth, and show him thy kindness so that he may be freed from pain, and that the place of his refuge may be good. By your favourite angels; by the serene angels; by your messengers the Prophets, the best of the created; and by the Chosen Prophet, the choice *ámin* Muhammad the best of those who have walked on earth and whom heaven has overshadowed; and by his successor Ali the son of Abi Tálib, the father of the noble Imáms and the bearer of heavy burdens from off the shoulders of your Prophet; and by our Lady Fatima-tuz-zahra, and by the Imáms her offspring, Hasan and Husain, descendants of your Prophet; and by Ali son of Husain; and by Muhammad son of Ali; and Jáfar son of Muhammad; and Ismail son of Jáfar; and Muhammad son of Ismáil; and Abdulla-al-Mastur; and Ahmed-al-Mastur; and Husain-al-Mastur; and our Lord Mehdi; and our Lord Káim; and our Lord Mansur; and our Lord Moiz; and our Lord Aziz; and our Lord Hakim; and our Lord Zahir; and our Lord Mustansir; and our Lord Mustali; and our Lord Amir; and our Lord the Imám-al-Tyib, Abdul Kasim Amir-al-Mominin; and by their deputies and their representatives; and by the apostles; and by the Káimi Akhir-al-Zamán (title of Mehdi the coming Imám) and his representatives; and by the religious Imáms of his time, may the blessings of God be upon them; and by the apostle, *dái* (title of the high priest or Mulla Sáheb) for the time being our Syed and Lord (the ruling high priest); and our Syed the deputy of his Lordship (the deputy high priest's name); and our Syed the neighbour of his Lordship (the neighbour's or assistant high priest's name); and the ministers of Law who are learned and just. God is the best representative and the best defender. There is no power nor virtue but in God.

Dáudi Bohorás never attend the Sunni mosque and have three special mosques, or meeting places, at Thána, Bhiwndi, and Kalyán. Where there is no mosque they pray in their houses or gardens, or where there are many members, they set apart a room in some rich man's house. Their marriage and other religious ceremonies are performed by the Mulla or deputy Mulla at Surat or Bombay.

The Shiás of the Mustáli branch are followers of H. H. Ága Ali Sháh son of H. H. the late Ága Khán. They are of two divisions Khojás and Juláhás, whose religious opinions differ little if at all. They believe in the divinity of Ali, and adopt the mystic half-Hindu faith that Ali was the tenth incarnation of Vishnu and that the head of the late Ága Khán's house is Ali's representative. They have no local religious head; they go to Bombay to have their marriages performed by their own Syed, called Báwa, a deputy of H. H. Aga Ali Sháh. They have mosques or places of worship in Bombay, and during the ten days of Muharram, most of them go to Bombay to attend the services. Except that their women practise Hindu rites at pregnancy and birth, their customs do not greatly differ from those of Sunnis and Ismáili Shiás.

The Shia Juláhás, who number about thirty families, have been Khojás at heart ever since their arrival in 1857. But it was only five years ago that they began openly to profess their faith in the late H. H. Aga Khán, started a special leader or Maulvi, and built a separate mosque. They make few payments to their religious head, and in their manners and customs do not differ from Sunnis.

Wahábis.

Among two large classes Juláhás and Táis, missionaries from Upper India have of late been successful in spreading the Wahábi faith. The bulk of the Juláhás, though Sunnis in name, are Wahábis at heart. Fear of the Konkanis, who strongly oppose the doctrines of the Wahábi faith, forces the Juláhás to conform to some extent to the ordinary practices of Thána Sunnis. Their marriages are registered by the Kázi and music plays at their marriage processions. In other respects they are careful to give up all observances not ordered by the Kurán, especially the rites on the sixth and fortieth days after birth, the rubbing of the bride and bridegroom with turmeric before a marriage, and the offerings of vows and sacrifices to saints.

Under the preaching of a Káshmir Wahábi Maulvi, the Táis who were formerly Hanafi Sunnis and very ignorant of their faith, have within the last five years become Wahábis, and, as they openly profess the new faith, they have been forced to separate themselves from the regular Musalmáns. They are now careful to say their prayers and have given up all Hindu observances. They have a separate mosque where the services are led by their Maulvi. Though much progress has been made in the knowledge of their faith, they still believe in demons and witchcraft, and, in cases of accidental sickness, refer to Hindu or Musalmán magicians.

Of the religious officers of the Thána Musalmáns the chief are the Kázi or marriage registrar, the Mulla or mosque warden, the Maulvi or law doctor, the Khatib or preacher, and the Mujávar or beadle.

Chapter III. Population. Musalmáns.

Kázis. Kázis who, under Musalmán rule, were civil and criminal judges, are now only marriage registrars. Every large town in the district has its Kázi, and almost all hold grants of land. As in other parts of the Konkan, though only one of their number holds the post, all of the family add Kázi to their names as a surname. The eldest son generally succeeds without any special nomination or observance. A few can read the Kurán in Arabic and all can repeat the marriage service. Their fee for registering marriages varies from 5*s.* to 10*s.* (Rs. 2½ - Rs. 5).

Mullás. The post of Mulla is also hereditary. Their chief duties are, under the control of five Mutavalis, or managers, to see that the mosque is kept clean and in order. Besides having charge of the mosque the Mulla is sometimes the Pesh Imám, or daily prayer leader, and in addition to these duties he leads the burial service, preparing the shroud, bathing the corpse, and reading prayers at the grave. For this he is paid from 1*s.* to 2*s.* (8 *as.* - Re. 1), and for his other mosque services a yearly sum of from £2 to £4 (Rs. 20 - Rs. 40). In their leisure hours some Mullás teach the Kurán or take service.

Maulvis. The number of local Maulvis or law doctors is so small that openings have been left for Wahábi Maulvis from the North-West Provinces, Kábul and Káshmir, who have made use of their position to try and convert the Thána Sunnis to the new faith. In spite of their dislike for Wahábi tenets, Sunnis consult these Maulvis in social disputes and send their boys to be taught by them. The Maulvis have no income but what they get from teaching and preaching.

Khatibs. The office of Khatib or preacher is hereditary in certain families, who use the title as a surname. All of them leave the duty of leading the mosque services on Fridays or on the Ramzán and Bakri Ids, to Mullás, Kázis, or Maulvis. In former times the Khatib was a paid officer, and some families still enjoy grants of lands. But at present the duties are nominal, and they carry with them no payment except the present of a shawl or turban on the Ramzán and Bakri Ids.

Mujávars. The Mujávar or beadle is the lowest religious office-bearer. Most of them are of humble origin and sometimes serve a shrine for many generations. Their chief duties are to look after the shrine and receive offerings. They live either on the offerings or by tillage.

Fakirs. Of Musalmán religious beggars, or Fakirs, a few belong to the class of local or Konkani Musalmáns, but most of them are foreigners from North India or the Deccan. These Fakirs belong to two main classes, the one *beshara* or beyond the ordinary Muhammadan law, and the other *báshara* or under the law. Those beyond the law have no wives, no families, and no homes. They drink intoxicating liquors, and neither fast, pray, nor rule their passions. Those under the law have wives and homes and pray, fast, and keep all Muhammadan rules. Each community of beggars has three office bearers, the teacher, *sargiroh*, who controls the whole body and receives a share of all earnings; the summoner, *izni* or *nakib*, who calls the members to any meeting of the class; and the treasurer, *bhandári*, who sees that pipes and water are ready at the beggars'

meeting place. Among the members are two orders, the teachers *murshads,* and the disciples *khádims* or *bálkás.* Every newcomer joins as a disciple to some particular teacher who performs his entrance ceremony. A few days before the entrance ceremony, the disciple is taught the names of the heads of the order, and on the day of the ceremony he is shaved and bathed and made to repeat the names of the headmen. From that day he is a professional beggar and can ask alms without hinderance. At the close of each day the newcomer lays his earnings before the head teacher, *sargiroh,* who takes something for himself and something to meet the treasurer's charges, and gives back the rest.

Of the many brotherhoods of beggars that wander over the country only two, the Chistiás and the Kádriás, are found in the Thána district. The head of the Chistiás lives in Bhiwndi and the head of the Kádriás in Dáhánu.

Places of Worship.

There are thirty mosques kept in good repair by wardens and managers. One interesting ruined mosque at Kalyán, called the *káli masjid* or black mosque, has a date-line, 'The ever fortunate man won the stake of generosity,' which shows that it was built in H. 1054 or A.D. 1643. Almost all the mosques are old, and though no effort is made to add to the buildings the Konkanis try their best to keep them in repair. These mosques are generally built of massive walls of stone and mortar. A large gateway leads to a courtyard from forty to fifty yards long and about twenty wide. In the court is a pond about twenty feet square, its sides lined with stone. Opposite the gate is the place for prayer, a cement-plastered brick pavement raised about a foot above the ground. This is open to the east and closed on the other three sides, and is covered by a tiled roof. About the middle of the west or Mecca wall is an arched niche, *mehráb,* and close by a wooden or masonry pulpit, *mimbar,* raised four or five steps from the ground. Against the wall near the pulpit is a wooden staff, which, according to old custom, the preacher holds in his hand or leans on. The floor is covered with cane or date matting, and the walls are whitewashed. To meet the cost of repairs and lighting, most mosques have some small endowment, the rent of lands, houses or shops. These funds are entrusted to some rich respectable members of the congregation, who are known as Mutavalis or managers. If there is no endowment the charges are met by subscription.

Besides the mosques there are some *idgáhs* or *namázgáhs,* the special prayer places which are used only by Sunnis and generally built outside of the town. The Thána *idgáhs* are old buildings, and as the Thána Musalmáns generally hold their special services in the mosques, the *idgáhs* are in ruin, and the Ramzán and Bakar services are held in the mosques.

Of the Shia communities, besides the three mosques at Thána, Bhiwndi and Kalyán, the Bohorás have several meeting houses, *jamát khánás,* in smaller towns where they hold their services, and the Khojás have *jamát khánás* or meeting houses in almost all of the larger towns.

Fairs.

There are three leading Musalmán fairs, at Bhiwndi, Kalyán, and Dáhánu. The Bhiwndi fair is in honour of Pir Sháh

Chapter III. Population. Musalmáns. *Fairs.*

Husain Sáheb, commonly known as Diwán Sháh, who died in 1665. He was a Bijápur minister who retired to Bhiwndi to lead a religious life, and after his death had a tomb built for him by his daughter's grandson Kutb-ud-din Sajjádáh Nashin in 1711 (H. 1125). His fair is held every April or May, and is attended by more than three thousand persons. There is a considerable sale of sweetmeats, children's toys, and other fancy articles. The Kalyán or Malanggad fair is held on the Malanggad hill ten miles south of Kalyán. This fair is held in honour of Háji Abdul-Rahimán, an Arab missionary who is said to have died about 700 years ago, and whose sanctity is said to have gained him the favour of the reigning Hindu king Nal Rája, whose daughter he is said to have married. His fair is held every year on the *Mágh* (January-February) full moon, and is attended by large numbers of Hindus and Musalmáns from Kalyán, Panvel, Thána and Bombay.[1] It lasts for four or five days. The Dáhánu fair is in honour of Shaikh Bábu Sáheb of Bagdád, who came to Western India about four hundred years ago. His fair was once attended by large numbers of people from the Deccan and Gujarát, but latterly fell into neglect. It has again been, started by the present manager.

Well-to-do Juláhás and Konkanis are careful to make pilgrimages to Mecca. Other Thána Musalmáns seldom keep this part of their duties. Except the Wahábi law doctors, of whom mention has been made, no Thána Musalmáns have for years tried to add to their number, either by converting Hindus or Shiás to the Sunni faith.

Customs.

Most Thána Musalmáns let their women appear in public. The only women who never go out are Syeds and some rich Konkanis. Konkani women who go out wear a large white sheet that covers the whole body except the face and the feet; and Bohora women wear a dark cloak that falling from the head with gauze openings in front of the eyes completely shrouds the figure. The rest allow their women to appear in public in the same dress as they wear at home. Except the Bohorás, Khojás, Juláhás and Táis, who do not employ the regular Kázi at their marriages, almost all Thána Musalmáns have their marriages registered by the regular Kázi and pay his dues. Among the Konkanis and most of the Deccanis, marriages are performed at an early age. For the sake of economy there is seldom a betrothal service, and, if they can afford it, most Musalmáns try to marry within a month or two after the betrothal. The marriage ceremonies last for six days. The first four are spent in seclusion, *manjha*, applying turmeric to the bodies of the bride and bridegroom. At ten in the morning of the fifth day, gifts of henna pass between the bride and bridegroom's houses. In the afternoon the dowry, *bari*, comes from the bridegroom to the bride, including ornaments, clothes, sugar, cocoanuts, betel-leaf and betelnut; and in the evening the wedding procession, or *shabgasht*, passes with music from the bridegroom's house to the bride. When the procession reaches the bride's house, the Kázi or his deputy is asked to register the marriage, and, after the marriage is registered, he is

[1] For further particulars see Places of Interest, Malanggad.

paid his fee and withdraws. The rest of the night is spent by the men in listening to hired dancers and musicians, and by the women in singing in the women's rooms apart from the men. Except a few intimate friends the guests leave before morning. In the morning a feast is given at the bride's house, and in the afternoon the bridegroom is summoned to the women's rooms where the *julwa* ceremony is performed by the *domnis*, or zenana songstresses. This ceremony consists in making the bridegroom sit on a bed, and in bringing in and seating before him the bride who is arrayed in her wedding garments, with her face hidden in a large white sheet. The bridegroom is then shown his wife's face in a mirror, the first time he has seen it, a Kurán is placed between them, and the chapter called 'Peace' is read. When the bride has bid farewell to her father and mother, the bridegroom lifts her in his arms and lays her in a palanquin, and with pomp and music takes her to his home. At the bridegroom's house the bride and the bridegroom retire to their room, the women of the family spending most of the night in singing and merriment. Among the Deccanis, on the first four Fridays after the marriage, parties are given by the bridegroom's relations. Marriage costs a rich man from £100 to £200 (Rs. 1000-Rs. 2000) for a son, and from £50 to £100 (Rs. 500 - Rs. 1000) for a daughter; a middle class man from £30 to £50 (Rs. 300-Rs. 500) for a son, and from £20 to £30 (Rs. 200-Rs. 300) for a daughter; and a poor man from £10 to £20 (Rs. 100 - Rs. 200) for a son, and from £8 to £15 (Rs. 80 - Rs. 150) for a daughter. Few Konkanis and Juláhás have any ceremony on the seventh month of the first pregnancy. Except Juláhás almost all Musalmáns observe the Hindu rite of *chhati* on the sixth night after a birth, when the goddess of fortune writes the child's destiny. The Hajáms are especially careful to perform this rite, keeping a pen and an inkstand near the child through the whole night. The charges connected with the birth of a child up to the fortieth day, vary among the rich from £10 to £15 (Rs. 100 - Rs. 150), among middle class families from £3 to £6 (Rs. 30 - Rs. 60), and among the poor from £1 to £2 (Rs. 10 - Rs. 20). The sacrifice or *akika* ceremony is performed by the Konkanis very early, by some when the child is three and by others when it is six months old. Deccanis and others perform the ceremony later whenever they can afford it. For a girl one goat and for a boy two goats are killed, and a few friends and relations are asked to dinner, when the sacrifice is eaten all taking a share except the child's father and mother. This costs a rich man from £5 to £8 (Rs. 50 - Rs. 80), and a middle class or poor man from £1 to £3 (Rs. 10 - Rs. 30). When a boy or a girl is four years four months and four days old, the *bismilláh* or initiation ceremony is performed. If rich the parents spend from £2 to £3 (Rs. 20-Rs. 30) on a dinner, but if middle class or poor, they ask only a few friends and relations, make the child repeat the word *bismilláh* to some old person, either a Kázi or a Maulvi, and distribute sweetmeats. All Musalmán boys are circumcised. Except the Shia or Dáudi Bohorás among whom it takes place before the child is a year old all classes perform the ceremony after the *bismilláh* and before the boy is six years old.

Chapter III. Population. Musalmáns. *Customs.*

When a Musalmán is at the point of death, a Kurán reader is called to recite the chapter that tells of death and of the glorious future of the believer ; the creed and prayer for forgiveness are repeated, and a few drops of honey or sugared water are dropped into the dying man's mouth. After death the eyes and mouth are closed, the body is laid on a wooden platform and carefully washed, among Shiás with cold and among Sunnis with hot water. It is then perfumed and covered with a scented shroud of white cloth prepared immediately after the death by the Mulla. When the friends have taken the last look, the body is laid on a bier, lifted on the shoulders of four men, and borne away amidst the wailing of the women and the men's cry of *Lá-illáha illálláh*, There is no God but God. Taking the bier to the ready dug grave, they lay the body with the head to the north leaning on the right side so that the face turns towards Mecca. Then placing clods of consecrated earth close to the body, the mourners fill the grave repeating the verse of the Kurán, 'Of earth we made you, to earth we return you, and from earth shall raise you on the resurrection day.' Then retiring to the house of mourning and standing at the door they repeat a prayer for the soul of the dead, and all but near relations and friends, who stay to dine, go to their homes. On the morning of the third day a feast called *Ziárat* is held. A large company of relations and friends meet in the mosque, and a portion of the Kurán is read ending with a prayer, that the merit of the act may pass to the soul of the dead. After this a tray of flowers, and a vessel with a sweet smelling liquid is passed among the guests. Each guest picks a flower, dips it in the vessel and smells it, and the rest of the flowers and of the scent is poured over the grave. Sweetmeats are handed round and the guests withdraw. Every Thursday night for six months after a death, the Konkanis read hymns and psalms in praise of God and the Prophet, and give dinner parties on the third tenth and fortieth days. Other Musalmáns keep the third and the tenth days only. A death costs a rich man from £10 to £20 (Rs.100 - Rs.200), and a middle class or poor man from £3 to £6 (Rs.30 - Rs.60).

Prospects.

Except the Kasáis, Wájhás, Dhobis, and Sipáhis who never, and the Hajáms who seldom, send their boys to school, almost all Thána Musalmáns give their children some book learning. A fair knowledge of Arabic is taught by most Syeds and Konkanis, who have Arabic and Persian colleges at Kalyán and Nizámpur in Bhiwndi; and enough Arabic to read the Kurán is taught by most Deccanis, Juláhás, Khojás, and some Memans and Táis. Syed and Juláha boys learn Hindustáni; Syed, Konkani, Deccani, Tái, and some Meman boys learn Maráthi ; Bohora, Meman, and Khoja boys learn Gujaráti, and a few Syeds learn English. On the whole the Thána Musalmáns are fairly off, and seem likely to keep, if not to better, their present state. Sipáhis, Táis, and Wájhás are said to be falling ; the Deccan classes and Hajáms show little change ; but Bohorás, Khojás, Memans, and Kasáis, and the bulk of the Juláhás and Konkanis are pushing and prosperous.

Syeds.

The following are the chief details of the leading Musalmán communities. Of Syeds there are only two families, one settled at Bhiwndi the other at Dáhánu. The Bhiwndi Syeds claim descent

from Syed Husain Sáheb commonly known as Diwán Sháh, who came from Bijápur where he was minister, and died at Bhiwndi in the year A.D. 1665. He is buried in a shrine close to the north-west of the town, and in his honour every April or May there is a yearly fair attended by more than 3000 persons. These Syeds, of whom there are about 100 households, are generally short with sallow complexions, large eyes, and long noses and necks. The men let their hair grow, and either shave the beard or wear it short, and dress in a white or green turban, a coat, a long shirt, a waistcoat, and loose trousers. The women dress in a headscarf, a sleeveless short shirt, a short-sleeved bodice covering the back and fastened in a knot in the front, and a pair of tight trousers. They do not appear in public nor add to the family income. Both men and women are neat and clean in their habits. Being well-to-do they can afford mutton almost daily, and eat rice and wheat bread instead of millet, and drink tea or coffee in the mornings. Some live on the produce of the land attached to the shrine, others are rich merchants, and a few have taken service under H. H. the Nizám. They are hard-working, thrifty and sober, but proud and fond of going to law. They are well-to-do, able to meet marriage and other special charges and to save. They are Sunnis of the Hanafi school, and as a body are religious, though some of the young men are not strict in saying their prayers. They obey the Kázi and have no other spiritual guide. They marry either among themselves or with the regular Musalmáns of the Deccan and Haidarabad where many of them have removed;[1] in one instance they have married with a Konkani family at Kalyán. Their children are taught Maráthi, Hindustáni, and Persian, and a few learn English. On the whole they are a rising class.

The Dáhánu Syeds claim descent from the saint Shaikh Bábu Sáheb, a relation of the great saint Syed Abdul Kádir Giláni, commonly known as the Pirán-e-Pir of Bagdád. According to their account, Shaikh Bábu Sáheb came to Western India about 400 years ago, and after making many converts in the Konkan, died and was buried at Dáhánu. His shrine, a plain brick and earth building in bad repair, is the scene of a yearly fair. This fair, which was once attended by large numbers of people from the Deccan and Gujarát, was for some years neglected, and has again been started by the present manager Syed Murtuza, who has succeeded in bringing together a few shopkeepers and a small band of pilgrims. The shrine has a grant of land assessed at 15*s.* (Rs. 7-8) a year. The Syed's family maintain themselves on this land, and by the payments of some disciples, *murids*, in Gujarát, Thána and Bombay. On the day of the fair their disciples under the guidance of the manager of the shrine, who is styled Pirzáda, perform the round slow movement called *rátib*, singing, to the beat of small drums, the praises of the saint and his ancestor the Pirán-e-Pir. They also strike their heads and eyes with sharp pointed iron maces and knives or swords, which, by the favour of the saint, do them no

[1] The principal among the emigrants are Nawáb Abdul Hak, Police Commissioner; Nawáb Siraj al Husain, Assistant Collector; and Nawáb Samsh-ud-din, Police Superintendent, Haidarabad; all in His Highness the Nizám's service.

Chapter III. Population. Musalmáns.

harm. They are like the Bhiwndi Syeds in appearance, dress and manners, and marry either among themselves or with the Bhiwndi, Bombay and Deccan Syeds, or other regular Musalmáns. They are not hardworking and thrifty like the Bhiwndi Syeds, and, though they teach their boys Maráthi and Hindustáni, none of them have risen to any high position. On the whole they are a falling class.

Konkanis.

Of the eleven communities of Thána Musalmáns the largest, most prosperous, and most interesting is the class who are locally known as Konkanis. Of the local strength of nearly 10,000, 3500 are found in Kalyán, 3000 in Bhiwndi, 1400 in Karjat, 1300 in Thána, and 400 in Sháhápur. They are probably a mixed race, some claiming to rank as Shaikhs and others as Patháns. But they do not add the word Shaikh or Pathán to their names, using instead such surnames as Kázi, Khatib, Khot, or Pátil. Their women, as a rule, add Bibi to their names. The original and chief foreign element would seem to be the class known as Náitás in Gujarát and as Naváiats on the Malabár coast, who in the year A.D. 699 (H. 80) fled from the Persian gulf to escape the tyranny of Hajjáz bin Yusuf. According to their story the fugitives formed three bodies, one which settled at Máhim near Bombay, a second on the Bánkot creek in Ratnágiri, and a third on the Malabár coast. To this class were probably added the descendants of the Arab and Persian merchants, who from the ninth to the sixteenth century settled in large numbers in the coast towns of the Konkan. During this time also, they are said to have received several bands of fugitives of their own class, who fled to India perhaps from the fury of the Karmatians (A.D. 923 to 926) and the ruin caused by Huláku Khán the Tártar (A.D. 1258). At the time of the arrival of the Portuguese, the bulk of the foreign trade of Western India was in their hands. Garcia d'Orta mentions Náitás of Bassein who had married women of the country and were very rich and enterprising traders.[1] On the establishment of Portuguese ascendancy at sea (1511) and while they held the sea coast from Bombay to Daman (1530-1740), the Musalmáns were forced to leave the coast tracts and it was then probably that they settled in strength in Kalyán, Bhiwndi and Thána. Besides the section of part foreign descent, Konkanis include most of the local Hindus who were converted to Islám either by the preaching of missionaries or by the compulsion of Ahmednagar or Moghal rulers. Their surnames, of which a list of 115 has been obtained, are chiefly taken from the names of local villages or are professional titles. But some of them point to a foreign and others to a Hindu origin.[2]

[1] Colloquios dos Simples e Drogas, 212, 213.

[2] The chief Konkani surnames are : Adhikári, Akharwáre, Antule, Árái, Árakar, Ástikar, Átash-khán, Baré, Bháber, Bháiji, Bhainskar, Bhárde, Bia, Bittu, Bodle, Chándle, Charfare, Cháule, Chauli, Chilmái, Chimkar, Chogle, Chorge, Dalwi, Daoji, Dáore, Dhámasker, Dhokle, Dinganker, Dúpáre, Elasker, Faki, Fasate, Gádhiwále, Ghatte, Ghansár, Gháre, Gite, Hánde, Hasba, Hote, Hurzuk, Jalgaonkar, Janjirkar, Jáolekar, Jatámb, Jinde, Jitakar, Kokate, Kángle, Karte, Kázi, Khán, Khánche, Khánde, Khatib, Khátkate, Khote, Kirkire, Kitekar, Kolábkar, Kunke, Kuraishi, Lasne, Londe, Madke, Máhári, Makba, Maktabe, Mámápro, Marak, Mujávar, Mukri, Mulla, Munge, Murge, Nálkande, Naurange, Nekwáre, Nilkar, Nuri, Onde, Páloba, Palwáre, Pandey, Panvelker, Parkar, Pathán, Pátil, Pende, Penker, Pongle, Ráiba, Rais, Roge, Samnake, Sarkáre, Sawáel, Selke, Shábázkar, Sharif, Sonde, Tagáre, Thánker, Tungekar, Ubare, Undre, Urankar, Wágmáre, Zaule.

They speak Maráthi at home and with Hindus, and Hindustáni with other Musalmáns.[1] They are of middle size, generally fair, with small keen dark eyes, long and straight but rather broad noses, thin lips, prominent cheek bones, and short necks. The men as a rule shave the head, wear long thin beards, and dress in white well folded Bráhman-like turbans, long Hindu coats, long shirts and loose trousers. At home they wear the Pársi silk and cotton skull cap, the long shirt, and either loose trousers or red or black waistcloths. Their women who are generally of middle size, delicate, fair, and with regular features, dress in a Hindu robe, a lace-trimmed bodice with short sleeves covering the back and fastened in a knot in front, and a petticoat of two or three yards of chintz worn below the robe. On going out they cover themselves in a large sheet leaving the face open. None of them have any occupation except house-work. They are very neat and clean in their habits, careful housewives, and tasteful in their dress and ornaments. Their ornaments are partly of gold and partly of silver. The chief golden ornaments are bracelets, necklaces of many shapes, earrings, small noserings and brow ornaments; and the silver ornaments are anklets, rings and wristlets. A married woman is distinguished by her gold and glass bead necklace, *galsar*, and by the black dentrifice, *missi*, on her teeth; widows may not wear the necklace and unmarried girls may neither wear the necklace nor use *missi*. A widow who has made up her mind never again to marry always dresses in white. Their children generally wear embroidered caps and coloured silk shirts and trousers. As a class Konkanis are quiet, hardworking, thrifty, and sober. Most of them are traders, landholders and husbandmen. As traders they generally deal in rice which they buy while it is growing, employ labourers to husk, and sell either to Gujarát merchants who come in April and May, or take it themselves to Gujarát, the Deccan or Bombay. To the market, or *peth*, about a mile to the north of Bhiwndi, the husbandmen of the neighbouring villages every morning bring cartloads of rice, wheat, pulse, and other grain. These are bought by the Konkani grain-dealers through Hindu brokers of the Bhátia caste. When the bargain is struck the husbandman carries the grain to the dealer's house where it is stored till the Gujarát traders come to buy in April or May. Such of their stock as remains unsold the Konkanis take in boats to Bombay and sell to retail dealers. Some bring back wheat flour and pulse from Bombay to sell to retail dealers in Bhiwndi.[2] Others dispose of their surplus stock for consumption in Bhiwndi and other parts of the district where they have shops. A few of these merchants hold large tracts of rice land, and others have house and shop property. Some are timber dealers taking contracts for forest cuttings and selling the timber either to local merchants or to Bombay Memans, Khojás and Bhátiás. Some are petty shopkeepers who sell dry

[1] In speaking Maráthi they say *khavar* for *kothe* where, *havar* for *ikade* here, *japne* for *bolne* speak, and *kanála* for *kashála* why. In speaking Hindustáni they use the Arab instead of the Persian *r*.

[2] The Bhiwndi weavers use monthly as much as £400 (Rs. 4000) worth of wheat flour in sizing their yarn.

Chapter III. Population. Musalmáns. *Konkanis.*

salted fish. The poor serve the rich as domestic servants, husking rice or driving carriages, and a few are boatmen owning or working small boats. Especially in Kalyán the rice and timber merchants are rich, spending large sums on ceremonial occasions and able to save.[1] The petty shopkeepers and owners of boats have enough for food and clothes, but have little to spare for ceremonies and are unable to save. Most of the rest, servants and sailors, are poor, ill clad, and at times scrimped for food. None of them are beggars. They are Sunnis of the Sháfai school and as a class are religious, having no special spiritual guide and obeying the Kázi. Most of them are regular in saying their prayers, give alms freely, fast during the month of Ramzán and support their mosques partly on the proceeds of a tax of 4½*d.* the ton (1 *anna* the *khandi*) on all goods sold, and partly on fines and voluntary subscriptions. The mosque fund is under the charge of a treasurer, *názir*, and four managers or Mutavalis who spend it in paying the Mullás or mosque wardens who clean the mosque and keep it in order, and on lights and repairs. Out of the surplus they buy houses and fields and add the income they yield to the mosque fund. Every town and village where there are Konkanis has a well kept mosque with funds enough to meet all expenses. Besides daily prayers in the mosque the men meet every Thursday night either in the mosque or in a house belonging to the mosque, and read hymns and psalms in praise of God and the Prophet. These meetings are carried on till near midnight when they break up after handing round flowers and rose water, and taking tea, coffee, or hot milk. The cost is generally met by subscription or is in some cases paid from the mosque fund. No women attend these meetings. They generally marry among relations or in their own community. Early marriage is the rule; for boys on reaching their twelfth, and for girls on reaching their eighth or ninth year. The higher families are opposed to widow marriage. They are very careful in observing the circumcision, sacrifice, and initiation ceremonies. Social disputes are settled by a council which consists of the Kázi, and four Mutavalis or managers. These managers, who are chosen from the richest and most respected families, have power, with the consent of the majority of the men, to fine any one who breaks the rules. These fines go to the mosque fund. They take much interest in teaching their boys Persian, Arabic, and Maráthi, but seldom teach them English. For the study of Persian and Arabic they have started two colleges, *madrásás*, one at Nizámpur in Bhiwndi taught by a Surat Maulvi, and the other at Kalyán taught by a Maulvi from Kábul. These colleges are supported by the community from an income tax. Konkanis seldom enter Government service, but on the whole are a rising class.

Deccanis.

The class of Musalmáns next in importance to the Konkanis are known as Deccanis. Of 7800, 1900 are returned as settled in Sháhápur, 1700 in Karjat, 1300 in Bhiwndi, 1200 in Thána, 1100 in

[1] Kalyán Konkanis are said to be much richer than Bhiwndi Konkanis, and are perhaps the most pushing and prosperous community in the district.

Musalmáns.
Deccanis.

Kalyán, and 650 in Bándra. This class includes seven separate communities which to some extent differ from each other in manners and customs. These are Attárs perfume-sellers, Bágbáns fruiterers, Dhobis washermen, Kasáis butchers, Maniyárs bangle-sellers, Rangrezs dyers, and Tambolis betel-leaf sellers. They are said to have come from Násik, Ahmednagar and Poona, and to have been settled in the district from fifty to 200 years. All are probably the descendants of converted Hindus. They are generally of middle height with small eyes, gaunt cheeks, long and broad noses, and thin lips. The men shave the head and wear the beard short. Their home speech is Deccan-Hindustáni, that is a mixture of Maráthi and Hindustáni. They take two meals a day, eating at both times millet bread with vegetables, pulse, and occasionally mutton. They are fond of chillies, a family of three or four persons consuming two or three pounds a month. They eat rice only when they entertain guests or at ceremonial dinners. The men dress in a red or white Marátha-like turban with embroidered ends, a short coat, a waistcoat, and tight trousers or a waistcloth. The women wear the Maráthi robe and bodice. Almost all of them work in public and add something to the family earnings. Though neither clean, neat, nor sober, they are orderly, honest, and fairly thrifty. Five subdivisions are shopkeepers, perfumers, fruiterers, butchers, bangle-sellers, and betel-leaf sellers; one subdivision are craftsmen, dyers; and one are servants, washermen. Of the whole number four, the betel-leaf sellers, bangle-sellers, butchers and perfumers, are well-to-do; two, the fruiterers and dyers, are fairly off; and one, the washermen, are poor. The perfumers, bangle-sellers, betel-leaf sellers, and dyers, though they form separate communities, intermarry. The fruiterers, butchers, and washermen do not intermarry and form separate communities each with its headman, *chaudhari*, chosen from the leading families, who, with the consent of the majority of the men, has power to fine for breaches of caste rules. In religion all are Sunnis of the Hanafi school. They are fairly religious, employing and respecting the Kázi and careful to observe the circumcision, sacrifice, and initiation ceremonies. They teach their boys enough Arabic to read the Kurán, and some Hindustáni and Maráthi, but no English.

Of the seven Deccan communities, three, Maniyárs bangle-sellers, Rangrezs dyers, and Tambolis betel-leaf sellers, are very small, and four, Attárs, Bágbáns, Dhobis, and Kasáis are larger and of some importance. Maniyárs, Rangrezs, and Tambolis are found in a few towns in communities of not more than ten families. Though they are permanently settled in the district, they go to Poona, Bombay and other places on occasions of marriage. They are in good condition, and their customs and manners do not differ from those of other Deccan Musalmáns. Attárs, or perfumers and perfumed spice sellers, Hindu converts from the class of the same name, are found in small numbers in Thána and other large towns. They are said to have been converted by Aurangzib in the seventeenth century. They speak Deccan-Hindustáni among themselves and Maráthi with Hindus. The men are tall or of middle size, well made, and of dark or olive colour. They shave the head, wear the beard full or short, and dress in a large loosely folded Marátha-like turban, a shirt, a tight fitting

Attárs.

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Attárs.

jacket, and a pair of tight trousers or a waistcloth. The women, who are either tall or of middle size, delicate and brown, wear the Maráthi robe and bodice, appear in public, and help the men in their work. Both men and women are neat and clean in their habits. Attárs or perfumers generally offer for sale jesamin oil at from 2*s.* to 10*s.* (Re. 1 - Rs. 5) the pound. They also sell several fragrant powders, which Hindu and Musalmán women use in bathing and for the hair. These powders are a mixture of aloe wood, sandal wood, dried rose leaves, and *kachur*, Curcama jerambet. They are sold at 1*s.* to 2*s.* (8 *as.* - Re. 1) the pound. They also sell frankincense sticks at 1*s.* to 2*s.* (8 *as.* - Re. 1) the pound; rice flour mixed with fragrant powder, or *abir*, at 1*s.* to 2*s.* (8 *as.* - Re. 1) the pound; cotton thread dyed half red and half white, used by women in dressing their hair, at 1*s.* 6*d.* to 2*s.* (12 *as.* - Re. 1) the pound; black tooth-powder, *missi*, at 1*s.* to 1*s.* 6*d.* (8 - 12 *annas*) the pound; camphor at 4*s.* to 10*s.* (Rs. 2 - Rs. 5) the pound; thread wreaths or garlands dyed red, yellow, green, blue and orange, and worn both by Hindu and Musalmán children during the last five days of the Muharram at 1½*d.* to 6*d.* (1 - 4 *annas*) each; and Hindu marriage crowns, *básings*, of coloured paper with tinsel trimmings at 3*d.* to 1*s.* (2 - 8 *annas*) each. They have shops but also move about the town hawking their stock chiefly to rich Hindu and Musalmán women who do not appear in public. In their absence the women take charge of the shops. They are hardworking, thrifty and sober, and are said to be well-to-do and able to save. They marry either among themselves or with bangle-sellers and dyers, and though they form a separate community, their manners and customs do not differ from those of other Musalmáns. They obey the Kázi and employ him for their marriage and funeral ceremonies. They have no special headman. They are Sunnis of the Hanafi school and are fairly religious and careful to say their prayers. They send their boys to school to learn Hindustáni and Maráthi but not English. They do not take to fresh callings.

Bágbáns.

Bágbáns, gardeners or fruit-sellers, converted Marátha Kunbis, are found in small numbers in Thána and other large towns. They are immigrants from Násik, Poona, Ahmednagar, Sholápur, and other Deccan districts, and are said to have been converted to Islám by Aurangzib in the seventeenth century. They speak Deccan-Hindustáni among themselves and Maráthi with Hindus. The men are tall or of middle height, sturdy, and dark; they shave the head, wear the beard either short or full, and dress in a large and carelessly wound Marátha-like turban, a tight fitting jacket and a waistcloth. The women, who have the same cast of face as the men, wear the Maráthi robe and bodice, work in public and add to the family income. Both men and women are poorly clad, and very dirty and untidy in their ways. They sell fruit and vegetables. Some of the rich have agents at Poona and Násik, through whom they get supplies of such fruits and vegetables as are not grown in the Konkan. Of fruit they sell plantains, water melons, pomegranates, oranges and pine apples single and in dozens, varying in price from 6*d.* to 2*s.* (4 *as.* - Re. 1) a dozen, and grapes at 1*s.* to 1*s.* 6*d.* (8 - 12 *annas*) the

pound. Of vegetables they sell potatoes, cabbages, and brinjals at 1½*d.* to 6*d.* (1-4 *annas*) the pound, and pot herbs and plants at ½*d.* to 1*d.* (4-8 *pies*) the dozen bundles. They have fixed shops which the women serve when the men are away. They are hardworking and sober, thrifty and frugal in their way of living, and many of them well-to-do and able to save. They marry among themselves only and form a distinct and well organised body. Their social disputes are settled by meetings of the men under the leading of a headman or *chaudhari*, chosen from the most respected and richest families, and given the power to fine any one who breaks the caste rules. They have a strong Hindu leaning, eschewing beef and preparing special dinners on *Shimga* (February-March), *Dasera* and *Diváli* (October-November), and other leading Hindu festivals. They do not strictly observe the Musalmán rites of initiation and sacrifice, but are careful to circumcise their boys. They obey and respect the Kázi, and employ him at their marriages and funerals. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They teach their children Maráthi but no English. They do not take to new pursuits but on the whole are well-to-do.

Musalmáns.
Bágbáns.

Dhobis, or washermen, Hindu converts from the class of the same name, are found in small numbers in Thána and other large towns. They are immigrants from different parts of the Deccan, and are said to have been converted by Aurangzib. They speak Hindustáni among themselves and Maráthi with Hindus. The men are tall or of middle height, thin and dark; they shave the head, wear the beard full or short, and dress in a Marátha-like turban or headscarf, a tight fitting jacket, and a waistcloth. The women, who have the same cast of face as the men, wear the Maráthi robe and bodice, work in public, and add to the family income. Both men and women are neat and clean in their habits. Washermen are employed by almost all classes. Rich Europeans, Pársis, and Musalmáns pay them from £1 to £2 (Rs. 10-Rs. 20) a month, and the middle classes get their clothes washed at rates varying from 4*s.* to 8*s.* (Rs. 2-Rs. 4) for every hundred pieces. Out of their earnings they have to pay for soap, charcoal, wood, starch, and other articles. They are very hardworking never taking holidays except when sick. Some of them occasionally engage a man to iron for them, and pay him 1*s.* 6*d* (12 *annas*) a day. Besides housework the women do as much washing as the men. Though they work hard and are well paid, Dhobis spend most of their earnings on drink, and are almost all in debt and badly off. They marry among themselves only, other Musalmáns looking on them as a low caste and never asking them to parties or ceremonies. They are a well organised body under the leading of a headman, *chaudhari*, who is chosen from the oldest of the members and who has power to fine any one who breaks their caste rules. The fines are spent on liquor and dinner parties. They have strong Hindu leanings, eschewing beef, worshipping the water deity *Varun*, and keeping the chief Hindu festivals. They respect the Kázi and employ him at their weddings. But partly from ignorance, partly from want of money, they perform no Musalmán ceremonies except circumcision.

Dhobis.

Chapter III. Population. Musalmáns.

They are Sunnis of the Hanafi school in name, but never attend the mosque either for daily or special services. Illiterate themselves they do not give their children any schooling and never take to new pursuits.

Kasáis.

KASÁIS, or butchers, belong to two communities, Bakar Kasáis or mutton butchers, and Gái Kasáis or beef butchers. Both of them are immigrants. Bakar Kasáis or mutton butchers are partly immigrants from Gujarát partly from the Deccan. The Gujarát Kasáis, who sell both mutton and beef, are probably the descendants of Afgháns who came to Gujarát during the time of Musalmán ascendancy. They are found in small numbers in Bándra where they have settled since the slaughter-house was removed from Bombay. They speak Hindustáni among themselves and Gujaráti with others. They give their boys many Afghán names such as Dost Muhammad, Wali Muhammad, and Sháh Muhammad. They still bear marks of their foreign origin, being tall, sturdy and broad-chested, and many having grey eyes and fair skins. The men shave the head, wear the beard full or short, and dress in a twisted turban like the Gujarát Sipáhis, a shirt, a waistcoat, and a pair of tight trousers. The women who like the men are tall, well made, and with regular features and fair skins, dress in a headscarf, a long shirt hanging to the knees, a backless bodice with tight short sleeves and a pair of tight trousers. They are fond of ornaments, wearing from twelve to fourteen heavy gold or silver earrings, a necklace of gold beads, and silver bracelets. Except the elder women few appear in public or help the men in their work. They are neat and clean in their habits, and are very fond of decorating their houses with copper and brass vessels coated with tin. When not at work the men are clean in their dress and fond of wearing gay raiment. Though hardworking and well paid, they are extravagant wasting their earnings in drink and pleasure. A few are rich and well-to-do, but, though none are scrimped for food or clothing, most are in debt. They marry only among themselves, as none of the Deccan mutton butchers will give them their daughters. They form a well organised body with a headman chosen from the richest and most respectable families, who has power to fine for breaches of caste rules. The fine is added to the mosque fund or spent in feeding the poor. Their manners and customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school and are religious and careful to say their prayers. They teach their children Urdu and Gujaráti; none take to new pursuits.

The Deccan Bakar Kasáis or Lád Sultánis, are converts from the Lád division of Hindu butchers. They are found in small numbers in Thána and other large towns, especially at Bándra where they number about 300 souls. They are said to take their name from their converter Tipu Sultán, and to have come to Poona from the South Deccan with General Wellesley's army in 1803. They speak Deccan-Hindustáni among themselves and Maráthi with others. The men are tall or of middle size, well made, and dark or olive coloured. They shave the head, wear the beard either short or full, and dress in a Marátha-like turban, a shirt, a waistcoat, and tight trousers or a waistcloth. The women who are like the men in face, wear the

Musalmáns.
Kasáis.

Hindu robe and bodice, appear in public, and help the men in their work. Their chief ornament is the necklace of gold and glass beads, which is first worn on the day of marriage and never parted with till the husband's death. Neither men nor women are neat or clean. They sell only mutton and have shops in every town. In Bándra a few of them have shops, but most are *kumátris* or cleaners, who kill the sheep, skin them, and dress them for export to Bombay, earning from 1*s.* to 2*s.* (*annas* 8 - Re. 1) a day. The shopkeepers are generally well-to-do, but many of them are so fond of pleasure and good living that they run into debt. They marry among themselves only and form a separate and well organised community. Their social disputes are settled through a headman, or *pátil,* chosen from among the rich and respectable families and empowered to fine for breaches of caste rules. They have strong Hindu leanings, eschewing beef and refusing even to touch a beef butcher. Most of them keep the leading Hindu festivals and offer vows to Hindu gods. They employ the Kázi at their marriages and funerals, but do not mix with the ordinary Musalmáns. They do not give their children any schooling and none take to new pursuits. On the whole they are a rising class.

Bohorás.

Bohoras,[1] the descendants partly of converted Gujarát Hindus and partly of immigrants from Arabia and Persia, have their head-quarters at Surat, the seat of their high priest the Mulla Sáheb. Their conversion seems to date from the eleventh century, when the early Shia preachers were treated with much kindness by the Hindu kings of Anhilváda in north Gujarát. Most of them have come to Thána since the establishment of British rule. They have a strength of over 600, of whom 350 are in Sháhápur, 200 in Bhiwndi, 40 in Kalyán, 30 in Karjat, and 12 in Thána. They speak Gujaráti at home and Hindustáni or Maráthi with others. The men are tall or of middle size, active and well made, but few of them are muscular or even robust. Their features are regular and clear cut, their colour olive, and their expression gentle and shrewd. The men shave the head, wear long scanty beards, and dress in a white turban, a Hindu shaped coat, a shirt, a waistcoat, and a pair of loose striped chintz trousers. The women are either tall or of middle size with regular features and fair complexion. They dress in a headscarf, a backless bodice with tight short sleeves, and a petticoat. On going out they are shrouded from head to foot in a long black or striped satin cloak, with gauze openings in front of the eyes. They do not appear in public nor add to the family income, but are very neat and careful in managing the house. They are fond of decorating their houses with China and copper vessels. Both men and women are neat and tidy in their habits. They are shopkeepers, selling hardware, stationery, needles and thread, kerosine oil, matches and mirrors brought from Bombay. They are hardworking, thrifty and sober, and most of them

[1] The origin of the word Bohora is disputed. Some derive the word from *vohoravu* to trade, some from *behra* the right way or *bahurah* many paths, and others from *bahir,* strings of camel, or *bahraj* prudent. On the whole it seems most probable that the first converts belonged to the Hindu caste of Horás of whom there is still a trace among Gujarát Jains.

Chapter III. Population. Musalmáns. *Bohorás.*

are well-to-do, able to save and to spend largely on special occasions. They marry only among themselves and form a separate community, settling most disputes through the deputy of the high priest and in serious cases appealing to their high priest the Mulla Sáheb of Surat. In their manners they do not differ from Gujarát Dáudi Bohorás. In religion they belong to the Ismáili branch of the Shia faith. They believe in the divinity of Ali and his household, and consider the Mulla as their Imám or high priest. They are very religious and careful to say their prayers. They strictly abstain from dancing and singing, and from using and dealing in intoxicating drinks or drugs. Both the fines and yearly dues collected from the caste are sent to Surat to the Mulla Sáheb, who applies the fund partly towards his private use, partly for the support of the poor and helpless of the caste, and partly in educating the boys of the community. In the Surat college from sixty to 100 young men are fed, clothed, and taught Arabic and Persian. On passing an examination they are appointed Mullás or priests, of whom there are three grades. Each considerable settlement of Bohorás has its Mulla, who, earning his living by the practice of some calling, performs the birth, circumcision, marriage and death ceremonies, and forwards to Surat the yearly dues collected from the members of the community. Though not bound by special rules, Bohorás have to send at least 1¼ per cent of their income. Out of this fund the local Mulla receives according to his grade from £1 10*s.* to £5 (Rs. 15 - Rs. 50) a month. After a few years' stay at one place the Mulla is generally moved to a fresh charge. Bohorás do not respect the Kázi or worship in the regular Sunni mosque. In Thána, Bhiwndi and Kalyán, they have mosques of their own, all of which have been built within the last twenty or thirty years, and each has a Mulla who teaches the boys to read the Kurán. They teach their children Gujaráti at home. On the whole they are a successful class, and of late have greatly developed two branches of trade, the sale of kerosine oil and the manufacture and sale of iron water-buckets and oil vessels.

Memans.

Memans, properly Momins or believers, have a strength of over 450, of whom 250 are in Bhiwndi, 75 in Sháhápur, 70 in Karjat, and 14 in Kalyán. They are descended from Hindu converts of the Lohána and Káchhia castes of Káthiáwár and Cutch, and are of two divisions, Cutchis and Háláis, the former from Cutch and the latter from Hálár in Káthiáwár. They are said to have been brought to Islám about the year 1422 by an Arab missionary named Yusuf-ud-din, a descendant of the celebrated saint Mohi-ud-din Jiláni commonly called the saint of saints, *Pirán-e-Pir* of Bagdád. About a hundred and twenty years after their conversion a large body of Memans are said to have moved from Sind to Cutch, and from Cutch they have spread through Gujarát to Bombay and Calcutta. They are said to have come to Thána since the establishment of British power. They speak Cutchi at home, and Hindustáni, Gujaráti and Maráthi with others. The men are tall or of middle height, well made, and rather inclined to stoutness. They shave the head, wear the beard full, and dress in a silk turban, a long and loose Arab coat when out-of-doors, and in-doors a skull cap, a long

Musalmáns.
Memans.

shirt hanging to the knees, a waistcoat, and a pair of trousers loose above and rather tight at the ankles. The women, who are either tall or of middle height, are well-featured and fair, and wear a head-scarf of two or three yards of silk, a long silk shirt almost touching the ankles, and trousers like the men's loose above and tight at the ankle. They do not appear in public nor add to the family income. Some of the men who deal in fish are dirty when at work, but as a class they are neat and clean in their habits. Most of them press and deal in oil, dried fish, and cocoanuts, and being pushing and vigorous take to other callings. The oilmen press sesamum and other seeds, and packing the oil in leather jars sell it wholesale to Hindu dealers for local use and for export to Bombay. The fish merchants deal wholesale in dry salted fish, selling it to merchants from Málwa, Gujarát, Berár, Jabalpur, Khándesh, and many other Deccan places. Others sell cocoanuts or are retail-dealers in oil, fish and cocoanuts. The wholesale oil and fish merchants are rich, able to spend on special occasions and to save, the rest are fairly off, free from debt and with enough for food and clothes, but with little to spend on special occasions or to save. On the whole they are hardworking, thrifty, and sober. They marry among themselves either in the district or in Bombay, and form a separate community, but have no special organisation and no headman. They respect the Kázi and employ him at their marriages and funerals. In their manners and customs they do not differ from ordinary Musalmáns. They are Sunnis of the Hanafi school and are religious, being careful to say their prayers and to give alms. They teach their children Gujaráti, Maráthi, and Arabic enough to read the Kurán. None take to any pursuit except trade.

Khojás.

Khojás, from Khwája a merchant, a bard or a teacher, have a strength of over 250, of whom 150 are in Bándra, 50 in Bhiwndi, 40 in Thána, and 36 in Kalyán. Like the Dáudi Bohorás, the Khojás are Ismáilis of the Nazarian sub-division, who, about the close of the eleventh century 1094 (H. 487), separated from the Mustáli Ismáilians on a question of succession. On the destruction of the Persian Ismáilians by Huláku the Tártar in 1255, the seat of their high priest or Imám was for many generations at Khekh in the district of Kum.[1] These Imáms were the ancestors of His Highness Ága Ali Sháh, the Khojás' hereditary chief or unrevealed Imám, now settled in Bombay. Like the Bohorás the Khojás would seem to be a mixed class partly foreign and partly Hindu. According to their own account, the Sind Khojás fled from Persia when (1255) the Ismáilis were so severely treated by Huláku the Tártar.[2] Some of the Cutch Khojás also claim a Persian

[1] Wood's Translation of Hammer's Assassins, 211. The Persian Ismáilites recognise, as their chief, an Imám whose descent they deduce from Ismáil the son of Jáfar-es-Sádik, and who resided at Khekh, a village in the district of Kum, under the protection of the Sháh. As according to their doctrine the Imám is an incarnate emanation of the Deity, the Imám of Khekh enjoys, to this day, the reputation of miraculous powers; and the Ismáilites, some of whom are dispersed as far as India, go on pilgrimage, from the banks of the Ganges and the Indus, in order to share his benediction.

[2] Burton's Sind, 349.

Chapter III. Population. Musalmáns. *Khojás.*

origin.[1] But the bulk seem to be descendants of Hindus converted by Pir Sadr-ud-in, a Nazarian missionary, who came from Khorásan to India about 400 years ago.[2] It is not more than thirty years since they came to Thána from Bombay. They speak Cutchi among themselves, and Gujaráti, Hindustáni and Maráthi with others. The men are tall or of middle size, sturdy and fair. They shave the head and either shave the beard or wear it short; and, like Memans, dress in a silk turban, a coat, a shirt, a waistcoat, and loose trousers. Their women who are either tall or middle sized, and have delicate regular features and fair skins, dress like the Meman women in a headscarf, a long shirt, and a pair of loose trousers. They appear in public and sell in their husbands' shops. Both men and women are neat and clean in their habits. They generally sell parched rice, gram and other parched grain, and being hard-working, thrifty and sober, they are well-to-do and able to save. They marry among themselves only and form a separate and well-organised community under the headship of His Highness Ága Ali Sháh. They differ from other Musalmáns in believing in the divinity of Ali, paying special veneration to Hasan and Hussain, his sons and to Ága Ali Sháh or the head of his family as his representative. They believe that Ali was the tenth incarnation of Vishnu whom the Hindus look for in the shape of Kalanki. They pay extreme respect to their present head the representative of Ali, His Highness Ága Ali Sháh, and lay great stress and raise large sums to induce him to attend marriages and other chief ceremonies. When he attends, all the guests both men and women, according to their means, lay a sum varying from 10*s.* to £5 (Rs. 5-Rs. 50) at his feet, and bowing to the ground, kiss his feet. The host himself never pays less than £10 (Rs. 100), and sometimes as much as £100 (Rs. 1000). Regular Khojás do not respect the Kázi, but of late a good many in Bombay have changed their faith and become Sunnis. They teach their children Maráthi and Gujaráti, and a few of the rich send their boys to English schools. On the whole they are a pushing and prosperous class.

Táis.

Táis, originally silk weavers from Gujarát, claim to take their name from Tai, a city between Turkey and Arabia, and to have been taught weaving and sewing by the Prophet Idris or Elijah. They are a mixed class, some of them foreigners who seem to have come from Sind about a thousand years ago, and others converted Gujarát Hindus. They are found in small numbers in every town and big village in Dáhánu and Máhim. Most of them are said to have come to the district about 400 years ago from Párdi and Balsár in Surat. Their home speech is a mixture of Gujaráti and Maráthi, and with others they speak Hindustáni and Maráthi. The men are tall or of middle size, strong and olive coloured. They shave the head, wear the beard full, and dress in a white turban or a skull cap, a coat, a shirt, a

[1] Trans. Lit. Soc. Bom. II. 232.

[2] Ibn Batuta (1342) speaks of meeting at Cambay the tribe of Khoja Bohorás. If this reference is to Khojás and not to Bohorás, there must have been an earlier conversion in Gujarát than that traced to Sadr-ud-din.

waistcoat, and a pair of loose trousers. Their women, who are either tall or of middle height, are delicate with regular features and fair. They dress in the Gujarát petticoat, a backless bodice, and a head-scarf. They appear in public and add to the family income by working as labourers. Both men and women are neat in their habits, but excessively fond of fermented date-palm juice. Unlike the Gujarát Táis none of them weave, but either till or labour. A few families at Dáhánu sell oil and bangles, and are known as Teli and Maniyár Táis. They are hardworking but seldom honest or sober, and, except a few who are well-to-do, most of them are poor, ill clad, scrimped for food, and forced to borrow to meet marriage and other special expenses. They marry among themselves only and form a separate community with a headman, who is a religious doctor, or Maulvi, of the Wahábi faith. Till lately they were Sunnis of the Hanafi school, careless of their faith and ignorant of its rules. About five years ago a Wahábi Maulvi from Káshmir came to Dáhánu and has won them to the Wahábi faith, persuading them to become regular in saying their prayers and to give up the dinners, music, and some Hindu ceremonies at marriages, births, initiation sacrifices, and deaths. Their ceremonies are now simple without pomp or expense. They respect and obey the Kázi, but do not employ him. Their Maulvi takes the place of a Kázi, reading them passages from the Kurán, preaching to them almost every week, and teaching their boys Arabic and Persian.

Musalmáns.

Tdis.

WÁJHÁS, or weavers, of whom there are 350 in Bándra, 200 in Thána, and some houses in Máhim and Supára, are probably converts of the Gujarát caste of the same name and calling. They are said to have embraced Islám within the last 100 years, but as no traditions of their conversion remain, they are probably converts of an earlier date. Their home speech is Konkan Maráthi with a considerable Gujarát element. The men are tall or of middle height, strong, and dark. They shave the head and wear the beard full, and dress in a headscarf or a skull cap, a waistcoat, and a waistcloth. The women, who have the same cast of face as the men, wear the Hindu robe and bodice, appear in public, and help the men in weaving. They weave coarse cotton cloth and towels, their work having a good name for strength. Some of them weave as labourers, and others with capital employ labourers of the Juláha class. A few own land either tilling it themselves or getting it tilled. Both men and women, though neither neat nor clean in their habits, are hardworking, thrifty and sober. As a class they are fairly off with enough for food and clothes, but with little to spend on family ceremonies and not able to save. They marry among themselves only and form a separate community with a headman chosen from the richer families, and empowered, with the consent of the majority, to punish breaches of class rules by fine. They are Sunnis, generally of the Hanafi and some of the Sháfai school, but are not religious, very few of them reading the Kurán or saying their prayers. They do not take to other pursuits nor send their boys to school. On the whole they seem not to be a rising or prosperous class.

Wájhás.

SIPÁHIS, soldiers, are found in small numbers in all towns and big

Sipáhis

Chapter III. Population. Musalmáns *Juláhás.*

surrounding villages. Some are well off, able to spend on special occasions and to save. The rest have enough for food and clothes, but are forced to borrow to meet special expenses. For a year or two prices have been low and trade dull, and many are said to have given up handloom weaving and gone in search of work to Bombay.

Most Juláhás though Sunnis outwardly are Wahábis at heart, about thirty families are Shiás followers of His Highness Ága Ali Sháh, and the rest are Sunnis. The Wahábis, who were converted about five years ago, are strict in performing their religious duties. But because the Konkanis, who have much influence in Bhiwndi, bitterly hate Wahábis, they do not profess their creed. If they did, they would be kept from all mosques and from every festive or religious gathering. In their marriage and other social ceremonies the same fear of the Konkanis forces them not only to obey the Kázi, who performs the ceremony and registers the marriage, but, like other Sunnis, to use music, though this is most distasteful to them. Their leaders, law doctors from their own country or from Bombay who occasionally visit them, have fixed fines and special prayers which atone for the guilt arising from these improper practices.

The Shiás have a Maulvi and a mosque of their own, where they regularly say their prayers. They pay great reverence to the Maulvi who instructs them in all matters, teaches their children, and performs their marriage ceremonies. The Sunnis do not allow them to bury their dead in the regular graveyard. These people were Shiás from the first, but concealed their faith till about five years ago, when their present Maulvi came and with the help of His Highness the late Ága Khán built the mosque. Since then they openly profess the Shia faith, and although they make him but few payments, consider His Highness Ága Ali Sháh their spiritual head.

The Sunni Juláhás are a religious class and obey the Kázi. Except having music at their marriages, the Wahábis abstain from all practices not prescribed by their religion. The ceremonies are very simple, at birth the repetition of the creed in the child's ear, and at marriages and deaths a dinner party to relations and friends. They have no sixth-day or fortieth-day ceremony after births, no rubbing of the bride and bridegroom with gram flour and turmeric, and no prayers for the dead. Shia Juláhás do not differ from other Shiás in their ceremonies, nor do the Sunnis differ from other Sunnis. As regards marriage, Wahábis, Shiás and Sunnis form distinct communities each with a headman, *chaudhari*, to settle disputes. All these classes teach their children Hindustáni, but none English or Maráthi. They are on the whole a steady class. None of them has risen to any high position, although a few have made considerable sums of money in trade. They are a pushing class ready to take to any calling that promises well.

Pársis.

Pa'rsis,[1] were returned in 1881 as numbering 3315 of whom 1658 were males and 1657 females.[2] They belong to two main

[1] The greater part of this account of the Pársis has been prepared by Mr. Bamanji Behrámji Patel, Compiler of the Pársi Prakásh, and Mr. Kharsedji Nasarvánji Seervai, Assistant to the Collector of Bombay.

[2] The distribution details are: Dáhánu 1391; Sálsette 948; Máhim 401; Kalyán

classes, early settlers who have apparently been in their present villages for over a thousand years, and new comers whose connection with the district dates almost entirely from the beginning of the present century. Of the old settlers those of Kalyán and Dáhánu seem to have been separate from very early times. Of the new comers there are three sets, large landholders who are found only in Sálsette and Máhim; Government servants, liquor-sellers, shopkeepers, and railway and mill servants and workmen who are scattered over most of the district, but are chiefly found near railways and in the larger towns; and the Pársis of Bándra and its neighbourhood whose employment takes them daily to Bombay.

Thána Pársis have the special interest of including the people of Sanján and Nárgol in Dáhánu, who, according to the received story, represent the earliest Pársi settlement in India. According to a poetic account known as the Kissah-i-Sanján,[1] after the Arab victories at Kadesia (638) and Nahavand (641), the kingdom of Persia passed from Sháh Yazdezard and the land became desolate. The faithful and their priests, leaving their gardens, halls and palaces, hid themselves in the hills for a hundred years. At last, as their life in the hills was one of much hardship, they moved to the coast, and settled in the city of Ormuz.[2] After they had been in Ormuz for fifteen years the enemies of their faith again troubled the Pársis. A learned priest, skilful in reading the stars, advised them to leave Persia and seek safety in India.[3] Following his

292; Panvel 131; Bhiwndi 46; Karjat 44; Bassein 27; Sháhápur 27; Váda 6; Murbád 2.

[1] This poem is translated in J. B. B. R. A. S. I. 167-191, and is the basis of Anquetil du Perron's sketch of Pársi history. (Zend Avesta, I. cccxviii, cccxxvii). It was written about 1600 by a priest named Behman Kekobad Sanjána of Navsári.

[2] Ormuz was at this time on the mainland. In the middle of the tenth century, Ibn Haukal (950) (Ouseley's Oriental Geography, 142) calls it the emporium and chief seaport of the merchants of Kirmán. It had mosques and market places and the merchants lived in the suburbs. In 1303, to escape the Tartars, some Arabs settled on the island of Jeran about five miles from the mainland and called it new Ormuz. The island soon became a place of great trade, and grew so rich that the saying arose, 'If the earth is a ring Ormuz is its jewel.' It was taken by the Portuguese in 1508, and held by them till 1622, when they were driven out by the Persians and English, and Gombrun or Bandar Abas was made the centre of trade (Malcolm's Persia, I. 546, Ed. 1815; Kerr's Voyages, VI. 104).

[3] Westergaard says (Zend Avesta, I. 22): It may very well have been the profits of trade not persecution that brought the Pársis to Western India. The Persian connection with India was very old, and for some centuries before the Arab conquest of Persia, it had grown very close. In mythic times there was the religious connection of Zoroaster (not later than B.C. 1000, Haug's Essays, 299) with India and the Bráhman Tchengrighatchah who was sent back to convert his countrymen, and Firdusi's story of Prince Isfandiyár the son of Gushtasp, who was so keen a believer in Zoroaster that he persuaded the Emperor of India to adopt fire worship (Elliot's History, V. 568). The Hindu account of the introduction of fire worshipping priests from Persia into Dwárka in Káthiáwár is probably of a much later date (Reinaud's Memoir Sur l' Inde, 391-397). There was also a very early political connection in the mythic conquests of North India, which, according to Persian writers, have been repeated from time to time since B.C. 1729 (Troyer's Radjatarangini, II. 441). In historic times the Pánjab formed part of the Persian dominions from its conquest by Darius Hystaspes about B.C. 510 till the later days (B.C. 350) of the Achæmenean dynasty (Rawlinson's Ancient Monarchies, IV. 433).

About the beginning of the Christian era the Kanerkis, the Indian Skythian rulers of the Panjáb, from the fire altar on their coins, seem to have adopted the religion of the Magi (Lassen in J. B. A. S. IX. 456; Prinsep's Note on Hist. Res. from Bactrian

Chapter III. Population. Pársis. *History.*

counsel they launched their ships, put their wives and children on board, set sail, and steering for India, dropped anchor at the island of Diu on the south coast of Káthiáwár. Here they landed and settled for nineteen years. Then an aged priest, reading the stars, told them that they must leave Diu and seek another abode. They started gladly and set sail for Gujarát. On the way they were overtaken by a storm, but the priests prayed for help to the angel Behrám, the storm fell, and a gentle breeze brought them safe to land near Sanján.

Coins, 106). As regards the south of India, Ptolemy's (150) mention of Bráhmani Magi has been thought to show a connection with Persia, but the Kánarese word *mag*, or son, seems a simple and sufficient explanation.

Closer relations between India and Persia date from the revival of Persian power under the Sassanian kings (A.D. 226-650). In the fifth century the visit of the Persian prince Behrám Gor (436), probably to ask for help in his struggle with the White Huns (Wilson's Ariana Antiqua, 383), his marriage with a Hindu princess, and according to Hindu accounts, his founding the dynasty of the Gardhabin kings, was a fresh bond of intimacy (Wilford, As. Res. IX. 219; Maçudi's Prairies d'Or, II. 191; Reinaud's Memoir Sur l'Inde, 112; Elliot's History, II. 159). In later times both Naushirván the Just (531-579) and his grandson Parviz (591-628) were united by treaties and by the interchange of rich presents with the rulers of India and Sind (Maçudi's Prairies d'Or, II. 201). In connection with these treaties it is interesting to note that Naushirván's embassy to Pulikesi II. the ruler of Bádámi in the Southern Marátha Country, is believed to be the subject of one of the Ajanta Cave paintings, and another of the pictures is supposed to be copied from a portrait of Parviz and the beautiful Shirin. (Fergusson in Burgess' Ajanta Notes, 92). According to one account, early in the seventh century, a large body of Persians landed in Western India, and from one of their leaders, whom Wilford believed to have been a son of Khosru Parviz, the family of Udepur is supposed to have sprung (Gladwin's Ain-i-Akbari, II. 81; Dr. Hunter, As. Res. VI. 8; Wilford, As. Res. IX. 233; Prinsep, Jour. Ben. As. Soc. IV. 684). Wilford held that the Konkanasth Bráhmans were of the same stock. But though their origin is doubtful the Konkanasths are probably older settlers than the Pársis. Besides by treaties Western India and Persia were at this time very closely connected by trade. Kosmas Indikopleustes (545) found the Persians among the chief traders in the Indian Ocean (Migne's Patrologiæ Cursus, lxxxviii. 446; Yule's Cathay, I. clxxvii., clxxix.), and his statement that the Kalyán Christians (Yule's Cathay, I. clxxi.) had a Persian Bishop points to close relations between Thána and the Persian gulf. Shortly after the time of Kosmas the leadership in trade passed from the Romans to the Persians, and fleets from India and China visited the Persian gulf (Reinaud's Abulfeda, I.-II. ccclxxxiii.-iv.). It was this close connection between West India and Persia that in 638 (H. 16) led the Khalif Umar ((634-643)) to found the city of Basra partly for purposes of trade and partly to prevent the Indian princes sending help to the Persians (Troyer's Radjatarangini, II. 449, and Chronique de Tabari, III. 401), and in the same year (638-639) prompted the despatch of a fleet to ravage the Thána coasts (Elliot's History, I. 415). Both Tabari (838-921) and Maçudi (900-950) state that the district round Basra and the country under the king of Oman were considered by the Arabs to be part of India (Chronique de Tabari, III. 401; Prairies d'Or, IV. 225), and in the seventh century it is noticed that Indians were settled in the chief cities of Persia enjoying the free exercise of their religion (Reinaud's Abulfeda, I.-II. ccclxxxiv.). It is worthy of note that from the sixth century, when they began to take a leading part in the trade of the East, Persians not only visited India but sailed in their own ships as far as China (Reinaud's Abulfeda, I-II. ccclxxxiii.). About the time when they came to India Pársis were settled in China as missionaries, traders, and refugees. Anquetil du Perron (Zend Avesta, I. cccxxxvi.) speaks of Persians going to China in the seventh century with a son of Yazdezard. According to Wilford (As. Res. IX. 235) another party of refugees went in 750 when the dynasty of the Abbásid Khalifs began to rule. In 758 the Arabs and Persians were so strong in Canton that they stirred up a riot and plundered the city (Reinaud's Abulfeda, I.-II. ccclxxxv.). In 845 there is a mention of *Muhapas* or Mobeds in Canton (Yule's Cathay, I. xcvi.), and about sixty years later Maçudi notices that there were many fire temples in China. (Prairies d'Or, IV. 86).

When they had landed, one of the priests went as their spokesman to Jadi Rána, apparently a Yádav chief of south Gujarát, and asked for leave to settle in his territory. The chief, afraid of so large a body of armed strangers, called on the priest to explain their religion and customs. The priest told him that they honoured the cow, water, fire, and the sun and moon, that they wore a sacred girdle, and had strict rules about the ceremonial impurity of women; he promised they would do no harm and would help the chief against his enemies. The chief was still somewhat afraid, but on their agreeing to learn the language of the country, to make their women dress like Hindu women,[1] to cease to wear arms, and to hold their marriages at night, he allowed them to choose a spot for their settlement. A temple for the holy fire of Behrám was begun, and, by the help of the Hindu chief, was soon finished.[2] The settlement prospered, the management of its affairs was left in the hands of the faithful, and the desert and forest grew as rich as Irán.

According to this account the Pársis settled at Sanján in the year 775. But among the Pársis the accepted date for the settlement is 716, and this, though of doubtful authority, is supported by the date 721, at which the first fire temple is said to have been finished.[3] The truth would seem to be, as Wilford has suggested, that the poetic account has mixed the history of at least two bands of refugees, one who fled from Persia after the final defeat of Yazdezard in 641,[4] and the other who were driven away about 750 by the increased religious strictness that prevailed under the first Khalifs of the Abbásid family.[5] Two separate bodies of settlers are required not only to explain the two sets of dates (716 and 775), but to account for the very sudden increase which the poetic account describes in the strength and importance of the original band of refugees.

After they were firmly established at Sanján the Pársis spread, as settlers and traders, north to Navsári, Variáv, Broach, Ankleshvar, Vánkáner, and Cambay, and south to Thána and Chaul.[6] Traces of Pehlevi writing in one of the Kanheri caves

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[1] According to Rawlinson (Ancient Monarchies, IV. 196, and Herodotus, III. 229), the ancient Persians were most strict not to let their women appear in public. The correctness of this statement is doubtful. (See Porter's Travels, II. 176).

[2] The fire of Behrám, *Átash-Behrám*, is specially holy; the ordinary sacred fire of village temples is less sacred; it is called the fire of fires, *átish-ádarán*. This Sanján fire, after many wanderings, is now at Udváda about fifteen miles south of Balsár

[3] Wilson's Pársi Religion, 557. Romer in Jour. Roy. As. Soc. IV. 360. The authority for the date 716, is a pamphlet written in 1826 on the Shehenshái and Kadmi date question by a Broach high priest named Dastur Aspandiárji Kámdinji. He gives the Hindu date *Samvat* 772 *Shrávan Shuddh* 9th and the Pársi date Roz Beheman Maha Tir. This Hindu year corresponds with 85 Yazdezardi and with the Christian year 716. Mr. K. R. Cama has discovered that these Hindu and Pársi days do not fall together till the Christian year 936. He suggests a simple change in the Pársi date from Roz Beheman Maha Tir to Roz Tir Maha Beheman, which gives the Hindu date *Shrávan Shuddh* 13th *Samvat* 772 or within four days of the accepted date.

[4] Ouseley (Persia, II. 347) mentions that a Pársi revolt in 648 was followed by great severities.

[5] As. Res. IX. 235, Jour. B. B. R. A. S. I. 180. Westergaard says (Zend Avesta, I. 22) the first immigrants must have been followed by fellow-believers from Persia.

[6] According to some traditions the settlements at Cambay and Variáv were as old

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were at first thought to be modern forgeries. But the latest opinion is that they are genuine and are the names of Pársi pilgrims or pleasure seekers who visited the caves early in the tenth century.[1] Pársis might well have visited Kanheri at this time, as, according to Maçudi, there were in the beginning of the tenth century many fire temples in Sind and in India,[2] and about fifty years later Misar-bin-Mukalhil (950) mentions fire worshippers and fire temples at Saimur, probably Chaul.[3] As the Arab travellers refer to the people of Western India simply as idolators, it is seldom possible to say whether they speak of Hindus or of Pársis. But, in connection with the passages quoted above, Ibn Haukal's (950) statement that between Cambay and Chaul the Moslems and infidels wore the same dress and let their beards grow in the same fashion, seems to refer to Pársis and not to Hindus.[4] Sanján, though sometimes confounded with the place of the same name in Cutch, is mentioned by most Arab travellers of the tenth and eleventh centuries. No special reference has been traced to its Pársis, but in the twelfth century Idrisi (1153) speaks of its people as rich, warlike, hardworking, and clever.[5]

After about 600 years[6] the Rajput overlord of Sanján was attacked by a Musalmán army under Alp Khán, the famous general of Muhammad Sháh or Ala-ud-din Khilji (1295-1315).[7] According to the poetic account, in answer to their chief's appeal, fourteen hundred mail-clad Pársi horsemen, under the leadership

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as the Sanján settlement. At Cambay, Pársis were settled perhaps about 990 (Bombay Gov. Sel., New Series, XXVI.), certainly by 1100 (Elliot, II. 164). The Cambay Pársis must have had relations with the Panjáb Pársis, as in 1323 they had copies of the Vandidád which, some time between 1184 and 1323, Herbad Máhyár had brought from Yezd (Sistán) in Persia to Uccha, or Uch in the Panjáb (Westergaard's Zend Avesta, I. 3, 11). The Navsári settlement is said (Pársi Prakásh, I. 2) to date from 1142. But the story there noticed that Navsári got its name from the Pársis is incorrect, as Navsári is shown in Ptolemy's map (A.D. 150) (Bertius, X.). Pársis were at Ankleshvar at least as early as 1258, as the Visperad was copied there in that year (Westergaard's Zend Avesta, I. 13). They must have been in Broach before 1300, as there is a Tower of Silence near Dehgám dated 1309, and a still older tower near Vejalpur (Pársi Prakásh, I. 4). The dates of the settlements at Variáv and Vánkáner are unknown. In 1414 there were twenty-six Pársi houses in Balsár (Pársi Prakásh, I. 4).

[1] Compare Jour. Bom. Br. Roy. As. Soc. VI. 120, Ind. Ant. III. 311. The details of these writings are given in the account of the Kanheri Caves.

[2] Prairies d'Or, V. 86. [3] Elliot's History, I. 97.

[4] Elliot's History, I. 39. [5] Jaubert's Idrisi, I. 172.

[6] The Kissah-i-Sanján gives in one place after 500 and in another place in 700 years (J. B. B. R. A. S. I. 182). Anquetil du Perron (Zend Avesta, I. cccxx. note 2) notices that one authority gives from 560 to 580 years.

[7] Dr J. Wilson (J. B. B. R. A. S. I. 182) has suggested that the Mahmud Sháh of the Kissah-i-Sanján was Mahmud Begada, who reigned in Gujarát from 1459 to 1513. The mention of Chámpáner as his capital makes it probable that the writer of the Kissah-i-Sanján thought the Musalmán prince was the well known Mahmud Begada. But the completeness of Alp Khán's conquest of Gujarát leaves little doubt that Sanján fell to his arms. The conqueror might possibly, though much less likely, be Muhammad Sháh Tughlik who reconquered Gujarát and the Thána coast in 1348. It cannot be Mahmud Begada, as authorities agree that, after long wanderings, the Sanján fire was brought to Navsári early in the fifteenth century (1419). Alp Khán may be Ulugh Khán, Ala-ud-din's brother, who is sometimes by mistake called Alp Khán, or he may be Alp Khán, Ala-ud-din's brother-in-law. Ulugh Khán conquered Gujarát (1295-1297) and Alp Khán governed Gujarát (1300-1320). The Alp Khán of the text was probably Ulugh Khán (Elliot, III. 157, 163).

of one Ardeshir, changed the fortune of the first fight and drove back the Musalmán army. On the following day the fight was renewed and Alp Khán prevailed. Ardeshir was slain and the Pársis were driven from Sanján. As far as has been traced, in their accounts of the Musalmán conquest of Gujarát, neither Ferishta nor the author of the Feroz Sháhi makes any reference to Pársis. But Amir Khusru's (1325) phrase, 'the shores of the Gujarát seas were filled with the blood of the Gabres,' almost certainly refers to, or at least includes, Pársis, as in another passage he notices that among those who had become subject to Islám were the Maghs who delight in the worship of fire.[1] On the fall of Sanján the priests are said to have fled with the sacred fire to a mountain called Bharut.[2] The Gujarát poem contains no further reference to the Pársis of Sanján or of Thána. Still, whether Hindu converts or the descendants of foreigners, Pársis seem, for some time, to have formed one of the chief elements in the population of the north Konkan.[3] When Friar Oderic was in Thána in 1323, the rulers were Musalmáns and the people idolators, partly worshipping trees and serpents and partly worshipping fire. That the fire worshippers were Pársis, or Hindu converts to the Zoroastrian faith, seems beyond doubt. They neither buried nor burned their dead, but with great pomp carried them to the fields and cast them to the beasts and birds to be devoured. These details Oderic repeats in another passage, and notices that the heat of the sun was so great that the bodies were speedily destroyed. The bulk of the people seem to have followed this practice, as when Oderic went to the Malabár coast he noticed that the people burned instead of exposing the dead.[4] Jordanus, who spent some years in Thána just before Oderic came (1320-1322), and who travelled as a missionary from Thána to Broach, gives a still clearer description of the Pársis. 'There be,' he says, 'other pagan folk who worship fire. They bury not their dead, neither do they burn them, but cast them into the midst of a certain roofless tower and there expose them, totally uncovered, to the fowls of heaven. These believe in two first principles of evil and of good, of darkness and of light'.[5]

Though they had grown so numerous under Hindu rulers, under the Musalmáns the Pársis nearly disappeared from the Konkan.[6] According to the poetic account, after the fall of their city (1305),

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[1] See Elliot, III. 546, 549. Gabre is often vaguely used to mean infidel; it does not by itself prove that the people referred to are Pársis or even fire worshippers.

[2] This hill is about eight miles east of Sanján. A cave is still shown in which the sacred fire was kept. (See Places of Interest, Bharut).

[3] Abu-'Abdullah's (900) statement that the people of Thána were neither Jews, Christians, nor Musalmáns, probably refers to Pársis. He does not say they were not Hindus. But if they were Hindus there seems no point in his remark. D'Herbelot, Bibliotheque Orientale, III. 397. D'Herbelot (I. 14, II. 574) calls this writer Abdal-Maal and A'bdelál Al Gionder. Reinaud (Géographie d'Abulfeda, LXIII.) writes the name Abu-'Abdullah Aldjayháni.

[4] Yule's Cathay, I. 57, 59, 70, and 79.

[5] Yule's Jordanus' Mirabilia, 21.

[6] When Oderic was in Thána the country had only very lately been conquered by the Musalmáns. The Latin priests found the Hindus, as the Pársi priests had probably found them some centuries before, open to conversion. Among the idolators, says Jordanus, a man may safely expound the Word of the Lord; nor is any one from among the idolators hindered from being baptised (Yule's Jordanus' Mirabilia, 24).

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the Sanján priests stayed in the mountain of Bharut, eight miles east of Sanján, for twelve years, and then came to Bánsda about fifty miles north-east of Navsári. Here they were well received and remained for fourteen years, when the sacred fire was taken to Navsári.[1] But as the Sanján fire was not brought to Navsári till 1419, the period of Pársi depression lasted not for twenty-six years but for a century.[2] During this hundred years (1300-1400), except that their priests tended the sacred fire, the Sanján Pársis seem to have given up almost all the special observances of their religion. Many ceased to wear the sacred shirt and cord, and, according to one account, they forgot their origin, their religion, and even the name of Pársi.[3] Numbers seem to have lapsed into Hinduism, or, as Wilford suggests, joined the class of Musalmán Navváits.[4]

Though the Zoroastrian faith has never recovered the position it lost at the beginning of the fourteenth century,[5] the savage cruelty of Timur's rule in Persia (1384-1398) and in Upper India (1398) saved fire worship from disappearing out of Western India.[6] The early years of the fifteenth century saw a marked revival of Pársi influence in south Gujarát. According to Ogilby (1670) many

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[1] It is worthy of note that of the three priests, Nágan Rám, Khorshed Kámdin, and Chaya Sahiár, who brought the sacred fire, two have Hindu names. Similarly Khusru (1325) mentions a Gabri chief in Upper India named Sutal Dev, who, in spite of his Hindu name, must have been a fire worshipper, as he is likened to the Simurgh upon Caucasus. Elliot's History, III. 78.

[2] The date Roz Mahareshpand Maha Sheherevar of *Samvat* 1475, that is 26th June 1419, is generally accepted. Against the correctness of this date it is urged that Chánga Asa, who is supposed to have persuaded the priests to move the fire to Navsári, is referred to as the head of the community in *Raváyats* dated 1478 and 1511, and that the name Khorshed Kámdin, who is said to have been one of the Sanján priests who brought the fire to Navsári, appears in a *Raváyat* dated 1511. But the poetic account does not name the layman who persuaded the priests to move the fire to Sanján, and there may have been more than one priest of the name of Khorshed Kámdin.

[3] Ogilby's Atlas, V. 218-219. Westergaard says (Zend Avesta, I. 22), 'The Pársis did not trouble themselves with the books on which their faith was based. But for the communications with Persia in modern times Anquetil would probably not have found a vestige of a book.' The sacred books, which were brought by the Pársis to India on their first arrival, were altogether lost by the fourteenth century. The first of the books received in modern times from Persia seems to have been a copy of the Vandidád brought some time between 1184 and 1323 from Yezd or Sistán in Persia by Herbed Máhyár who went there from Uch in the Panjáb to study the religion. Copies of this Vandidád were made in Cambay in 1323 by Kai Khoshru and Rustam Meherbán, strangers from Irán. The oldest copies now extant are these Cambay copies, from which and from a MS. brought from Persia to India in the seventeenth century are descended all the copies now in the possession of the Pársis (Westergaard's Zend Avesta, I. 3, 11, 22).

[4] As. Res. IX. 233.

[5] The disappearance of the Nestorian Christians from Thána seems to be a parallel case. In the sixth century they were numerous enough in Kalyán to have a Bishop (Kosmas Indikopleustes, 545 ; Mignes Patrologiæ Cursus, lxxxviii. 446), and in the fourteenth century when Oderic and Jordanus visited the district, a few families were still Christians in name, though they knew nothing of the faith. (Jordanus Mirabilia, 23).

[6] In Persia, after the first revolts were crushed, the Arabs seem to have treated the conquered fire worshippers with consideration. In the middle of the tenth century, according to Ibn Haukal (Ouseley's Oriental Geog. 85, 95, 116) there was scarcely a town in Fárs without its fire temple, and among the people of Fars the books and customs of the Guebres continued unharmed. The brunt of the early Tartar invasions (1255 and 1300) fell on the Muhammadans. But Guebres and Musalmáns alike contributed to Timur's ghastly pyramids of heads. Malcolm's History of Persia, I 459-470.

strangers from Persia landed in Gujarát, and settling quietly along the coast, made known to the Gujarát Pársis that they were of Persian descent, instructed them in their religion, and taught them to serve God.[1] Similarly the poetic account tells of a pious layman named Chánga Ásа, who, in the beginning of the fifteenth century, presented sacred shirts and girdles to many who had given up wearing them.[2] The poetic account seems to imply that the increased knowledge of their faith stirred among the Pársis the old missionary spirit, and that they were successful in winning the natives of Gujarát to fire-worship. The pious layman is said to have worked miracles, and, besides encouraging the faithful, to have renewed and extended the faith.[3] Besides by Persian refugees, the Pársis of south Gujarát seem, about the close of the fourteenth century, to have been strengthened by immigrants from the north. These may partly have been Pársis from the cities of north Gujarát, forced south by the fierce Musalmán spirit that was brought into the government of Gujarát by Muzaffar Khán (1391-1403) and his grandson Sultán Ahmad I. (1413-1443). At the same time it seems probable that some of the fire worshippers of North India, who more than once were most cruelly punished by Timur, fled south to Gujarát.[4] That about this time the community of Gujarát

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[1] Ogilby's Atlas, V. 218. Lord's account, written in 1620, is slightly different. He says, 'Tract of time wore out the memory of their original and the records of their religion being perished they became ignorant whence they were, being assigned to the profession of husbandry and dressing toddy trees, till, being known by the name of Pársis, they were agnised by the remnant of the sect living in Persia who acquainted them with the source of their ancestry and communicated to them both the law and instruction in the worship according to which they were to live' (Churchill's Voyages, VI. 329). But for modern communications, says Westergaard (Zend Avesta, I. 22), Anquetil would probably not have found a vestige of a book.

[2] According to Anquetil du Perron (Mr. Kánga's Extracts, 23) in the beginning of the fifteenth century a certain Dastur Ardeshir replaced from Sistán the lost copies of the Vandidád. But this really took place between 1184 and 1323 when Herbad Máhyár went from Uccha, probably Uch in the Panjáb, and spent six years in Yezd (Sistán), and brought back a copy of the Vandidád and other books with a Pehlevi translation. Máhyár's copy was from one made by Ardeshir in Persia in 1184, and has, in its turn, been the original of copies made in Cambay in 1323 (Westergaard, I. 3). This original, as also the copies brought to India before this, have apparently been lost.

[3] Jour. Bom. Br. Roy. As. Soc. I. 187.

[4] Up to the time of Timur (1398) fire worshippers, partly foreigners partly local converts, were an important body in Upper India. In the middle of the tenth century Al Istakhiri noticed that parts of Hind and Sind belonged to the Gabres and other parts to Káfirs and idolators (Ouseley's Oriental Geography, 146). In 1079 Ibráhim the Ghaznavid attacked a colony of foreign fire worshippers who had long been settled at Dehra, perhaps Dehra Dun. In 1184 there were Pársis in the Panjab, probably at Uch, an important city at the meeting of the five rivers of the Panjáb (Westergaard, I. 3; Uch or Uchh is frequently mentioned in Elliot's History). Among Timur's captives there were Magians as well as Hindus, and the people of Tughlikpur, who offered a fierce resistance to Timur, 'believed in the two principles of good and evil, and acknowledged Ahriman and Yezdan.' About 100 years later (1504), Bedauni mentions that the Emperor Sikandar destroyed fire altars. In Akbar's time (1587), as priests had to come from Navsári to explain their religion, there were probably few fire worshippers left in Upper India. The only trace in the Ain-i-Akbari is the mention of Gabri as a dialect in the Kábul country. In the present day the Gabres of Rohilkhand, the Magyás of Málwa, and the Maghs of Tughlikhpur, though they seem to have no religious peculiarities, may, in Professor Dowson's opinion, be relics of the old Upper India Pársis. Wilford (As. Res. IX. 214) thought that the infidels of Tughlikhpur were Manichæans. But the fuller details now available show that they were fire worshippers. (See Elliot's History, II. 78, 471, 494, 506).

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Pársis was strengthened by many immigrants, and perhaps by local converts, is supported by two passages in the poetic history, one of which states that worshippers came from every clime where believers were to be found, and the other which speaks of worshippers of every tribe of believers.[1] In Gujarát the Pársis have never fallen from the position they gained in the beginning of the fifteenth century. Doubtful points of religious practice were referred to the learned priests of Persia, and their opinions have since formed a work of authority known as *Ravâyats* or judgments.[2] From these letters it appears that before the close of the fifteenth century prosperous Pársi communities were settled at Navsári, Broach, Ankleshvar, Cambay, and Surat, and from another authority there would seem, about the middle of the century, to have been a Pársi settlement as far north as Chandravli (Chandrávati?) near mount Ábu.[3]

Of the fate of the Pársi settlements in the north Konkan no details are available. Sanján recovered some of its former importance,[4] and, as far as can be traced, the Pársis of Nárgol and other Dáhánu villages were allowed by the Musalmáns to remain in their homes. There is no record of the settlement of the Pársis at Kalyán. They have a story that they fled from Thána to avoid conversion to Christianity, and the date 1533, which has been assigned to the old brick Towers of Silence at Kalyán, agrees with the date of the Portuguese conquest of Sálsette. As far as the evidence of buildings goes, the Pársis did not venture back to Thána till about 1780, six years after its conquest by the British.[5] Though the Pársis are said to have fled from the Portuguese in Sálsette, they seem to have been fairly treated by them in Bassein and in Bombay. When Bombay was (1666) handed to the British, a Pársi named Dorábji Nánábhái held a high position in the island. At Bassein, soon after its capture (1535) by the Portuguese, Garcia d'Orta noticed a curious class of merchants and shopkeepers who were called *Coaris* (Gaurs) at Bassein and *Esparis* (Pársis) in Cambay. The Portuguese called them Jews, but they were no Jews, for they were uncircumcised and they ate pork. Besides they came from Persia and had a curious written character, strange oaths, and many foolish superstitions, taking their dead out by a special door and exposing their bodies till they were destroyed.[6]

Though few traces of their missionary efforts remain, the Pársis seem, even as late as the close of the sixteenth century, to have been

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[1] Jour. Bom. Br. Roy. As. Soc. I. 187.

[2] Of these *Ravâyats* a compilation was made by Dastur Barjor Kámdin of Navsári in 1630, and a complete collection by Dastur Dorab Hormazdiar of Bálsar in 1685. The earliest of these letters, dated 22nd August 1478, complains bitterly of the miserable state of fire worshippers in Persia. Among the points decided by this letter are that a dead body should not be carried by bearers who were not Zoroastrians, that the bier should be of iron not of wood, and that women ceremonially unclean should wear gloves. Another letter is dated 17th January 1511, and a third 17th January 1535. In the last the Persian priests approve of the building of Towers of Silence of stone instead of brick. (Pársi Prakash, I. 6-8).

[3] Sir A. Burnes' MS. Account of Abu, 5th March 1828.

[4] Sanján is mentioned in the Ain-i-Akbari (Gladwin, II. 66) as one of the towns that had passed to the Portuguese.

[5] Parsi Prakásh, 51.

[6] Colloquios dos Simples, 213.

anxious to make converts. In 1578, at the request of the Emperor Akbar, they sent learned priests both from Navsári and from Kirmán in Persia to explain to him the Zoroastrian faith.[1] They found the Emperor a ready listener and believer, and taught him their peculiar terms, ordinances, rites, and ceremonies. Akbar issued orders that the sacred fire should be made over to the charge of Abu-l-Fazl, and that, after the manner of the kings of Persia, in whose temples blazed undying fires, he should take care that the fire was never allowed to go out either by day or by night.[2] According to the Pársi accounts the Emperor was clothed with the sacred shirt and girt with the sacred cord, and in return presented the priest with an estate near Navsári. At the close of the century Abu-l-Fazl (1590) mentions that followers of Zardasht or Zoroaster were settled in the district of Surat, and practised the doctrines of the Zend and Pazend and made use of sepulchres.[3] By this time Sanján was again a place of trade. But it was under the Portuguese, and of its Pársis no mention is made.

During the seventeenth and eighteenth centuries the Gujarát Pársis made steady progress, not only in wealth and influence but in the knowledge of their religion and of their sacred languages. The evidence of the most trustworthy European travellers shows the Pársis steadily rising from depressed husbandmen and weavers to be rich landowners and merchants, and, though it was accompanied by much ill-feeling and by some discreditable riots, there was a notable advance in the interest taken by the Pársis in their religion. This was due to the efforts of a Persian priest who visited Gujarát about 1721, corrected the Surat Pársis' copy of the Zend-Pehlevi Vandidád, and established small centres of Zend and Pehlevi scholarships in Surat, Navsári, and Broach.[4] As far as has been traced, this improvement in the state and in the knowledge of the Pársis was confined to Gujarát. Except one doubtful reference in 1638, the only record of Pársi prosperity in the Konkan between about 1530 and 1774 is the building of a Tower of Silence at Nárgol near Sanján in 1767.[5] After the conquest

[1] Dabistán, III. 93-96.

[2] Elliot's History, V. 530; Blochmann's Áin-i-Akbari, I. 184. Akbar adopted the Pársi feasts and had a fire temple in his harem. Ditto, 276, 210.

[3] Gladwin's Áin-i-Akbari, II. 65.

[4] Westergaard's Zend Avesta, I. 5. From 1686 to 1744 there was a constant quarrel at Navsári between the original Navsári priests and the descendants of those who had come there in 1419 with the Sanján fire. It ended by the Sanján priests withdrawin first to Balsár and afterwards to Udváda where the original Sanján fire now is.

[5] The doubtful reference to the Konkan Pársis is in Mandelslo (1638) who says (Voyages, 222), 'In the Bijápur territory there are more Pársis than either Deccanis or Canarins.' He seems to have meant Persian Musalmáns. In his passage through the Konkan in 1757 Anquetil du Perron (Zend Avesta, I. ccclxxvi.) found a few Pársis in Sanján and several in Nárgol.

The following is a summary of the chief references to Pársis given by early European writers. In 1617 Terry (New Account, 337) found the Surat Pársis dressed like other people, except that they did not shave the head and that the men allowed the beard to grow long. They were a hardworking people, living by husbandry and palm-tapping. In 1620 the leading native servant of the English Company was a Pársi knowing already a mediocrity of the English tongue (Lord in Churchill's Voyages, VI. 328). In 1626 there were Pársi slaves on board the ships that took Sir T. Herbert to Persia (Travels, 107). In 1638 Mandelslo describes the Pársis as

Chapter III. Population. Pársis. *History.*

of Sálsette some Pársis moved from Kalyán to Thána and there built a Tower of Silence in 1780. A few years later (1786) a Tower of Silence was built in Tárápur and another in Kalyán in 1790, where also a fire temple was built in 1788.[1] Under the British the Pársis first appear in the Thána records as revenue farmers, liquor contractors, and tavern-keepers. During the last hundred years a new class of Pársis has been introduced by the grant of landed estates. These were chiefly in Sálsette and to families of Bombay Pársis. Most of the grants were made in 1829 and 1830, the results were not so successful as had been expected, and did not justify the extension of the measure. Still some of the Pársi proprietors received praise for the liberality and energy with which they improved their estates by digging wells, reclaiming waste lands, and making roads.[2] In 1839, when Dr. Wilson visited Sanján, there were only

being fairer than other natives. The men wore the beard full and round, and either wore the hair long or shaved the head except the top-knot. Except that they wore a girdle of wool or camel's hair, both men and women dressed like other natives. Their houses were small, dark and badly furnished. They lived by husbandry, shop-keeping, and the practice of crafts except smiths' work. They were better tempered than the Musalmáns, but were the greediest and busiest people in the world, using all their skill to cheat (Travels, 187 and in Harris' Travels, II. 124, 125). In 1660 Thevenot (Voyages, V. 46) notices them under the name of Gaures and Atechperests. In 1670, according to Ogilby (Atlas, V. 218, 219) their bodies were about the middle size and their faces pale, especially the women who excelled all women of the country in beauty. The men, who were generally hook-nosed, wore great round beards, and on their heads either long black hair or short hair with a lock on the crown. They lived in dark houses, meanly furnished, in a ward by themselves. They ate almost everything but cows or pigs, and except that they wore a sash they dressed like Hindus. They lived by tilling, tapping palm-trees, keeping taverns, practising crafts, and working as servants; most of them were hard, greedy and deceitful, not given to whoring or theft, and weak and compassionate in their conversation. Fryer (1674) found them south of the Tápti, about forty miles along the coast and twenty miles inland. They were somewhat whiter, and he thought nastier than the Gentoos. They ate fish and flesh and drank wine. They were husbandmen rather than merchants not caring to go abroad. (New Account, 117). Ovington (1690) calls them a very considerable sect. They were hardworking and diligent, careful to train their children to arts and labour. They were the chief men of the loom in all the country. They did not suffer a beggar in all their tribe (Voyage, 370-375). Hamilton (1710) calls them good carpenters and ship-builders, exquisite weavers and embroiderers, workers in ivory and agates, and distillers. (New Account, I. 161). In 1764 Niebuhr describes them as a gentle, quiet and industrious race, multiplying greatly. They were skilful merchants, hardworking craftsmen, and good servants. They suffered none of their tribe to ask alms from people of another religion (Pinkerton, X. 215-220). Stavorinus (1774) says they exceeded all other people in industry. Many were servants to Europeans. They were growing in number from day to day. Some went to Cochin, but they were despised. Several were among the chief merchants of Surat (Voyages, II. 492-497, 503; III. 1-2). In 1783 Forbes noticed that of late years (this was probably owing to the great cotton trade with China) the most beautiful villas and gardens in Surat had passed to the Pársis. They were active, robust, prudent persevering, and highly esteemed. They not only grew rich but knew how to enjoy the comforts and luxuries that money can buy. In their domestic economy, and still more in their entertainments to their English friends, Asiatic splendour was agreeably blended with European taste and comfort (Oriental Memoirs, III. 411-412).

[1] In 1788 Hové found Pársi weavers in Navsári and Balsár. He says Balsár is the last town which the Pársis inhabit on the coast. But Hové was looking for weavers not for Pársis. Bom. Gov. Sel. XVI. 93.

[2] Within the last hundred years nineteen estates have been acquired by Pársis within the limits of the north Konkan. Of these fourteen have been granted by Government and five have been bought. Fourteen of them are in Sálsette, two in Máhim, and three in Daman. The earliest grant was about 1790, when the land in the fort of Tárápur in Máhim was given by the Peshwa to the Vikáji Meherji family who were great

one or two Pársi families, but there were many close by in Nárgol. Within the last twenty years the number of Pársis has been increased by the opening of railways, which have attracted Pársi shopkeepers, timber and liquor dealers, and mill managers and workers. Railways also give employment to several Pársi station-masters, engine-drivers, and guards, and have made it possible for Bombay merchants and clerks to keep their families in Thána and Bándra. On the other hand the temptation of high pay and advancement draws into Bombay a number of Thána Pársi youths, and it would seem that within the last twenty years there has been little increase in the Pársi population.

The Pársis of the Thána district belong to two classes, newcomers and old settlers. The newcomers are found in Thána, Bándra, and Kurla, and the old settlers at Kalyán, Tárápur, and in several parts of Dáhánu. At Kurla, except one or two families of liquor contractors and husbandmen who have been there since the beginning of the present century, most of the Pársis have settled within the last twenty years since the opening of the Kurla spinning and weaving mills. To Bándra the Pársis have been drawn since the opening of the Baroda railway (1863), because living is much cheaper than in Bombay, and they can get into the city easily and at little expense. The Pársis of Thána town are older settlers. They came more than 100 years ago, soon after the British conquest of Sálsette (1774). Most of them find occupation near their homes. Only a few go daily to Bombay.

The old settlers are the Pársis of Kalyán, of Tárápur in Máhim, and of Deheri, Nárgol, Saroda, Sanján, and other small villages in Dáhánu. Of the date of the Pársi settlement in these villages there

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revenue contractors. In 1800 the Portuguese granted the village of Varkund in Daman to Rustamji and Mervánji, the sons of Mánekji Modi of Surat, to tempt them to start the weaving of cotton cloth and silks. In 1806 the Bombay Government granted the Sálsette villages of Málád, Kánheri, Ára, Dahisar, Eksar, Tulsi, and Mágátana, on payment of a quit-rent, to Ardeshir Dádi in exchange for land in Bombay. In 1808 the Bombay Government granted the Salsette villages of Marosi, Mohili, Marol, Asalpa, Kurla, Sáhár, Kole Kalyán, and Parjápur, on payment of a quit-rent, to Hormasji Bamanji Vádia, in exchange for land in Bombay. In 1817 Kávasji Mánekji bought the village of Bhándup in Sálsette. In 1821 the Bombay Government granted lands in Sálsette worth Rs. 4000 a year to Jamsetji Bamanji Vádia, the master-builder at the dockyard. The land (being the villages Juhu and Vilepadla) was not actually handed over till 1845. In 1828 Vikáji Meherji bought the village of Chandeli in Sálsette. In 1829 the Bombay Government granted the Sálsette villages of Pavái, Kopri, Khurd, Tirdáz, Sáku, and part of Paspoli and Vadavli, on payment of quit-rent, to Frámji Kávasji. In 1829 the Bombay Government granted the Sálsette villages of Hariáli, Vehár, Gudgaon, and Sháhi to Mervánji Rustamji, head powder-maker. In the same year the village of Parnáli in Máhim was granted to Vikáji Meherji farmer of land and sea customs. In 1830 the Bombay Government made several grants: the villages of Paspoli and Tungava to Frámji Kávasji; the Sálsette villages of Goregaon, Majás, Pahádi, Mogra, Boisar, Osivra, and Bandhivla to Kharsedji Kávasji; the Sálsette village of Anik or Maval to Behrámji Kávasji; and of the villages of Máhul and Márvali to Frámji Pestonji Devecha, who had been head servant to several governors. In 1831 the Sálsette villages of Valnai and Vadvan were granted to Hormasji Rustamji Punegar, cashier in the Poona and Sátára residencies. In 1845 Government granted the village of Ghátkopar in Sálsette, on payment of quit-rent, to Ratanji Edalji Bátlivála. In 1850 Dhanjibhái Naservánji Káma bought the village of Kirol in Sálsette. In 1875 Mánekji Kavasji of Daman bought the Portuguese village of Kantharia, and in 1878 the Portuguese village of Sahan Párdi. Mr. B. B. Patel.

Chapter III. Population. Pársis.

is no record. Many of them seem to represent the original Pársi immigrants of more than 1000 years back. They are husbandmen, and makers and sellers of *moha* and palm-juice liquor. The well-to-do are generally both husbandmen and liquor-sellers, and the poor are drawers and sellers of palm juice. Every village in the inland parts of Dáhánu and Umbargaon has its Pársi landholder and liquor-seller against whom frequent complaints from the Várlis, Thákurs, and other early tribes are received that these men press labour for the cultivation of their fields. Their circumstances are at present somewhat depressed by the rise in the liquor tree cess and the stricter excise rules that have lately been brought in force.

Appearance.

Among the people of the district the Pársis are easily known by their fairness and robust vigour. The older settlers are especially stalwart and muscular. A few are dark, most of them are brown, and many are fair. The nose is long, straight, and sometimes hooked, the eyes large, black, and occasionally slightly grey. The newcomers are generally slighter, less robust and muscular, and fonder of ease. On the whole, they are better looking, and seem better fed and better off than most of their Hindu or Musalmán neighbours. The women, among the old settlers, are well made, healthy, modest, thrifty, and fit for hard work. Besides cooking, house cleaning, water drawing and other house work, they often help the men in the fields and in making and selling liquor. They are generally handsome with fair or brown skins, long dark hair, shapely nose, and fine eyes. Among the newcomers the women of the poorer families differ little from the old settlers, but the well-to-do who have servants, are delicate and inclined to stoutness.

Dress.

Neither men nor women ever leave off the sacred shirt or girdle. The head also is always covered by men with a small skull cap and by women with a white head-cloth. Some of the older and poorer men may be seen with the head shaven all but the top-knot and a full beard, wearing a carelessly wound white head-scarf, a short white cotton coat reaching to the thighs, loose cotton trousers pulled up to the calves, and native shoes or sandals. At home a Pársi of the older type lays aside his short coat, and instead of his head-scarf wears a skull cap of coloured cotton or silk. On great occasions, he puts on a roughly folded cloth turban in shape like a Bombay Pársi's or a Surat Vánia's head-dress and a long white coat. The newcomers and some of the younger of the old settlers wear in-doors a skull cap, a waistcoat, fine cotton trousers, and slippers without stockings. Out-of-doors they put on a well folded turban of dark Masulipatam or Bandari cloth spotted with white, a white longcloth or a silk or woollen European-like coat, cotton or woollen trousers after the European fashion, and stockings and boots of English pattern. The hair is worn short in European fashion; they generally have whiskers and mustaches but almost always shave the chin. The rest of the old settlers, who form the bulk of the community, do not differ in their in-door dress from the half Europeanised Pársis. They wholly or partly shave the head, the older and poorer keeping a top-knot and having a lock on each temple, whiskers, and mustaches, but no beard. The turban does not differ from that worn by the Bombay Pársis;

only that among the poor it is not so neat or so well folded. They generally wear a white longcloth coat, and sometimes a broadcloth or other woollen coat made in native fashion and native shaped longcloth or silk trousers. The well-to-do use light well made native shoes with or without stockings, and in a few cases light English boots take the place of native shoes. The poor use thick heavy native shoes without stockings. The wardrobe and ornaments of a rich man are worth from £14 to £23 (Rs. 140 - Rs. 230); of a middle class man from £3 to £5 (Rs. 30 - Rs. 50); of a poor man from 8*s.* to £1 12*s.* (Rs. 4 - Rs. 16).[1]

In their dress the village women are less affected than the men by the fashions of Bombay and newcomer Pársis. In-doors and out-doors their dress is the same. A white piece of cloth is wound round the head and the long hair gathered in a knot behind. Over the sacred shirt and cord a tight-fitting sleeveless bodice and coloured cotton trousers are worn, and a coloured cotton robe is wound round the body in Hindu fashion. On great occasions, and by a few of the rich on all occasions, silk robes and trousers are worn instead of cotton. Slippers are worn out-of-doors and occasionally in the house. On high days their ornaments are a gold necklace, gold or silver bracelets and gold earrings, but, except that widows change them for gold or silver, their only every day ornaments are glass bangles. Among the newcomers the women dress like Bombay Pársi women. The chief points of difference between their dress and the dress of the older settlers are, that they wear the robe in loose folds so as to hide the trousers, that they always use silk instead of cotton, that a sleeved polka takes the place of a bodice, that slippers are worn in-doors and stockings and occasionally English shoes out-of-doors. The wardrobe and ornaments of a rich woman are worth from £85 to £109 (Rs. 850-

[1] *Dress and Ornaments—Men.*

Articles.	Rich.			Middle.			Poor.		
	No.	Cost. From	Cost. To	No.	Cost. From	Cost. To	No.	Cost. From	Cost. To
		£ *s.*	£ *s.*		£ *s.*	£ *s.*		£ *s.*	£ *s.*
Turbans	2-3	0 12	0 18	1-2	0 6	0 12	1	0 4	0 6
Shirts, *sadras*	8-16	0 8	0 16	6-12	0 6	0 12	4	...	0 3
Cotton trousers	8-16	0 10	1 0	6-12	0 7½	0 15	4	...	0 4
Waistcoats	6-12	0 6	0 12	3-6	0 3	0 6	2	..	0 2
Cotton coats	4-8	0 8	0 16	3-6	0 6	0 12	2	...	0 4
Woollen coat	1	0 10	0 14	1	0 6	0 8	...	...	...
Skull caps	4-8	0 4	0 8	3-6	0 3	0 6	2	...	0 1½
Stockings	6-12	0 3	0 6	...	...	...	...	...	...
Towels	6-12	0 2	0 4	3-6	0 1	0 2	2	..	0 0½
Silk handkerchiefs	3	0 5	0 6	1	...	...	...	...	...
Boots	1	0 6	0 10	..	...	...	...	...	...
Shoes	2	0 2	0 4	1	...	0 2	1	..	0 1½
Slippers	1	0 1	...	1	0 1	...	...	...	..
Long robes, *jámas*	2-3	0 12	0 18	1	0 6	...	1	...	0 4
Waist cloths, *pichodis*	2-3	0 8	0 12	1	0 3	..	1	...	0 2½
Sacred girdles, *kustis*	2	0 4	0 9	1	0 2	0 3	1	0 0¾	0 1
Jewel ring	1	4 0	5 0	...	...	...	..	..	..
Gold do.	2-3	3 8	5 2	2	0 18	1 14	..	...	..
Silver finger-rings	...	...	...	2	0 4	...	2	..	0 4
Watch	1	1 16	4 0	...	...	...	...	...	...
Total	...	14 5	22 15	...	8 12½	5 12	...	0 4¾	1 14

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Pársis.

Dress.

Rs. 1090); of a middle class woman from £34 to £45 (Rs. 340-Rs. 450); of a poor woman from £10 to £17 (Rs. 100-Rs. 170).[1] Their stock of ornaments is larger than the village women's stock; they have more than one gold necklace with some varieties of pattern, a few gold bangles of various designs, diamond earrings, and diamond or gold finger rings.

After they are six months old, children are clothed in a frock, or *jabhán*, of cotton or silk according to the parents' circumstances. As they grow old, cotton or silk trousers are added, and after seven or nine when the initiation, or *navjote*, ceremony has been performed, they are dressed like grown men and women. As far as they are able, parents are fond of decking their children in gold or silver finger rings, pearl earrings, and silver anklets. The wardrobe and ornaments of a child of rich parents are worth from £17 to £30 (Rs. 170 - Rs. 300); of middle class parents from £12 to £17 (Rs. 120-Rs. 170); and of poor parents from £5 to £6 (Rs. 50 Rs. 60).[2]

[1] *Dress and Ornaments—Women.*

Articles.	Rich.			Middle.			Poor.		
	No.	Cost. From	Cost. To	No.	Cost. From	Cost. To	No.	Cost. From	Cost. To
		£ s.	£ s.		£ s.	£ s.		£ s.	£ s.
Silk robes, *sádis*	5	10 0	12 10	3	6 0	7 10	2	3 0	4 0
Cotton robes	...	...	...	3	0 15	1 1	2	0 10	0 14
Shirts, *sadras*	8-16	0 8	0 16	6-12	0 6	0 12	4-8	0 3	0 6
Silk trousers	5-8	1 10	4 0	3-5	0 18	1 10	2	0 10	0 14
Cotton do.	...	...	...	3-5	0 6	0 10	3	0 6	...
Chintz bodices	8-16	0 4	0 8	6-12	0 3	0 6	2-4	0 1	0 2
Silk do.	3	0 9	...	2	0 6	...	2	0 4	...
Polkas	2-3	0 6	0 10	...	...	...	...	...	...
Stockings	4-6	0 4	0 6	...	..	...	...	...	...
Sacred girdles, *kustis* ...	2	0 4	0 9	1	0 2	0 3	1	0 1	0 1½
Slippers	3	0 3		2	0 2	...	1	0 1	...
Gold chain	1	10 0	15 0	1	5 0	10 0	1	3 0	6 0
Do. necklace	1	15 0	20 0	...	..	...	...	...	...
Do. bangles	2	25 0	30 0	1	15 0	20 0	...	...	...
Silver do.	...	...	...	1	3 0	4 0	1	2 0	3 0
Pearl earrings	2-4	10 0	20 0	...	...	...	...	...	...
Gold do.	1-3	2 0	5 0	1	2 0	...	1	1 0	...
Gold wristlet	1	10 0	...	...	...	...	..	...	...
Total ...	...	85 8	108 19	...	33 18	45 12	...	10 16	14 17½

[2] *Dress and Ornaments—Children.*

Articles.	Rich.			Middle.				Poor.	
	No.	Cost. From	Cost. To	No.	Cost. From	Cost. To	No.	Cost. From	Cost. To
		£ s.	£ s.		£ s.	£ s.		£ s.	£ s.
Silk frocks ...	4-6	1 4	2 8	3-4	0 18	1 12	2	0 8	0 12
Cotton frocks	6-8	0 3	0 6	4-6	0 2	0 3	4	0 2	...
Silk trousers	4-6	0 16	2 4	3-4	0 12	0 16	3	0 9	0 12
Cotton do.	4-6	0 3	0 4½	3-4	0 2	0 3	3	0 2	0 3
Silk polkas	3	0 12	..	2	0 8	...	...	...	...
Chintz waistcoats ...	4-6	0 3	0 4	3-4	0 2½	0 3	2	0 1½	0 2
Skull caps	4-6	0 3	0 4½	3-4	0 2	0 3	3	0 1½	0 2
Gold bangles	2	10 0	20 0	2	5 0	10 0	...	...	...
Silver do.	...	...	...	2	2 0	2 10	2	2 0	2 10
Anklets	2	1 0	1 10	2	0 10	1 0	2	0 10	1 0
Gold finger rings... ...	1	0 16	...	1	0 4	...	...	...	...
Silver finger rings ...	2	0 1	0 2	2	0 1	0 2	1	0 0½	0 1
Gold earrings	2	0 1	0 2	2	0 1	0 2	...	...	...
Silver earrings	...	0 0½	0 0½	...	0 0½	0 0½	2	0 0½	0 0½
Silver belt, *kandora* ...	1	2 0	2 10	1	2 0	...	1	...	2 0
Total ...	...	17 2½	29 15½	...	12 2½	16 14½	...	3 14½	7 2½

Except in Thána and Kalyán where they speak Maráthi, the home speech of the Pársis is Gujaráti, which in Dáhánu and the extreme north is the vernacular of almost all classes. In the whole of Dahánu and Máhim, except about half a dozen who have constant intercourse with Bombay, no Parsi knows English. The well-to-do whose business brings them in contact with Government officials, generally study and know Maráthi. In Thána town, though the Pársis know Maráthi, their home speech is Gujaráti and Gujaráti is taught both in the Párs Panchávat school and in the Government school. In Kalyán the home speech is Maráthi, though contact with Bombay and Thána Pársis has of late given them some knowledge of Gujaráti which is also taught in the Government school. Most Thána and Kalyán Pársi boys learn English in Government schools.

Pársis. Speech.

In Thána, Kalyán, and Tárápur, most Pársis live in well built one-storied houses with walls of brick, with pure or half clay mortar, and tiled roofs. About a dozen of them have upper stories and the dwelling of the Vikáji Meherji family in Tárápur is a large two-storied mansion visible for miles. In Dáhánu, except about half a dozen well-built two storied houses, the dwellings are poor with mud walls and tiled roofs. All have a front veranda, and inside of the veranda a large room stretching across the whole breadth of the house and used as a hall. All have a separate cooking room and sick or lying-in room. In poor houses there is only one more room or two at the most. In rich houses the number of rooms varies from six to ten according to space, means, and requirements.

Houses.

The furniture in a rich man's house is a table or two, a few chairs, a few benches, five or six large and small boxes, two or three presses and some bedsteads, worth together from £20 to £30 (Rs. 200-Rs. 300). In a middle class house the furniture including bedsteads, two chairs, two or three wooden stools, and three or four boxes, is worth altogether from £5 to £10 (Rs. 50-Rs. 100). In a poor house the furniture, including one or two bedsteads, one or two boxes, and one or two wooden stools, is worth from £1 to £2 (Rs. 10-Rs. 20). In a rich man's house there are copper and copper-brass cooking and water vessels, cups, dishes, trays, and brass goblets, worth altogether from £10 to £20 (Rs. 100-Rs. 200). In a middle class house the corresponding vessels are worth from £3 to £6 (Rs. 30-Rs. 60) and from £1 to £2 (Rs. 10-Rs. 20) in a poor house.

Poor Pársis fare simply. They have only two meals a day, one at noon, the other about eight in the evening. The first meal is of rice and pulse separate or mixed, toddy curry, dry fish, and pickles. The second meal is of rice or *náchni* bread, pulse, and dried or sometimes fresh fish. Before the present excise rules came into force palm juice was much drunk at every meal. Since then the poorer classes have had to stint their supply. On great days they sometimes indulge in mutton or in fowls. They take a glass or two of *moha* liquor, generally at both meals and always at the evening meal when palm juice also is drunk. Among the old settlers the rich sometimes take brandy and less often port. Among the newcomers and those in constant intercourse with Bombay, European

Food.

Chapter III. Population. Pársis. *Food.*

wines are in more frequent and brandy is in general use. As a rule they eat sitting on a cloth, from a copper or brass plate on which the whole dinner is piled. A few well-to-do families, in imitation of Bombay ways, use chairs and tables and eat off China plates. All eat with their fingers. The well-to-do use mutton almost every day especially at the evening meal. The monthly food charges for a rich family of six persons are estimated at £5 (Rs. 50), for a middle class family at £3 (Rs. 30), and for a poor family at £1 10*s.* (Rs. 15).[1]

Feasts, or rather large dinners, are given on three chief occasions, on the fourth day after a death, on marriages, and at the religious national festivals called *gambárs*. At all these dinners the guests are seated in rows on long strips of cloth about half a yard wide, spread in the streets or long verandas wherever they can find room. On the ground in front of each guest is laid a large plantain leaf, or plates made of banian or other leaves called *patrávals*. The first course is rice or wheat bread, one or two vegetables, meat, fresh fish, and pickles. *Moha* liquor is handed round to all who wish it. The second course is rice and pulse washed down with palm juice instead of *moha*.[2] Of animal food the Pársis eat, of quadrupeds, only the flesh of goats and sheep. Among birds they generally eat domestic fowls, but have no rule or feeling against eating other birds. They never smoke tobacco.

As a body the Pársis are well-to-do. One Kalyán family is supposed to be worth over £20,000 (Rs. 2,00,000), and a few others have between £2500 and £3000 (Rs. 25,000-Rs. 30,000). Most of the well-to-do have from £500 to £1000 (Rs. 5000-Rs. 10,000). But many of the poor, though better off than the poor of other classes, live from hand to mouth.

Daily Life.

Among the poorer Pársis the women rise before daybreak, and after repeating the *kusti* and *nerang* prayers, wash their face, hands, and feet, or bathe, sweep, and clean the house and vessels, and fetch drinking water. This is over about six when the men of the family have generally risen and repeated the *kusti* and *nerang* prayers, and

[1] The details are :

Monthly Food Charges for Six Persons.

Articles.	Cost.			Articles.	Cost.		
	Rich.	Middle.	Poor.		Rich.	Middle.	Poor.
	s.	*s.*	*s.*		*s.*	*s.*	*s.*
Rice	10	10	8	Meat	14	8	2
Split pulse, *dál*	2	1½	1	Salt	1	1	0½
Wheat	2	1	...	Pickles	1	1	0½
Butter, *ghi*	10	4	2	Eggs	6	4	0½
Castor-oil	8	4	2	Vegetables	8	4	1
Fish, fresh and dried ...	8	4	2	Spices	2	1	0½
Fuel	10	6	3	Snuff	2	2	1
Tea	3	1½	...	Sweet oil	2	2	1
Sugar	5	3	...	Liquor and Toddy ...	8	4	2
Molasses	2	1	1				
Milk	4	2	1½	Total ...	£5-8	£3-5	£1-9¼

[2] The cost of a feast for fifty persons is : rice 3*s.* ; pulse 1*s.* ; wheat 1*s.* 6*d.* ; butter 3*s.* 6*d.* ; meat 8*s.* ; spices 1*s.* 6*d.* ; vegetables 2*s.* ; leaf-plates 1*s.* ; liquor 6*s.* ; miscellaneous 4*s.* ; cooks' wages 3*s.* ; total £1 14*s.* 6*d.*

after either bathing or washing their face and hands, and if well-to-do drinking tea and milk, they go to work.[1] When the men have gone to work the women look after the children, wash them, dress them, and giving them some breakfast, send them to school. They then busy themselves getting ready the midday meal. About noon the men and children come home, and after they have eaten the women dine. After dinner the children go back to school, and the men and women rest for about two hours. Among the poorer Pársis, if they are busy in the fields, the men's dinner is often taken to them and after dining they rest for an hour or two under some tree or shed. Work begins again about three and goes on till dark. At home the women are busy cleaning dishes and making ready for supper. If they have spare time, in lay families the women mend or make clothes, and in priestly families they weave sacred cords. On their return from work the men rest for a time chatting, or, if they are busy, making up accounts. Supper is ready about eight and the men retire about nine or a little after. The women after giving the children their supper, put them to bed, eat their own supper, and, after covering the fire and tidying for the night, go to rest a little before ten.

A few rich families in Bándra live like Bombay Pársis. With this exception, the daily life of town Pársis does not differ from the daily life of villagers. The rich Bándra Pársis live in an easier style, having most of the house work done by servants. They do not rise till between six and seven or later. After going through the *kusti* and perhaps the *nerang* prayer, they bathe and dress. Then men, women, and children have a light breakfast with tea or coffee. Some of them again repeat prayers and a few read books or newspapers. Most of the men leave for Bombay by train between nine and eleven, some breakfasting before they go and others arranging to dine in Bombay between twelve and one. The women generally dine at twelve, then sleep, sit sewing or talking, give orders to servants, or make visits, spending the time as they best can till the men come home generally between five and six. Between this and eight the evening passes in sewing, reading, and talking. At eight they have supper, the men eating before the women except in a few families where they eat together. After talking and laughing for an hour or two after supper they go to rest.

The chief ceremonial occasions are first pregnancies, births, thread girdings, marriages, and deaths.

Customs.

On a Thursday or Sunday in the seventh month of a woman's first pregnancy she receives presents of dress from her husband's and her father's families. The husband's family prepares and distributes sweetmeats, and friends and relations are called to dinner. When her time draws near, the young wife goes to her father's house, where after the child is born she is treated with great care and lives apart in the lying-in room. Here she stays by herself for forty days, most carefully tended but not allowed to move or touch anything. When they hear that a child has been born, the husband's mother

[1] Well-to-do Pársis, as a rule, bathe daily; the poor once in three or four days.

Chapter III. Population. Pársis. *Customs.*

and some of his female relations come, bringing the young mother presents and giving money to the servants. For five days after the birth the mother is kept on light food and the child on sugar and water. On the fifth day, or by some on the tenth day, a rich meal, of which preparations of dry ginger and sweetmeats are the chief dishes, is sent to the husband's house. On the night of the fifth day, a blank piece of paper, an inkstand, and a reed pen are laid at the head of the young mother's bed for the goddess *Chhathi* or *Sathi* to write the child's destiny. Within twenty days of the birth presents are sent from the husband's house, chiefly money, to meet the charges to which his wife's family have been put, dresses for the child, and materials for a feast, spices, fowls, liquor, honey, and mutton, varying in value from £2 10*s*. to £10 (Rs. 25 - Rs. 100). On the fortieth day after the birth of the child, the mother is bathed and purified, and allowed to move freely among the people of the house. The sacred shirt and cord she wore are buried, and all the furniture of the lying-in room except the iron bedstead and cradle is given to sweepers. The hour of birth is carefully noted, and on the fifth or other convenient day an astrologer, either a Bráhman or a Pársi priest, is called and told the hour of the child's birth. On hearing the hour he makes some chalk drawings on a wooden board and tells the parents several names any of which the child may bear. The parents generally choose one of the astrologer's names. But if they are much set on some family name, they sometimes call the child by it, though the astrologer may not have mentioned it.[1] Before the child is six months old and generally before the end of the first forty days, an astrologer, either a Pársi priest or a Bráhman, is asked to prepare a horoscope. This is a roll of paper about nine inches wide and ten feet long and costs from 2*s*. to 4*s*. (Re. 1 - Rs. 2). It is kept with great care in a clothes box or press, and is consulted before a marriage is fixed when it is compared with the horoscope of the other party to the engagement. Before any important undertaking the horoscope is read over to see what are the owner's lucky days and times of life, and, if the owner falls seriously ill, the horoscope is examined to see whether he will get better or die. In the third or fifth month after the birth of her child the mother goes to her husband's house, bringing from her father dresses and toys for the child, a wooden cradle and bedding, and sugar cakes.

Between the ages of seven and nine, both boys and girls are received into the Zoroastrian faith by being clothed with a sacred shirt *sudra* and cord *kusti*.[2] The ceremony is called the *navazot* or

[1] The names are either Persian or Hindu. The commonest Persian names for boys are Khurshedji, Bamanji, Nosherwánji, Behrámji, Hormasji, Ardeshir, Sorábji, and Jehángir, and for girls Shirinbái, Meherbái, Gulbái, Pirozbái, and Khurshedbái; the commonest Hindu names for boys are Dádábhái, Dosábhai, Dhanjibhái, Ratanji, Bhikháji, Mánekji, and Kuvarji, and for girls Sonábái, Rupábái, Ratanbái, and Mithibái.

[2] The sacred shirt, or *sudra*, typifies the coat of mail with which the Zoroastrian withstands the attacks of the evil one. It is of very thin muslin for the rich and of stronger texture for the poor; it has short sleeves and falls a little below the hip. The cloth is brought from the market and is generally sewn by poor Pársi women. It costs from 9*d*. to 6*s*. (6 *as*. - Rs. 3). The sacred woollen cord is woven by the wives and daughters of Pársi priests and costs from 9*d*. to 10*s*. (6 *as*. - Rs. 5).

admission of a new believer. On the appointed day the house is set in order, the family are gaily dressed, relations and friends are called, and a dinner is made ready. About seven in the morning the child sits on a stone slab and offers a prayer, thanking the Lord for the gift of life and for the beauty of the world. A pomegranate leaf is chewed and the juice, which like *hom* juice is believed to purify, is swallowed. Cow's urine is thrice sipped, a prayer for purification being offered between each sip. Next after repeating the confession of sin, the child is undressed, rubbed with cow's urine, and bathed with water. When the bath is over the child is brought into the hall of the house, where a company of relations and friends are seated on a large carpet. On a slightly raised central seat the child is set dressed in trousers and cap with a muslin sheet thrown over its shoulders. The priests repeat the confession of sin, the child joining in the prayer, holding the sacred shirt in its left hand. When the confession is over the senior priest draws near the child who stands and repeats the words, 'The good, just, and true faith that has been sent by the Lord to His creatures is the faith which Zarthost has brought. The religion is the religion of Zarthost, the religion of Ormazd given to Zarthost.' As the child repeats these words the priest draws the shirt over its head. Then the child takes the sacred cord in both hands, and the priest holding its hands says 'By the name of Lord Ormazd, the magnificent, the beautiful, the unseen among the unseen, Lord help us.' After this is over the priest repeats the sacred thread prayer in a loud voice, the child joining him. While the prayer is being recited, the sacred thread is wound round the child's waist who ends with the words, 'Help me, O Lord! help me, O Lord! help me, O Lord! I am of the Mazdiashni religion, the Mazdiashni religion taught by Zarthost.' Then the child is again seated, the priest recites blessings and ends the ceremony by dropping on the child grains of rice, pomegranate seeds, and pieces of cocoanut.

Village Pársis often marry their children while still in their infancy. When two families agree in wishing their children to marry, they exchange their children's horoscopes, and the horoscopes are sent to an astrologer who decides whether the marriage is likely to be fortunate. No rule is laid down as to whether the proposal of marriage should come from the boy's family or from the girl's. The first offer is generally made by the poorer family. If the stars are favourable a priest is called to recite blessings on the boy and girl. About a week after some of the women of the boy's family, taking a suit of clothes for the girl and some curds and fish as emblems of good luck, go to her parent's house and present the dress to the girl in front of a lighted lamp. This completes the betrothal which though not legally is practically binding. In return the girl's parents send a suit of clothes or a ring for the boy, and other presents of fish and various tokens of goodwill pass between the families. There is no fixed interval between the betrothal and the marriage. The marriage day is fixed according to the convenience of the parents in consultation with an astrologer. Among the old settlers a booth or marriage hall is built, and some days before the

Chapter III. Population. Pársis. *Customs.*

wedding a booth-building ceremony is performed with songs. The marriage ceremonies begin three days before the wedding day. On the third day before the wedding a pit is dug before the house, some silver and gold are thrown in, and a mango twig is planted. On the same day a suit of clothes and a large silver coin, a Persian *reál*, a Mexican dollar, or a five-franc piece, are sent to the bride, who, until the marriage ceremonies are over, wears the coin round her neck. Towards evening the boy and girl, each in their own house, are seated on a low wooden stool in front of their house and bathed with fresh water by the women of the family. When bathed they are carried seated on the stool into the house, and with singing are rubbed with turmeric and rice or wheat flour and water. A cloth is thrown over them, and they are carried out seated on the stool, taken thrice round the mango post, and brought back into the house. If the bridegroom and bride are grown up, instead of themselves their turban or robe is placed on the wooden stool and carried round the mango post. Next day the same ceremony is repeated at about ten in the morning. The third day is given to religious rites in honour of the dead, and the spirits of departed ancestors are called to bless the marriage. The fourth day is the marriage day. During these four days, if the families are rich, or only on the marriage day if they are poor, large parties of friends and relations are called to dinner and supper. On the day before the feast the women of the family go to their female friends and ask them to join in the marriage ceremonies and feastings. The men are called by a priest, who with a long list of names goes from house to house and gives the invitation. Near relations and leading members of the community are visited and invited by the father or some member of the house.

At dawn on the morning of the wedding day the women of both families sit in their houses on a carpet, singing gay songs describing the festivities and asking blessings. The bride and bridegroom, each at their own home, go through the same purifying ceremony as is performed at the time of investing with the sacred shirt and cord. At both houses carpets are laid and rows of benches set in the streets and verandas of neighbouring houses. About four in the afternoon the male guests, dressed in long white robes reaching to the feet and girt round the waist with a long piece of cloth, begin to come and take their seats on the carpets and benches. While the guests are gathering a party of women come from the bride's to the bridegroom's house, one of them bearing in a large tray presents of clothes, and another carrying, one over the other, three pails filled with water and the topmost with a cocoanut in its mouth. This procession is called *sopára*. While they stand at the door of the house the bridegroom's mother, or some other near relation waves a small tray filled with water and with a few grains of rice in it, over the head of the present-bringer, then throws the water at her feet and breaks an egg and a cocoanut. When they have entered, the bridegroom is called to dip his fingers in the water goblets, and while he is doing this, he drops in a rupee which belongs to the bride's sister. The women then give and receive presents and return to the bride's house. Between five and six in the evening

the male guests who have met at the bridegroom's house, with native music and sometimes with music played on European instruments, follow the bridegroom and the high priest to the bride's house. The bridegroom's clothes are all new, a Masulipatam cloth turban, a long white robe falling to the ankle with a strip of white cloth about a foot broad wound many times round the waist, a shawl thrown over his left arm, a garland of flowers round his neck, a red mark on his forehead, and a cocoanut in his right hand.

The female guests follow the men, the bridegroom's mother leading them holding in her hands a large brass or silver salver with a suit of clothes for the bride and the dowry jewels worth generally from £30 to £100 (Rs. 300-Rs. 1000). At every turn of the street as they move along, to appease evil spirits, a cocoanut is waved round the bridegroom's head, broken, and thrown away. On reaching the bride's house, the bridegroom is led to the door, the men of his party take their seats on carpets and benches, and the women stand behind the bridegroom at the door. At the threshold, as the bridegroom enters, one of the women of the house several times waves round his head a copper-brass plate with some rice and water in it, throws the contents under his feet, breaks an egg and a cocoanut, and welcomes him into the house asking him to set his right foot first. The bridegroom's father presents the bride with gold and silver ornaments, setting her on his lap if she is a child. .After this the wedding ceremony begins. Bouquets and betelnut are handed to all the male guests. The women sit round on carpets, and in the centre the bride and bridegroom are seated on chairs facing each other. Their right hands are tied together with cotton thread and a cloth is held between them One priest posts himself near the bride and another near the bridegroom. While reciting prayers they pass twisted thread seven times round the bride's and bridegroom's chairs. When this is over one of the priests drops benjamin on a fire censer, and as soon as this is done, the bride and bridegroom throw rice on each other. Whichever is quickest in throwing the rice is supposed to be likely to rule in after-life, and their movements are closely watched by the guests and their sharpness rewarded by laughter and applause. When this is over the bride and bridegroom are set side by side, two priests stand before them with a witness on each side holding brass plates full of rice. The two priests then pronounce the marriage blessing in Zend and Sanskrit, at each sentence throwing some rice on the bride's and bridegroom's heads.[1] At intervals in the midst of the blessing

[1] The words of the *Nika* or Marriage Prayer are :
In the name of God. *Yathâ ahû vairyô.* May the Creator Ormazd give you many descendants, with men as grandchildren, much food, friends with heart-pleasing body and countenance, walking through a long life, for a hundred and fifty years.
On the day N.N., in the month N.N., in the year N.N. since the king of kings, the ruler Yazdezard, of the stock of Sásán, a congregation is come together in the circle of the fortunate town N.N., according to the law and custom of the good Mazdayacnian Law, to give this maiden to a husband ; this maiden, this woman, N.N. by name, according to the contract of two thousand Nisapurian gold dinars.
Do you join with your relations in agreement for this marriage, with honourable

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the bridegroom and bride are asked in Persian, 'Have you chosen her?' and 'Have you chosen him?' They answer in Persian, or, if they are too young their mothers answer for them, 'Yes, I have.' When the marriage blessing is over the bride's sister, under the pretext of washing the bridegroom's feet with milk, steals one of his shoes and does not give it up till she is paid a rupee. The bride and bridegroom are next made to feed each other with some mouthfuls of a dish of rice, curds, and sugar called *dahi kumlo*. They hunt for a ring which each in turn hides in the dish, and then gamble to show which of the two is quicker and luckier. When these amusements are over, the bridegroom leaving the bride at her father's house, starts for his own house, with his friends and a bright array of torches. A feast is given at both houses, and about midnight the bridegroom goes back with some friends to the bride's house and takes the bride with him to his own home.[1] On the morning

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mind, with the three words, to promote their own good deed for the believing N.N. this contract for life?

Do ye both accept the contract for life with honourable mind that pleasure may increase to ye twain?

In the name and friendship of Ormazd. Be ever shining. Be very enlarged. Be increasing. Be victorious. Learn purity. Be worthy of good praise. May the mind think good thoughts, the tongue speak good words, the works do good. May all wicked thoughts hasten away, all wicked words be diminished, all wicked works be burnt up. Let them praise purity and thrust away sorcery. (Let them read:) Be a Mazdayaçnian, accomplish works according to thy mind. Win for thyself property by right-dealing. Speak truth with the rulers and be obedient. Be modest with friends clever and well-wishing. Be not cruel. Be not wrathful. Commit no sin through shame. Be not covetous. Torment not. Cherish not wicked envy, be not haughty, treat no one despitefully, cherish no lust. Rob not the property of others, keep thyself from the wives of others. Do good works with good activity. Impart to the Yazatas and the faithful (of thine own). Enter into no strife with a revengeful man. Be no companion to the covetous. Go not on the same way with the cruel. Enter into no agreement with one of ill-fame. Enter into no work with the unskilful. Combat adversaries with right. Go with friends as is agreeable to friends. Enter into no strife with those of evil repute. Before an assembly speak only pure words. Before kings speak with moderation. From ancestors inherit (good) names. In no wise displease thy mother. Keep thine own body pure in justice.

Be of immortal body like Kai-Khosru. Be understanding like Kaus. Be shining as the Sun. Be pure as the Moon. Be renowned as Zartusht. Be powerful as Rustam. Be fruitful as the earth (Cpendârmat). Keep good friendship with friends, brothers, wife, and children as body and soul (hold together). Keep always the right faith and good character. Recognise Ormazd as Ruler, Zartusht as lord. Exterminate Ahriman and the Dévs.

May Ormazd send you gifts, Bahman thinking with the soul, Ardibihist good speech, Sharévar good working, (let) Cpendârmat (give) wisdom, Khordât sweetness and fatness, Amerdât fruitfulness!

May Ormazd bestow gifts on you, the Fire brightness, Ardviçûra purity, the Sun exalted rule, the Moon which contains the seed of the Bull increase, Tir liberality, Gosh abstemiousness (?).

May Ormazd give you gifts, Mithra fortune, Crosh obedience, Rasn right conduct, Farvardin increase of strength, Behrám victory, Bát great might.

May Ormazd bestow gifts on you, Arshasvaugh enlightenment of wisdom, inheritance of majesty, Astat increase of virtue, Açmán activity, Zamyád firmness of place, Mahreçpant good heed, Anérán distinction of body.

Good art thou, mayest thou maintain that which is still better for thee than the good, since thou fittest thyself worthily as a Zaota. Mayest thou receive the reward which is earned by the Zaota as one who thinks, speaks, and does much good.

May that come to you which is better than the good, may that not come to you which is worse than the evil, may that not come to me which is worse than the evil. So may it happen as I pray. Spiegel's Avesta, 173-175.

[1] In Dáhánu the girl's portion is sent to the boy's house on the day after the

of the eighth day after the wedding the wife goes to her parent's house and returns in the evening with a large vessel filled with wheat and with a piece of silk tied over its mouth. From both houses, sweet bread, sweetmeats, and other choice dishes are taken to the sea or the riverside and offered to the water spirits. In the evening at both houses relations and friends are feasted.

At wedding feasts there are no chairs or tables. A strip of cloth about half a yard wide is spread on the ground and the guests take their places in a row. The women and children dine first and when they have dined the men are called. Before each guest a piece of plantain or other leaf is spread, and on the leaf the servants lay a portion of each dish. When all the dishes are served the guests begin to eat. While the male guests are eating, small copper cups the size of wine glasses are filled with *moha* liquor and the toast 'Glory to God' is drunk. As soon as this toast is drunk, the cups are refilled, and generally four more toasts 'The Bride and Bridegroom,' 'The Fire Temple,' 'The Host,' and 'The Guests' follow. What with presents of dresses and ornaments, with feasting and other charges the poorest man can hardly marry his son for less than £40 (Rs. 400) or his daughter for less than £25 (Rs. 250). A middle class marriage costs from £80 to £120 (Rs. 800-Rs. 1200), and a rich marriage from £150 to £350 (Rs. 1500-Rs. 3500).[1] Pársis marry only one wife. But when a wife or a husband dies remarriage is allowed and practised.

When a Pársi dies the body is washed, taken to the lowest floor, dressed, wrapped in old well-washed white clothes, and laid either at full length or with the legs folded near a corner of the front hall, on one or two stone slabs, or on the bare floor if the floor is not of wood. If the body is laid on the floor a line is drawn round it to mark it off from the rest of the room and it is laid north and south, the feet towards the north. A lamp fed with clarified butter is kept burning at the head, and a priest repeats prayers, burning sandalwood and benjamin in a censer in front of the body. The body should be carried to the Tower of Silence as soon as possible after death, but never at night. Except in Thána town there are no professional bier-bearers. At Bándra the service is performed by professional Bombay bearers, called *nasesálárs*. In other places the duty of carrying the dead falls in turn to the different laymen. When the Tower of Silence is at a distance, the body is sometimes carried in a bullock cart, which immediately after is broken to pieces and buried near the Tower of Silence.[2] In places within easy distance of a Tower of Silence, the biermen bring an iron bier and lay

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wedding. In other places it is sent either four days before or on the morning of the marriage day. The girl's portion includes a bedstead, a box or press, cooking and water vessels filled with wheat or rice, and suits of clothes for the boy and his relations. The whole varies in value from £15 to £50 (Rs. 150-Rs. 500).

[1] The chief details are, dress from Rs. 200 to Rs. 300, ornaments from Rs. 500 to Rs. 1000, and feasting from Rs. 700 to Rs. 1000.

[2] When the dead is carried on men's shoulders the number of bearers must not be less than four in the case of adults, or two in the case of children. When the corpse is taken in a cart the number of bearers must not be less than two.

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it near the body. The bier is a plain iron bedstead without the canopy, standing about six inches from the ground, and, with two long side-rods to rest on the bearers' shoulders. The women of the family and their friends sit on carpets within doors a little way from the body, wailing and crying. The men and their friends sit outside and in the streets, in long rows on benches or carpets. A number of priests attend and say the prayers for the dead. Two of them, chosen for the occasion, stand at the threshold of the door, opposite the dead body and the bier, and begin reciting the Ahunvat Gátha a portion of the Yasna. In the midst of this recitation at a certain part of the prayers, the two priests turn round, the attendants lay the body in the bier, and a dog is brought to look at the face of the dead and drive evil spirits away. Then the two priests again turn towards the body and begin to recite. When the reading is over the priests leave the door, and the wailing and crying which has ceased for the time, again begins. The male friends of the dead go to the door, bow, and in token of respect for the dead raise their two hands from the floor to their heads. After the body is laid on the bier it is covered with a sheet from head to foot. The two attendants bring the bier out of the house, holding it low in their hands, and make it over to four more bearers outside, who like the two attendants are dressed in old well washed white clothes. All the men present stand while the body is taken from the house and bow to it as it passes. The body is carried feet foremost, and after the body follow priests in their full white dress, and after the priests the friends of the dead. All walk in couples, each couple holding the ends of a handkerchief. At the Tower of Silence, which is generally some way from the town, the bier is set down at a little distance from the door. When all have again bowed to it, the bier is taken by the bearers into the Tower where the body is lifted from the bier and laid on the inner terrace of the Tower.[1] The clothes are torn off and the body left to the vultures. After the body is laid in the Tower, before they return to their homes each of the funeral party has a little cow's urine poured into the palm of his left hand and recites the *nerang* prayer. They wash their faces, hands and feet at a well near the Tower, and repeat the *kusti* prayer. They then go home. On reaching home they do not enter the house till they have again washed their faces, hands, and feet, and again repeated the *kusti* prayer. They then enter the house and at once bathe and change their clothes. They cannot eat, work, or mix with their friends till they have bathed, and their clothes must be washed before they are again used.

About three on the afternoon of the third day a meeting takes place in the house of mourning. The guests seat themselves on

[1] The *Dokhma*, a Zend word meaning a tomb, is a pit about six feet deep, surrounded by an angular stone pavement about seven feet wide, on which the dead bodies are laid. This space is enclosed by a wall some twenty feet high with a small entrance door on one side. The whole is built of and paved with stone. The pit communicates with three or more closed pits, at some distance, into which the rain washes the remains of the dead. Mr. Dádabhái Navroji's Lectures on the Pársis, 16. Several passages in the text are taken from Mr. Dádábhái's account.

benches, chairs, and carpets, and recite prayers of repentance on behalf of the dead. While the guests are praying, two priests if the dead was married and one priest if he was unmarried, lay several trays of flowers and one or two censers in front of the spot where the body was laid on the first day, and standing opposite the censer and flowers, recite prayers. When the prayers are over, the son or the adopted son of the deceased bows before the high priest, who makes him promise to perform all religious rites for the dead.[1] The friends of the deceased then read a list of charitable contributions in memory of the dead. The ceremony ends with the *uthamna*, or rising from mourning. The flowers in the trays are handed round among the people who are sprinkled with rose-water and retire. Next morning before dawn, white clothes, cooking and drinking vessels, fruit and wheat cakes called *darun* are consecrated to the dead in the fire temple.[2] After this is over, about four in the morning, the grief raising ceremony is repeated.

For three days after a death no food is cooked in the house of mourning. What food is required is sent cooked by some near relation. During these three days none of the relations of the dead, wherever they may be, eat flesh. For the first ten days and sometimes for longer, female friends and relations come to the house of mourning from morning to noon and sit in the hall where they are received by the women of the house. So also the men call at the house for a few minutes in the morning and evening for the first three days. They are received by the men of the house and seated on the veranda, or near the veranda on carpets, benches, or chairs.

On the fourth day a feast is held especially for the priests, and friends are also invited to it. The tenth and the thirtieth day after death, the death-day in each month for the first year, and every yearly death-day have their special ceremonies.

At the end of every year some days are devoted to ceremonies for the dead. In a well cleaned and whitewashed room a platform is raised, on which copper or silver and, in the case of the poor, clay vessels, are set filled with water and decked with flowers. The water is changed at least four times during the holidays which last for eighteen days. Prayers are said in front of the water pots two or three times a day. These observances are called the ceremonies for the departed souls, *muktáds*. The last day of the year and the new year's day, which are both days of prayer and rejoicing, fall about the middle of these holidays.

The Zoroastrian writings are composed in two languages, Zend and Pehlevi.[3] Except a few scholars, no Pársi, either layman or

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[1] It is believed that a man cannot win salvation without a son. If he has not a son a Pársi must adopt one of his near blood relations, or failing that a distant relation, or failing that any Zoroastrian. The adoption must be declared at the *uthamna*, or the third day ceremony.

[2] A suit of clothes and a set of vessels are given to the family priest. The rest are used by the family, and the fruit and cakes are eaten.

[3] The proper meaning of the word Zend, or Zand, is, according to Dr. Spiegel, commentary or translation, that is the translation of the ancient texts, whose Sassanian name was Avesta or Apasta (Westergaard's Zend Avesta, I. 1). Thus,

Chapter III. Population. Pársis. *Customs.*

priest, knows either Zend or Pehlevi. The leading beliefs which as a Zoroastrian the ordinary Pársi holds, are the existence of one God, Ahuramazd, the creator of the universe, the giver of good, and the hearer and answerer of prayer. Next to Ahuramazd the name most familiar to a Pársi is that of Hereman, Angro-mainius, or Satan, to whom he traces every evil and misfortune that happens to him and every evil thought and evil passion that rises in his mind. He thinks of Ahuramazd and Hereman as hostile powers and in his prayers he often repeats the words, 'I praise and honour Ahuramazd; I smite Angro-mainius.' He believes that every man has an immortal soul which after death passes either to a place of reward, *behesht*, or of punishment, *duzakh*. The reward or punishment of the soul depends on its conduct in life. At the same time the due performance by its friends of certain rites helps the soul of the dead to reach the abode of happiness. He believes in good angels, who do the behests of God and watch over fire, water, and earth. He venerates fire and water, and the sun, moon and stars which Ahuramazd has made. He believes in evil spirits who are in league with and who obey Hereman. He believes in Zoroaster as the Prophet who brought the religion from Ahuramazd. He believes that when the world has become overburdened with evil, Soshios son of Zarthost will be born and destroy evil, purify the world, and make the Mazdiashni religion supreme. He calls his religion *Mazdiashni din*, or *Mazdiashni Zarthosti din*, that is, the religion of the Mazda or Omniscient, or the religion of Mazda through Zarthost. His code of morals is contained in two sets of three words, the one set, *humata, hukhta,* and *hvarasta,* holy mind, holy speech, and holy deeds, to be praised and practised, pleasing to God, the path to heaven; the other set, *dushmata, duzukhta,* and *duzuvarsta,* evil mind, evil speech, and evil deeds, to be blamed and shunned, hateful to God, the path to hell.

Except the first day of the month which bears the name of God, Ahuramazd, all the days of the month are allotted to angels and bear their names. The months are also named after angels and the day of the month that has the same name as the month is a holiday. Six times in the year *gambárs* or general feasts are held. Each of these feasts, which originally marked the different seasons of the year, lasts for five days. High and low are expected to share in them in perfect equality. Besides these there are eighteen *muktád* holidays, including the five days of the last and most important of the *gambárs*. There is no fasting or penance; all holidays are spent in feasting, rejoicings, and prayers.

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strictly speaking, the language of the ancient texts is Avesta. Zend is no language, but the word, meaning commentary, indicated the Pehlevi language in which the original texts were explained and translated during the Sassanian period when the Zoroastrian writings were collected and compiled. After Neriosangh confusion arose. The original meaning of the word Zend was forgotten, and Zend and Pehlevi being understood to be the names of two languages, Zend was applied to the language of the original texts and Pehlevi to the language of the Sassanian period. Westergaard says, 'This confusion and erroneous use have now become too universal to be corrected; but to avoid it in some degree, I shall apply the form Zend to the ancient language and Zand to the Pehlevi translation.'

A Pársi must always keep his head and feet covered, must never move without the sacred shirt and cord, must never smoke, must wash his hand whenever he puts it in his mouth, if he eats from the same dish with two or three others he must not let his fingers pass into his mouth but fling the morsel in, if the rim of a goblet is touched by the lips in drinking it should be washed before it is again used. He must return thanks to God when he takes his meals and keep silence. After his head is shaved he must bathe before he touches anything. In practice Pársis neglect many of these rules, but they know they are laid down in their religion. When sneezing the old generally say, 'Broken be Hereman,' apparently believing that the spasm of breath or soul in sneezing is the work of an evil spirit. Though they know they are contrary to their religion, village Pársis have adopted many of the practices of their Hindu, Musalmán, and Christian neighbours. They offer vows and sacrifices of goats and fowls to the goddess of small-pox, and a few carry oil to Hanumán the Hindu village guardian Some reverence the shrines of Musalmán saints, offer vows and make presents to them, and a few offer vows and presents to the Virgin Mary and to Christian saints in the Catholic village churches.

The priests have the right to perform all religious ceremonies. Priestship is hereditary. The priests or *mobeds* form a separate class who in country parts rarely if ever marry among lay families. The whole Thána priesthood are descended from Udváda and Navsári families. Over the priests of certain districts or divisions is a High Priest, or *Dastur,* whose office is hereditary and always passes to the eldest son. The Thána district is divided into three ecclesiastical circles, one under the Thána High Priest, one under the Kalyán High Priest, and one in the north under the High Priest of Udváda in the Surat district. The High Priest does not make periodical visitations through his charge, but he hears and settles any complaint against his priests that are lodged before him.

The High Priest and priests differ from other Pársis in never shaving the head or face, and, except shoes, in wearing no article of dress that is not white. As a rule the priests are as ignorant of their religious books as the laity. The laymen pay them certain fees for the rites and ceremonies they perform. They are also paid for offering prayers at the fire-temple and in private houses. When laymen go to the fire-temple they take some sandalwood and money, which are handed to the priest who burns the wood on the fire and takes the money in payment of his prayers.

The Pársis believe in ghosts and in magic. They attribute many diseases to possession by evil spirits and employ Musalmán, Hindu, and Pársi magicians to drive out the spirit and to cure the effects of the evil eye. Women especially spend large sums in buying magic amulets which they wear round their necks or in their hair, to win or to keep the favour of their husband or lover. They believe in the magical practice called *muth,* under which the object of dislike sickens or dies.

Bene-Israels.

Bene-Israels, returned as numbering 775 souls, are found in Panvel, Sálsette, Bassein, Karjat Bhiwndi, and Kalyán. They are

Chapter III. Population. Bene-Israels.

also known as Yáhudis and Telis or oilmen. They are believed to have come into the district from Alibág in Kolába about a hundred years ago. They are divided into white *gore*, and black *kále*, the former probably the descendants of the original immigrants and the latter of converts. The two classes neither eat together nor intermarry. They are dark and rather tall and strong. Except a tuft over each ear, they shave the head and wear the mustache and short beards. The women are generally good-looking, and like Hindu women wear the hair tied behind the head in a knot. The men are quarrelsome, but orderly and hardworking. They are husbandmen, oil-pressers, soldiers, hospital assistants, shopkeepers, cart-drivers, and military pensioners. Their home tongue is Maráthi, spoken correctly by a few and very roughly by most. Their houses are like those of middle class Hindus, with brick or wattle and daub walls and tile or thatch roofs. They have clay and copper vessels, wooden stools, grind stones, and a hand mill. The only special article is a box fixed to the upper part of the right door post. This contains a piece of parchment with a verse from the Old Testament, so placed that through a hole the word Almighty can be read from the outside. Both in going out and in coming in the members of the household touch this box with their first two right fingers and then kiss them. They eat rice, millet, pulse, vegetables, oil, butter, and salt, and with certain restrictions, fish, flesh, and fowls. They drink water, milk, tea, coffee, and liquor. They eat twice a day, in the morning before ten and in the evening before nine. Men and women eat separately, the men first; children sometimes eat with their fathers and sometimes with their mothers. The men dress in a cap or Maráṭha turban, a coat, trousers or a waist-cloth, and Hindu shoes or sandals. They wear gold ear-rings hanging from the lobes of their ears. The women wear a robe and bodice with sleeves and back. Their jewelry consists of head, ear, neck, and arm ornaments. Their widows are not allowed to wear glass bracelets, or the marriage string *mangalsutra* or *lachya*. The Bene-Israels worship one God and have no images. In their synagogues they have manuscript copies of the five books of Moses written on parchment. They have two synagogues, or *masjids*, one in Panvel and the other in Thána. Though fond of liquor and extravagant on ceremonial occasions, the Bene-Israels are hard-working and well-to-do. There are no professional beggars among them and most of them send their boys to school.

Villages.

Nine towns had more than 5000 and four of the nine more than 10,000 people. Excluding these nine towns and 2290 hamlets there were 2099 inhabited state and alienated villages, giving an average of two villages to each square mile and of 390 people to each village. Of the whole number of villages 833 had less than 200 inhabitants; 866 from 200 to 300; 281 from 500 to 1000; 94 from 1000 to 2000; 15 from 2000 to 3000; and 10 from 3000 to 5000. At Bassein the Portuguese surrounded the Christian city with a wall, and the remains of a wall may be traced round Kalyán. With these exceptions the towns and villages of the northern Konkan are open. Husbandmen gather in villages and hamlets, but Dhangars and other hill herdsmen generally live with their cattle on the hills. Ráikaris live

Chapter III. Population. Villages.

on river banks to be near their gardens and fishing grounds, and when their crops are ripening Kunbis sometimes move into huts close to their fields. Mhárs, Chambhárs, Dhors, and Káthkaris, where there are any, live on the outskirts of villages, and in towns form separate quarters. In most cases the villagers' houses are not arranged in rows, but scattered over the village site. Sálsette has many European-like houses belonging to Bombay Pársis, and Mr. Vithoba Ápa at Panvel, Mr. Bakir Fakir at Bhiwndi, and one or two other native gentlemen have built handsome villas and surrounded them with gardens in the European style.

Houses.

According to the 1872 census there were 148,161 houses or an average of 34·92 houses to the square mile. Of the whole number, 8314 houses lodging 65,058 persons or 7·68 per cent of the entire population at the rate of 7·82 to each house, were buildings with walls of fire-baked bricks and roofs of tile. The remaining 139,847 houses accommodating 782,366 persons or 92·32 per cent, with a population for each house of 5·59 souls, included all buildings covered with thatch or leaves, or whose outer walls were of mud or of sun-dried bricks. The dwellings of the better class of townsmen are two-storied with tiled roofs and brick walls, covered with bright blue or yellow plaster. Stone is seldom used. In rare cases large houses are built round a quadrangle, but the ordinary shape is the rectangle. The roof often overhangs in front, leaving an open space called *padvi*, which is sometimes enclosed with iron bars. From this one or two steps lead to the veranda, *oti*, an open space let into the house. From the veranda the house is entered. It is divided into a number of low badly-lighted rooms with a narrow steep stair leading to the upper story. The Konkan Kunbi's house is never of stone, and is never built round a quadrangle. It is raised on a plinth a foot or two high, and is a squarish one-storied block, built of wooden posts with wattle and mud walls, and a roof tiled in villages near the coast, and in other parts thatched with grass or palm leaves. The front yard, or *ángne*, which is sometimes used as a threshing floor, has several mud-smeared wicker-work rice frames, *kangás*, and rows of cowdung cakes drying in the sun. Inside the house and round three sides of it runs a beam to which the cattle are tied. In the centre of this cattle-place, *gotha*, is the open space, *vathán*, where the men smoke and sleep, in the far corner is the enclosed cook room, *vovara*, and overhead is the loft, *mála*, a sort of lumber room. In the back yard, *paras*, are the well, the privy, and some vegetables.

Village Communities.

The Thána rural population seems to have been always wanting in the element, which, in the Deccan and Gujarát, moulded each village into a separate community. The only Government servant found in every village is the pátil or headman. As a rule the office is hereditary, and the same man discharges both the revenue and police duties. Formerly in many coast tracts a leading villager, under the name of *khár pátil*,[1] had charge of the reclamation dams. But

[1] The *Khár pátil* looked after the embankments of reclamation and the *Ágri pátil* looked after the salt-pans. Their duties are laid down in section LXVII. Regulation I. of 1808.

Chapter III. Population. Village Communities.

since Government, under the last survey settlement, has ceased to be responsible for repairing these dams, the office of *khár pátil* has in most cases merged in the revenue pátilship. Pátils are generally Kunbis, but in Dáhánu, where there are whole villages of Várlis, he is often a Várli; in Panvel and Bhiwndi pátils are often Ágris; in the west of Sálsette he is almost always a Christian, because the villagers are almost all Christians; and, for a similar reason, Thákur pátils are sometimes found in Váda and Sháhápur, and Son-Koli pátils in many coast villages. The pátil of Thána is a Bhandári, and those of Bhiwndi and Panvel, where there are large numbers of Muhammadans, are Musalmáns. There are no Káthkari pátils, but in at least two villages, Máldunga in Panvel and Nanditveh in Bhiwndi, the office of pátil is held by Mhárs. Though the headmen in the north Konkan have not all the position and importance of Deccan headmen, they are treated with respect and the office is much sought after. At ceremonies the headman is given a place of honour, and widow *pát* marriages cannot be performed without his giving the signal. He holds rent-free land, and in addition generally receives a money payment from Government. Hamlets or *pádás* have often a deputy pátil, *pádákhot*, who is recognised by the villagers only and receives no Government pay.

Except one in Panvel there are no hereditary village accountants, *kulkarnis*, the accountants' work of ten or twelve villages being performed by one stipendiary accountant styled *taláti*, a Bráhman or Prabhu by caste. Almost all villages have a Mhár as a village servant, whose office is generally hereditary and who is paid by Government with rent-free land and cash. The Mhár shows travellers the way, carries messages and Government money, and helps the *pátil* and *taláti*. He receives the skins of dead cattle, but gets no other allowance from the villagers, and does nothing for them. In the wilder parts there is often but one Mhár to three or four villages, and near the coast the Mhár's duties are occasionally performed by some man of better caste, often a Koli called *Madvi*.

The village servants who are useful only to the villagers are seldom found. The barber, *nhávi*; the blacksmith, *lohár*; the carpenter, *sutár*; the basket-maker, *burud*; the tailor, *shimpi*; and the shoemaker, *chámbhár*, are found only in towns and large villages. Barbers generally work only for the people of certain villages, and so far have an hereditary interest or *vatan*; the rest work for any one and are paid in cash. Government records show traces of the former existence of a few servants, such as Madvis, Kárbháris, Kotváls, and Mukádams, who were village and not Government servants, though they seem to have had several Government duties to perform under the pátil. The Kárbhári's business seems to have been to help in gathering the revenue; one of the Madvi's chief duties was to clean pots and pans belonging to Government servants; the Mukádam's special work was to get in the palm-tree dues; and the Kotváls to help the pátil generally. The Kumbhár and Máng in Kalyán, the Náik in Sháhápur, and the Náikaodi in Dáhánu, the ferrymen in Váda and Máhim, the cattle waterers and pond cleaners in Bassein, the dam repairer, *pedvi*, of the Bassein and Máhim creeks,

seem to have been useful solely to the villagers. At present, except in some cases from the ferrymen, service is not exacted from these men and in Kályan and Bhiwndi their grants are nominal, for what is not taken by Government as quit-rent is paid to the pátil.

Movements.

Except a few who come into Bombay during the dry season chiefly as labourers and cartmen, Thána labourers, husbandmen, and craftsmen seldom leave the district in search of work. Their labour seems not to be in much demand outside of the district, probably because their weakly and fever-stricken constitutions prevent them competing with the able-bodied labouring classes of Poona, Sátára, and Ratnágiri. Much of this want of strength is due to the weakening climate, the fever-haunted forests, the strain and exposure in planting rice, and the immoderate use of spirituous drinks.

By far the most robust, sturdy and enterprising of the lower orders are the fishing Kolis of the sea-coast towns, and doubtless much of this is owing to their healthy sea life. Some of them sail their boats as far as the Malabár coast and Cochin, while numbers trade with Bombay. Large quantities of fish are brought every dry season to Apte near Panvel and Chole near Kalyán, where these fishing Kolis settle for months, meeting the inland people and exchanging salt-fish for grain. On the various passes through the Sahyádris, the Bor, Kására, Nána, and Málsej, numbers of the uplanders may be seen flocking to these places each carrying his bundle of rice to be bartered for fish. Little or no money changes hands. In the cold season Christians, Vádvals, Vanjáris, and other sea-coast classes, as soon as harvest is over and the forests are open, start with their carts and fetch timber from the Peint, Dharampur, Jawhár, and British forests, and sell it at the various shipping stations.

Of upper class Hindus, Chitpávan Bráhmans and Prabhus either settle in Bombay as clerks or lawyers, or entering Government service spread over the Presidency. Few of them settle as traders in Bombay as the language of Bombay trade is either English or Gujaráti. In connection with their trade in salt, wood, and rice, Bráhmans, Maráthás, and Musalmáns go for a few days at a time to Poona and Bombay and even as far as the Central Provinces.

A few Pársis have settled in Bombay for trade and Government service, or as clerks. Along both the Baroda and Peninsula railways, especially at Bándra and at Thána, are a considerable number of families chiefly Bráhmans, Prabhus, Pársis, and Native Christians whose men go daily to Bombay most of them as merchants or clerks. In Bándra there are also from ten to twenty European residents who are employed in Bombay as merchants, brokers, bankers, and Government servants.

Of outside labourers who come to the district for work, the most important class are Deccan Kunbis and Mhárs who are known in the district as Ghátis or highlanders. They generally come in the beginning of the fair season in hundreds down the Bor, Kására, Bhimáshankar, Nána, and Málsej passes. Upwards of a thousand find employment as grasscutters in Sálsette, Kalyán and Máhim. Others, chiefly Poona and Nagar Kunbis, bring their bullocks,

Chapter III. Population. Movements.

ploughs and clod-crushers *petaras*, and are largely employed until *Holi* (February - March) in levelling rice fields in Kalyán, Karjat, Murbád, and Sháhápur.[1] Others again work as porters in towns and at railway stations. Some late comers have found permanent employment as railway porters, and there is a village of them settled near the Ambivli and Andheri lime-pits in Sálsette. As a class they are much larger and stronger, and able to do much more work than a Konkan Kunbi or Koli. Beldárs or masons, and Vadars or earth-workers, also come from the Deccan and carry out the yearly repairs to the rice dams. Others bring large quantities of butter from west Poona to Kalyán and Panvel. Chárans come down the hills during the fair weather bringing grain. They used to take back salt but now almost the whole of the salt passes inland by rail.

Mátherán, both in the October and April - May seasons, attracts a large number of palanquin-bearers, porters, and pony keepers, Mhárs, Maráthás, and Musalmáns, many of them old palanquin-bearers from Wái on the Poona-Mahábaleshvar road. The lower Government servants, messengers, constables, and forest guards, and among railway servants porters and carriage cleaners are in the majority of cases Ratnágiri Kunbis and Maráthás. Others of this class find employment in the service of traders, shopkeepers, and other high class Hindus, and a few have settled as husbandmen. Another class who are known as Pardeshis come into the district from Central and Northern India and Oudh, and after serving chiefly as messengers to moneylenders, traders and liquor-contractors, generally return to their own country after a few years. Some stay from six to ten years and bring their families, and in a few cases set up small sweetmeat, parched grain, or fruit shops.

Three or four hundred Dublás and Dhodiás have lately been brought from Surat by Mr. Mánekji Kharshedji for the manufacture of salt at his pans in Bassein. The result has been successful. The quality of salt made by them is much better than any formerly made in the district. It commands a high price and other employers seem anxious to follow Mr. Mánekji's example.

Some four or five thousand Juláhás, Musalmáns from Oudh and the Panjáb, have settled in Bhiwndi and are now engaged in weaving women's robes. Within the last six years the establishment of the great spinning and weaving mills has brought to Kurla a considerable number of Ratnágiri Maráthi spinners, Musalmán weavers, and Pársi fitters.

The traders are mostly Gujarátis of the Bhátia, Lohána, Márwádi, and Meman classes. They lend money to cultivators, but rarely cultivate themselves. Besides lending money they sell cloth, tobacco molasses and oil. Their shops are seen in every large village, and they gather to every market and fair. In the dry season, Poona, Nagar, and Násik Dhangars bring blankets which they sell to the people generally on credit, recovering the price in the following December

[1] The large plough used with generally four or eight bullocks is called *chdhur* and those who work it *chahure*.

after the people have sold their grain and rice. So too Shimpis, or cloth-dealers, bring woollen waistcoats, *káchvás*, and get paid in the same way. Some Musalmán or Meman pedlars from Bombay hawk clothes about the district, Kábulis hawk asafœtida *hing*, and Upper India Musalmáns glass beads, bracelets, and other ornaments.

The upper grades of Government service are almost monopolised by Bráhmans and Prabhus, the Bráhmans being about twice as strong as the Prabhus. There are also a few Pársis, Musalmáns, and Sonárs. The lower classes of Government servants, constables, and messengers are chiefly Thána, Kolába and Ratnágiri Maráthás, and to a less extent Musalmáns.

CHAPTER IV.

AGRICULTURE.

Chapter IV. Agriculture.

AGRICULTURE supports about 540,000 persons or a little more than 63 per cent of the population.[1]

Soil.

The main division of soils is into sweet and salt. Sweet land is either black or red; the black called *shet*, that is the plain rice fields, and the red called *mál varkas*, that is the flat tops and slopes of the trap hills, on which *náchni, vari,* and other coarse hill grains are grown. In many places along the coast, such as the garden lands of Bassein and Máhim, the black soil is lighter and more sandy than in the interior. Rice lands belong to two classes *bándhni* and *málkhandi*. *Bándhni* lands are either banked fields which can be flooded, or low fields without embankments in which water lies during the rains. The low fields are the most productive as the rain water leaves a rich deposit. As soon as the water has been let off the field or has evaporated, the land is ploughed and gram or some other late crop is grown. Little labour is needed as the weeds and grass have been killed by the water and serve as manure. *Málkhandi* lands are ópen fields in which no water gathers and which have no embankments. The return from tillage in these two kinds of land is estimated to be in the proportion of four to three.[2] This distinction is typical of the local way of classifying fields from their position rather than from their soil. The people have no names for different varieties of black soil, but describe a field according to its supply of water. And, as it is the water supply that determines what variety of rice is grown, the question of an intending buyer of land is not, what is the soil, but what is the crop? Does the land grow the poorer or the better sorts of rice?

Arable Area.

Revenue survey returns give Thána, excluding Jawhár, an area of 2,722,088 acres. Of these 189,682 acres or 6·96 per cent are alienated, paying Government only a quit-rent; 1,034,137 acres or 37·99 per cent are arable; 1,030,168 acres or 37·84 per cent forest; 73,801 acres or 2·71 per cent salt pans and salt marshes; 94,412 acres or 3·46 per cent hills and uplands and 299,888 acres or 11·01 per cent village sites and roads. Of 1,034,137 acres, the total Government arable area, 957,934 acres or 92·7 per cent were in 1879-80 held for tillage. Of this 9591 or 1·001 per cent were garden land; 333,717 or 34·8 per cent rice land; and 614,626 or 64·11 per cent dry crop land.

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[1] This total includes adult males, 178,843; their wives, according to the ordinary proportion of men to women, 164,801; and their children, 196,815. In the census statements a large number of the women and children are brought under 'Miscellaneous.'

Irrigation.

The[1] chief irrigation is the rainy season flooding of rice lands by the small streams that drain the neighbouring uplands. Some dry weather irrigation is also carried on from rivers and unbuilt wells. The gardens on the banks of the Gádhi at Panvel are fed with water drawn from the river in leather bags. Those in Bassein and Máhim, which are much the best in the district, are watered by Persian wheels from unbuilt wells. In other parts of the district, garden land is rare, and, except in a few onion gardens at Bhiwndi and Kalyán, irrigation from ponds or built wells is almost unknown.

Reclamation.

Two influences, sea encroachments and land reclamations, have for centuries been changing the lands along the coast. The sea encroachments have been more than met by the land reclamations, which, in times of strong government, have been carried on for centuries and have changed wide tracts of salt into sweet arable land. The sea has gained on the land at Utan and Dongri in Sálsette, along the Bassein coast, and further north at Chikhli, Gholvad, Badápokran, Chinchani, and Dáhánu. Of these encroachments the most remarkable are at Dáhánu, where the sea has advanced about 1500 feet and washed away the remains of an old government house, and at the mouth of the Vaitarna where, since 1724, four villages have been submerged.[2] Of the land reclamations most have been made in small plots, which, after yielding crops of salt rice for some years, have gradually been freed from their saltness, and, merging into the area of sweet rice land, have lost all trace of their original state. Of larger works built to keep back the sea, there are embankments to the east of Dáhánu, near Tárápur in Máhim, at Rái Murdha and Majivri in Sálsette, along the Kalyán river, and in parts of Panvel. The Dáhánu embankment, which has often saved the town from flooding, is a low masonry wall about 300 yards long, built to protect the village site from the tidal wash of the creek. The Tárápur embankment is a similar wall to protect the rice fields.

Except in the south, where their origin seems to be Marátha, most of these embankments are believed to be the work of the Portuguese, and to have been built partly by the government and partly by the European settlers to whom the Portuguese government granted large estates. In this, as in other respects, the Portuguese did much to improve the coast districts. But the facts that the tenure of redeemed salt waste is marked by a special Hindu name,[3] that the spread of this form of tillage was according to tradition one of the chief cares of the Rajput dynasty of Máhim (1000(?)-1238), and that in modern times both the Peshwa and Ángria encouraged the practice by most liberal concessions, make it probable that the reclaiming of salt waste has been going on at intervals from very early times.[4]

[1] The greater part of the Agriculture chapter is contributed by Mr. A. Cumine, C.S.

[2] Of these villages Sháhápur and Máhápur lay between the island of Arnála and Dántivra and Kore in Máhim, and Barhánpur and Khárpurshi probably off the Máhim villages of Yadvan and Mathána. These villages were granted by the Peshwa to the Máhim Deshpánde in a deed bearing date A.D. 1724 (H. 1140).

[3] *Shilotar*, probably the gap or sluice-watching tenure from the Kánarese *shilu* split. Details are given below in the Land Administration chapter.

[4] Some large salt reclamations in Bhiwndi on the Thána creek are held on specially easy terms granted by the Peshwás. In 1816, in the Máhim village of Kandrebhare, Bájiráo Raghunáth Peshwa granted 266 acres in lease, *kaul*, and most of these lands were originally held on the *istáva* or gradually increasing tenure. Mr. W. B. Mulock, C.S.

Chapter IV. Agriculture. Reclamation.

From the beginning of British rule salt wastes have been granted for reclamation on specially favourable terms. In 1823 some land at Tárápur and Ghivli in Máhim was the subject of a special grant. Other early grants were given in Panvel; in 1826 in the village of Bokadvira, in 1830 in Náháve, and in 1840 in Antrábámda. The matter is said to have engaged attention in Sálsette in 1834, but no great progress was made till (in 1875) the introduction of the rules, which are still in force and are known as the Gujarát Reclamation Rules. Under these rules, which are given in detail a little lower down, the demand for salt waste rapidly spread, and considerable progress was made till, under the notification of 1st March 1879, of a whole estimated area of 76,000 acres of salt waste 72,000 were gazetted as forest. The demands for portions of the remaining 4000 acres were so numerous, that in 1881 the right to reclaim plots covering an area of 754 acres was put to auction and fetched £705 (Rs. 7050), or an average of nearly £1 (Rs. 10) the acre.[1] People can afford to pay such large sums, because the rainfall is so heavy (eighty inches) that the land is soon washed sweet enough to grow red rice. Many petitions were made for the right to reclaim parts of the salt wastes that were gazetted as forest in 1879, and, as it was shown that the salt land was of little value to the forest department Government have decided (December 1881) that the salt marsh should be unforested and leased for reclamation.[2]

Salt waste is turned into rice land by damming out the tide and sweetening the soil by washing it with fresh water. Rice straw, grass and branch loppings are used to strengthen the mud embankments which are occasionally faced with stone; and the growth of *tivar* and other shrubs that flourish in salt water is encouraged. Mr. Bákar Fakih's reclamation in Khárbháv and Páigaon in Bassein, which is part of a reclamation of 1729 acres, may be taken as an illustration of the process. In this a total area of 720 acres includes four detached plots, the largest of which is over 480 acres. The first thing Mr. Bákar did was, at a cost of over £4000 (Rs. 40,000), to raise a great mud dam pitched with stone and covered with sweet earth. The salt water was kept out by barring the tidal channels with strong doors. Within the area won from the sea, the land was divided into a series of small fields each surrounded by banks so as to pond up the rain water. Every season before the rains set in, the surface of some of the fields is hoed, and when the rain falls, the clods are carefully broken that they may be well washed by the sweet water. The rain water is kept standing on the land as long as possible. In eight or ten years the higher parts, those formerly least soaked by the tide, will

[1] The details are, in Panvel, ninety acres in Karnoti fetched £85 (Rs. 850) and 140 acres in Vadgaon £350 (Rs. 3500); in Bassein, 313 acres in Divánman and Chulne fetched £150 (Rs. 1500); and in Máhim, fifty acres in Kandravan fetched £50 (Rs. 500) and 161 acres in Safála, Makne, Kapas, Saravli, and Umbarpáda £70 10s. (Rs. 705).

[2] Gov. Res. 7400, 7th December 1881. The chief reclamation grants were, in 1877, 306 acres in Kavesar and Kolshet in Sálsette, and, in 1880, 1729 acres in the Bassein villages of Nágle, Páigaon, Váigaon, and Khárbháv.

Reclamation.

probably be ready for sweet rice, but in some of the thoroughly salted lowlying parts twenty or twenty-five years must pass before there is any return. In such cases the reclaimer knows when his land has become sweet by the falling off of the salt rice crop. In the first season after the dam is complete, attempts are generally made to sow a little salt rice. The seed is soaked in barrels of water, heaped on the ground, and covered with straw on which water is poured. When the seed has begun to sprout, it is sown here and there in the salt land, but, for a few years, there is rarely any return, as a long break in the rainfall is fatal.

Salt land is granted for reclamation on the following terms:[1] The precise limits of the land are ascertained and stated in the agreement; no rent is levied for the first ten years; a rent of 6*d.* (4 *annas*) an acre is paid for the next twenty years on the whole area granted, whether reclaimed or not; at the end of thirty years from the date of agreement the land is assessed at the ordinary rice-crop rates. Any part found unfit for rice is assessed at the rates levied on similar land in the neighbourhood, provided that if rice or any other superior crop is grown, ordinary rice rates may be charged. The Collector decides what public roads are to be opened within the reclamation, and any land taken for a public road is freed from assessment. Under pain of forfeiting the lease, the lessee engages to bring one-half of the area under tillage in five years, and the whole in ten years. If the lessee fails to use due diligence, Government may take back the land and levy a fine of double the estimated income which the lessee has drawn from the land during the period of his tenancy. The decision of what constitutes due diligence in carrying out the reclamation rests with Government.

The following statement shows that of a total estimated area of about 93,000 acres of salt waste and salt marsh, about 16,500 have been reclaimed and about 76,000 remain available for reclamation:

Thána Salt Land, 1881.

Sub-Divisions.	Reclaimed.	Unreclaimed	Total.
	Acres.	Acres.	Acres.
Dáhánu	15	9881	9896
Máhim	972	20,244	21,216
Bassein	3152	10,965	14,117
Bhiwndi	430	995	1425
Sálsette	9119	19,869	28,988
Kalyán		611	611
Panvel	2715	13,770	16,485
Total	16,403	76,335	92,738

Hill Tillage.

The tillage of the Thána hill tribes is, or rather was, the forest clearing system that is locally called *dahli*. Under this system any one who paid 1*s.* (8 *as.*) might clear a space in the forest, cut and burn the trees and bushes, and raise a crop of *náchni*. Without any ploughing, the seed was cast in the ashes and the grain was

[1] Government Resolutions 6771, 2nd December 1875, and 3240, 27th June 1878.

Chapter IV. Agriculture.

Hill Tillage.

left to grow and ripen uncared for. This practice caused great injury to the forests. It has long been discouraged and is now suppressed. At present, such Várlis, Thákurs, and Malhári Kolis as are settled in villages and own rice land, cultivate in the same way as Kunbis. Those who neither own nor rent rice land, but cultivate uplands, or *varkas*, raise crops of *nágli* or *náchni* and *vari* or *dhánorya*. They hire from a Kunbi his plough and bullocks; or, if they cannot hire bullocks, they prepare the ground, as they best can, with hoes. In Karjat, the only part of the district where the uplands are left in their original state of common, a special rate is levied on hoe tillage. In that sub-division there also survives the custom of allowing the Káthkaris to cultivate a certain area of land free of rent. The Káthodi's Free Lands, *Káthode lokánchi máphi*, is still a regular entry in the Karjat village accounts. The upland seed bed, like a rice seed bed, is thatched with branches, burnt, and manured with the ashes. When the rains have begun the bed is ploughed and the grain sown. Like rice, the *náchni* or *vari* is not left to ripen where it grows, but is planted in another piece of upland, *mál varkas*, which by ploughing or hoeing has been made ready to receive it. Both grains ripen in October, when, as the straw is useless, the heads are plucked and the stems left standing. The heads are taken to the threshing-floor, and the grain beaten out with sticks. As they are used only in the form of meal, *náchni* and *vari* do not require the careful cleaning that rice wants.

A very different form of tillage is occasionally carried on by Várlis and Ráikaris. A rough terrace is made on a river bank, and the soil is turned with the hoe, manured with cowdung, sown with such vegetables as *káli vángi* Solanum melongena, *vel vángi* Lycopersicum esculentum, and red pepper, and in the fair season watered by hand from the river. The Ráikari builds his hut there, and all the year round carries on his twofold occupation of fishing and gardening. The dry sandy beds of small streams, where they fall into rivers, are often used by Várlis in the same way.

Plough of Land.

Uplands are constantly held alone, but this is seldom the case with rice land. The farmers believe that tree loppings, *ráb*, are necessary for the proper growth of rice, and, to obtain the grass and brushwood required for one acre of rice, about three acres of upland are wanted. Except the plot set apart as a rice nursery, this upland is not tilled. A single man aided by his wife and children, and with but one plough and one pair of bullocks, can till from three to 3½ acres of rice, and about twice that area of upland.

Holdings.

In 1878-79 the total number of holdings in Government villages, including alienated lands, was 90,709 with an average area of 11½ acres. Of the whole number 52,678 were holdings of not more than five acres; 13,602 of not more than ten acres; 11,982 of not more than twenty acres; 9057 of not more than fifty acres; 2335 of not more than 100 acres; 722 of not more than 200 acres; 158 of not more than 300 acres; 110 of not more than 400 acres; twenty-four of not more than 500 acres; twenty-five of not more than 750 acres; seven of not more than 1000 acres; seven of not more than 1500 acres; and two above 2000 acres.

Stock.

During the thirty-three years ending 1879-80, the number of ploughs has risen from 70,352 to 87,422 or 24·26 per cent, and of carts from 19,780 to 26,327 or 33·1 per cent. Live stock on the other hand has fallen from 436,899 to 398,007 or 8·16 per cent:

Thána Stock, 1846 and 1880.

Year.	Ploughs	Carts.	Live Stock.						
			Oxen.	Cows.	Buffaloes.		Horses.	Sheep and Goats.	Total.
					Male.	Female.			
1846	70,352	19,780	144,524	140,097	58,456	43,581	1507	48,644	436,899
1879-80	87,422	26,327	142,050	125,158	53,687	33,443	1353	42,316	398,007
Increase ...	24·26	33·1	...	...	...	...	...	...	...
Decrease ...	...	...	1·7	10·6	8·16	23·2	10·2	13·01	8·16

The fall in the number of live stock might be supposed to be due to the spread of tillage and to the strictness of forest conservancy. But the fact of a decline in the amount of stock is doubtful. The 1846 census returns were far from accurate, and there are no survey figures with which to check them. It will be seen from the following statement, compiled from the Collector's yearly reports, that, during the last seven years of strict forest conservancy, the live stock returns show, on the whole, a fairly steady advance:

Thána Live Stock Returns, 1874-1880.

Year.	Ploughs	Carts.	Live Stock.						
			Oxen.	Cows.	Buffaloes.		Horses.	Sheep and Goats.	Total.
					Male.	Female.			
1873-74	77,750	30,143	130,491	111,510	52,940	30,378	1155	35,188	361,662
1874-75	83,755	26,190	142,873	122,534	50,935	34,191	1246	35,499	387,278
1875-76	85,494	27,992	154,461	118,619	51,778	31,797	1300	38,345	396,300
1876-77	85,935	26,260	148,284	119,102	52,121	33,897	2468	41,743	397,615
1877-78	83,877	26,306	146,302	125,278	53,312	29,761	1479	48,525	404,657
1878-79	85,340	26,713	147,139	124,019	47,710	33,279	1670	43,927	397,744
1879-80	87,422	26,327	142,050	125,158	53,687	33,443	1353	42,316	398,007

Field Tools.

The mode of tillage is for the most part the same all over the district. The only local peculiarities are in the coast sub-divisions, where the growth of sugarcane and other garden crops requires special tools and methods. The chief field tools are the plough *nángar*, the large hoe *kudáli*, the reaping sickle *vila*, the large sickle *koita*, the rake *dántál-káthi*, the flail *korál káthi*, the fan *sup*, the basket *topli*, the crowbar *páhári*, the mould board *alvat*, the scraper *tonke*, and the grass-carrier *baila*. The Thána plough differs from the Deccan plough in material and to a slight extent in make. It is usually of teak, *tivas*, or *khair* and costs from 4*s*. to 5*s*. (Rs. 2-Rs. 2½). Its average weight is about forty-two pounds. The iron share, *phál*, which weighs from 2 to 2½ pounds (1-1¼ *shers*), is usually fastened upon the upper side of the share-beam by two large nails, though it is occasionally fixed by iron rings slipped over it and forced up till tightly fastened. The wooden part of the plough consists of four pieces, the pole *hali*, the yoke *ju*, the share-beam *daut*,

Chapter IV. Agriculture. Field Tools.

and the handle *rumni*. The pole is wedged into the share-beam and handle, while the yoke is tied to the pole by ropes. The plough is drawn by two bullocks and sinks about six inches below the surface. When the ground is particularly hard stones are fastened across the pole to increase the pressure. The large hoe, *kudáli*, is used to break soil too hard for the plough. The rake, *dántál-káthi*, is used for gathering the grass which is burnt on the seed beds. The mould board, *alvat*, is drawn over moist newly ploughed fields to level the mud in which the seedlings are planted. The scraper, *tonke*, is used to scrape off mud from the roots of seedlings when they are being planted out. It is of wood, stuck in the ground, and of the form of an ordinary foot scraper. The grass carrier, *baila*, is an upright pole to which near the top is horizontally fastened a wooden framework bound with cord. This is used for carrying grass and brushwood for burning, the framework resting on the labourer's head with its load above and the pole in his hands.[1]

Crops.

In 1879-80, of 1,015,341 acres of occupied land, 478,200 acres or 47·09 per cent were fallow or under grass. Of 537,141 acres under tillage, 7010 acres or 1·3 per cent were twice cropped. Of 544,151 acres, the actual area under cultivation, grain crops occupied 466,061 or 85·6 per cent, of which 343,369 were under rice, *bhát*, Oryza sativa; 80,347 under *náchni*, Eleusine coracana; 26,468 under *vari*, Panicum miliare; 15,713 under *harik*, or *kodra*, Paspalum scrobiculatum; 128 under wheat, *gahu*, Triticum æstivum; and 36 under Indian millet, *jvári*, Sorghum vulgare. Pulses occupied 43,848 acres or 8·05 per cent, of which 22,932 were under black gram, *udid*, Phaseolus mungo; 5925 under *tur*, Cajanus indicus; 4728 under gram, *harbhara*, Cicer arietinum; 596 under horse gram, *kulith*, Dolichos uniflorus; 502 under green gram, *mug*, Phaseolus radiatus; 253 under peas, *vátána*, Pisum sativum; and 8912 under miscellaneous pulses, including *vál* Dolichos lablab, *kadva* Dolichos spicatum, and *chavli* Vigna catjang. Oilseeds occupied 23,621 acres or 4·3 per cent, of which 15,199 were under gingelly seed, *til*, Sesamum indicum; five under rapeseed, *sarsav*, Brassica napus; one under mustard, *rái*, Sinapis racemosa; and 8416 under miscellaneous oilseeds.[2] Fibres occupied 3406 acres or 0·62 per cent, of which 2276 were under Bombay hemp, *san* or *tág*, Crotalaria juncea, and 1130 under *ambádi*, Hibiscus cannabinus. Miscellaneous crops occupied 7215 acres or 1·3 per cent, of which 1732 were under sugarcane, *us*, Saccharum officinarum; 395 under chillies, *mirchi*, Capsicum frutescens; 382 under coriander seed, *dhane*, Coriandrum sativum; 230 under ginger, *ále*, Zingiber officinale; thirty under turmeric, *halad*, Curcuma longa; and 4446 under miscellaneous vegetables and fruits.

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[1] Mr. E. Lawrence, C.S.

[2] In 1878-79, several kinds of oilseeds were grown besides those shown in the 1879-80 returns. Among them were *khurásni*, Verbesina sativa, with 13,129 acres; castor seed, *erandi*, Ricinus communis, with 4386 acres; and safflower, *kardai*, Carthamus tinctorius, with three acres. The area under gingelly and other seeds, which were largely grown in the next year, was in this year proportionately smaller.

Among crops, Rice *bhát* Oryza sativa, which is grown all over the district, held the first place, with 343,369 acres or 63·9 per cent of the whole tilled area. The first step in rice cultivation is to manure the land in which the seed is to be sown. A cultivator in the opener parts is obliged to sow his rice in his field, but where he has upland, *varkas*, near, he sows it in a plot of sloping land close to his field. The nursery is manured in March or April, or even earlier, by burning on it a collection of cowdung and branches or grass covered with earth, to prevent the wind blowing the ashes away.[1] At the same time the earthen mounds, *bándhs*, round the fields are repaired with clods dug out of the field with an iron bar, *pahár*. Early in June, when the rains begin, the seed is sown and the seed bed ploughed very lightly and harrowed. If the first rainfall is so heavy as to make the soil very wet and muddy the seed bed is ploughed before the seed is sown. In this case no harrowing is required. The field in which the rice is to be planted is then made ready, and, after ploughing, is smoothed with a clumsy toothless rake, *alvat*. After eighteen or twenty days the seedlings are fit for planting. All are pulled up and planted in the field in small bunches, *chud*, about a foot apart. In August the field is thoroughly weeded. Through June, July, and the early part of August, the rice can hardly have too much rain, but, in September and October, the husbandman likes to see smart showers with gleams of sun. Scanty rain leaves the ears unfilled, while too much rain beats the rice into the water and rots it. By the end of October the grain is ripe and is reaped with a sickle, *vila*, gathered into large sheaves, *bhára*, and carried to the threshing-floor, *khale*, and piled in heaps, *udvas*. At the threshing-floor much of the grain is beaten out of the sheaf by striking it on the ground; what remains is trodden out by buffaloes tied to a pole, *kudnad*, in the centre of the threshing-floor. The empty grains are separated from the full grains by pouring them from a winnowing fan on a windy day. Sometimes, instead of having them trod by buffaloes, the husbandman seizes the sheaves in his hands and dashes the ears against a block of wood to separate the grain from the straw. By this process the straw is not made unfit for house thatching as it is when trodden by buffaloes, but much grain and labour are wasted. The grain is then carried to the landholder's house, where the outer husk is taken off by passing it through a large grindstone, *játe*. Instead of *bhát*, the rice is now *tándul*, but it is still *vene tándul*, that is fit only for grinding into meal. To make it *sadik tándul*, and fit to eat with curry, the rice has to be further cleaned by putting it into a hole in a board in the floor of the house and pounding it with a pestle, *musal*. The inner husk, *konda*, is thus got rid of. In Bhiwndi, Kalyán, Panvel, and other towns and villages, rice cleaning employs a large amount of labour. Instead

[1] The Bassein husbandmen explain the origin of this burning of grass branches and cowdung by the story, that when in their wanderings Ram and Sita passed through the Konkan, the thorns tore Sita's feet and she cursed the land, saying, 'Let the Konkan be burnt.' Rám warned her what misery her curse would cause, and Sita changed the curse into a blessing by adding, 'May it be burned, but grow richer by burning.'

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Crops. *Rice.*

of in a hole in the floor, three or four men with heavy pestles pound the rice in a huge wooden mortar like a gigantic egg-cup, *ukhali*. After it is cleaned the rice is sent in great quantities to Bombay.

There are two great divisions of sweet rice, *halva* which wants little water and ripens between August and October, and *garva* which requires a great deal of water and does not ripen till November. Of early, *halva*, rice there are eight or ten kinds, but, as they are generally eaten by the grower, they do not come much into the market, and are called by different names in different parts of the district. The four best known varieties of *halva* are: *kudai*, with a red, purplish, or white husk, which is generally grown in uplands, *mál jamin*; *torna*, with a white husk, which is grown both in fields and uplands and ripens in the beginning of *Ashvin* (September-October); and *sálva* and *velchi*, both with red husks, which ripen in *Ashvin* (September-October). Between the early or *halva* and the late or *garva* classes are four or five medium kinds which ripen before *Diváli* (October-November). Of these three may be mentioned: *máhádi* with a yellow husk and reddish grain; *halva ghudya* with a yellow husk; and *patni halvi* with a white husk. Of late, or *garva*, rice there are more than a dozen kinds, and, as they come much into the market, their names vary little in different parts of the district. The best known varieties are: *garva ghudya* with a yellow husk, *dodka*, *garvel*, *ámbemohor*, *dángi* with a red husk, *bodke* very small and roundish, *garvi patni*, *támbesál* with a red husk and white grain, *ghosálvel*, and *kachora* with a purplish husk and white grain. The prices of these different varieties change according to the season. But taking the price of *kudai* at sixteen *páylis* or eighty-nine pounds the rupee (2*s*.), the relative rupee prices of the other kinds are, for *torna* 46½ pounds, for *sálva* 41 pounds, for *velchi* 42½ pounds, *máhádi* 46½ pounds, *patni halvi* 44½ pounds, *garva ghudya* 35¼ pounds, *dodka* 42½ pounds, *garvel* 39⅔ pounds, *ámbemohor* 35¼ pounds, *dángi* 42½ pounds, *bodke* 42½ pounds, *garvi patni* 42½ pounds, *támbesál* 39½ pounds, *ghosálvel* 42½ pounds, and *kachora* 70½ pounds.

The tillage of salt rice differs greatly from the tillage of sweet rice. The land is not ploughed, no wood ashes are used, the seed is sown broadcast on the mud or water and left to sink by its own weight, and the seedlings are never planted out. Salt rice ripens in November along with the late sorts of sweet rice. It has to be carefully guarded from salt water and wants a great deal of rain. The straw is not used as fodder but burnt as ash manure. The grain is red and comes much into the market, being greatly eaten by the poorer Kolis and Kunbis as it is cheap and strengthening. Salt rice is of two chief kinds, *munda*, about 46½ pounds the rupee or 2⅞*d*. (1 11/12 *ans*.) a *páyali*, and *kusa* about ⅛*d*. (1 *pie*) cheaper.

Náchni or Rági.

Náchni or *Rági*, Eleusine coracana, held the second place, with 80,347 acres or 14·9 per cent of the whole area under tillage. It is the principal crop grown on hill, *varkas*, land, and is always cultivated as a first crop after a fallow. There are about twelve varieties of *náchni*, half of them *halva* or early ripening and the rest *garva* or late ripening. The *halva* varieties ripen about September and the *garva* varieties about the end of October.

Crops.

Vari, Panicum miliaceum, held the third place, with 26,468 acres or 4·9 per cent of the whole area under tillage. It is always grown after *náchni,* and on level soils, *bhátli* or *mál.* It is cultivated in the same manner as *náchni.* It has two varieties both of which ripen about the end of October. *Vari* is not grown as a dry weather crop.

Vari.

Harik, Paspalum scrobiculatum, held the fifth place, with 15,713 acres or 2·9 per cent of the whole area under tillage. It follows *vari* and grows both on flat land and on the steep slopes of hills. If it is not soaked in cowdung and water, before it is ground into flour, the grain is intoxicating; and, even after it has been soaked, it produces an unpleasant effect on persons not accustomed to it.

Harik.

Wheat, *gahu,* Triticum æstivum, with 128 acres or 0·20 per cent of the whole area under tillage, is grown almost solely in Dáhánu, which has more of the character of Surat than of Thána.

Wheat.

Indian millet, *jvári,* Sorghum vulgare, which occupied 36 acres or 0·006 per cent of the whole area under tillage, is grown only in a few places in Dáhánu, Bhiwndi, and Panvel.

Indian Millet.

The chief pulses are *udid,* Phaseolus mungo, which is grown in all parts of the district but especially in Sháhápur, Murbád, and Bhiwndi. In 1879-80, it held the fourth place with 22,932 acres or 4·2 per cent of the cultivated area. It is generally grown after the rice crop has been reaped, but is also sometimes sown about August in rice fields in holes made between the standing rice plants. The crop ripens about March. The flour is used as food in a variety of ways, and the stalks as fodder for cattle. *Tur,* Cajanus indicus, which is largely grown in Sháhápur and Dáhánu, occupied 5925 acres or 1·1 per cent of the tilled area. It is grown as an early crop in uplands after *náchni* and *vari,* and also as a dry weather crop in late or *rabi* soil, and in the better rice fields. Both crops ripen in about four months, the early in November and the late in February. Gram, *harbhara,* Cicer arietinum, is grown chiefly in Panvel, Kalyán, Váda, and Bhiwndi. It is sown about November and ripens in March. In 1879-80, 4728 acres or 0·8 per cent of the tilled area were under gram. Horse gram, *kulith,* Dolichos uniflorus, is grown to a small extent in Sháhápur, Murbád, and Bhiwndi. In 1879-80, it occupied 596 acres or 0·1 per cent of the tilled area. It is sown in November after the rice crops have been cut, and ripens about the beginning of March. *Kulith* is eaten in the form of pease-meal which is called by a number of names. The peas, boiled and mixed with gram, make very good food for horses. The stalks are used as fodder. Green gram, *mug,* Phaseolus radiatus, is grown only to a small extent and not at all in Sháhápur, Murbád, and Sálsette. In 1879-80 it occupied 502 acres or 0·09 per cent of the cultivated area. It is grown both as a rain crop in sandy soils, and as a cold weather crop in low wet fields. Peas, *vátána,* Pisum sativum, are very scantily grown in Dáhánu, Máhim, and Murbád. In 1879-80, only 253 acres or 0·04 per cent of the tilled area were under peas. *Vál,* Dolichos lablab, an important crop is like *udid* sown in the standing rice in small holes made between the plants,

Pulses.

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Crops.

Oil Seeds.

two seeds being dropped into each hole. The beans are used as a vegetable and the stalks as fodder for cattle.

Khurásni, Verbesina sativa, is grown all over the district except Máhim. In 1878-79 it occupied 13,129 acres. It is sown in June and harvested in November. The oil it yields is used by the poorer classes in cooking, and the oil-cake is much prized for milch cattle. *Til,* Sesamum indicum, is grown all over the district except Sálsette, but chiefly in Bhiwndi, Murbád, Kalyán, and Karjat. In 1879-80 it occupied 15,199 acres or 2·8 per cent of the tilled area. Of *til* there are two varieties, black and white. Black *til* is generally grown after *harik.* It can also be grown after *náchni* or *vari,* but does not then yield so good an outturn. It is sown in June and ripens about November, flourishing best on tolerably flat land. It yields the oil known in commerce as gingelly oil, which is used both in cooking and as medicine. The white seeded variety is grown after rice in the same way as the black *til.* Its oil is also used in cooking and the flour for mixing in sweetmeats, but the quantity of oil in the seeds is not so large as in the black seeded variety. Castor seed, *erandi,* Ricinus communis, is largely grown in Dáhánu and to a small extent in Máhim, Váda, and Bassein. In 1878-79, 4338 acres were under castor seed. Rapeseed, *sarsav,* Brassica napus, is grown in a few fields in Máhim, Váda, and Bhiwndi. Mustard, *rái,* Sinapis racemosa, and safflower, *kardai,* Carthamus tinctorius, are grown only in a very few places in Váda.

Fibres.

Bombay Hemp, *tág,* Crotalaria juncea, is grown all over the district except in Panvel and Karjat. In 1879-80 it occupied 2276 acres or 0·42 per cent of the tilled area. It is sown in November after the rice harvest, and the stalks are pulled up by the roots in March and steeped for several days in water, until the bark which contains the fibre can be easily stripped by the hand. It is also sown as a rainy season crop in sandy soils. *Ambádi,* Hibiscus cannabinus, grown chiefly in Murbád, had 1130 acres or 0·21 per cent of the tilled area. It is sown in June and harvested in December and January. The bark yields a valuable fibre which is separated from the stalk by soaking, and is made into ropes and used for many field purposes. Cotton, *kápus,* Gossypium herbaceum, is not grown in the district. In 1840, twelve barrels of New Orleans seed were received from the Court of Directors, and forwarded to Thána for experimental cultivation. The seed came up well, but was almost completely destroyed by the heavy rain. At Máhim a small quantity reached maturity, but yielded a most scanty crop, and of such poor quality that it was not thought worth sending to Bombay. Several further experiments were made, but all failed as completely as the first. The total produce of the nine seasons ending 1849-50 amounted only to about 1¾ tons (5 *khandis*) worth about £10 (Rs. 100), while the cost of raising it was to £28 (Rs. 280).[1]

Sugarcane.

Sugarcane, *us,* Saccharum officinarum, is, with the exception of Sháhápur, Kalyán, Bhiwndi and Murbád, grown all over the

[1] Cassel's Cotton in the Bombay Presidency, 88.

Crops.

Sugarcane.

district, especially in Bassein where sugarcane and plantains are the chief watered crops. A loose, light, stoneless soil with at least one quarter of sand, is the best for sugarcane. The ground should be slightly raised so that the water may readily drain off. A rice crop is first grown, and after the rains, when the rice has been cut (November), the land is thoroughly ploughed and cleaned and all the clods are broken. It is ploughed again twice every month for the next four months. In May, furrows are made six feet long, one and a half broad and one deep, with a space of about one foot between them. In these furrows, pieces of sugarcane about 1½ feet long are buried end to end, about two inches below the surface. If the land has been regularly ploughed since November, no manure is wanted. But if, as is sometimes the case, it has been ploughed only since March, oil-cake manure, *pend*, at the rate of fourteen pounds (½ *man*) to 100 furrows must be laid over the sugarcane before it is covered with earth. On the day that the cane is buried, the furrows should be filled with water; this soaking is repeated every third day for nine days, and afterwards every six days till the rains begin. From ten to fifteen days after the cane is buried, the young shoots begin to appear, and in about six weeks, when they have grown a foot or a foot and a half high, oil-cake manure (in Bassein called *dho* by the Christians and *khap* by others) is applied at the rate of about fifty-six pounds (2 *mans*) to every 100 furrows. In September, a month after this second dressing, a third supply of manure, *gádhni*, is given at the rate of eighty-four pounds (3 *mans*) for every hundred furrows. At the same time the earth between the furrows is gathered against the stems, its long leaves are wrapped round the cane, and water-courses are made ready. After another month (October) a fourth dressing, at the rate of twenty-eight pounds (1 *man*) for every 100 furrows, is given, and if the rains have ceased, the plants are watered every fourth or sixth day according to the moistness of the soil. In December, when the cane is about three feet high, the long leaves are again wrapped round the stems, and about the end of the month five or six plants are tied together. When the plants have grown five or six feet high, the long leaves must be again bound round the stems to preserve the flavour of the juice and to prevent the plant being eaten. By May the cane is ready for cutting. The canes are bound in a bundle of six, and to the number of about 750,000 are yearly sent chiefly to Bombay, Surat, and Broach. The price is 2*s.* 6*d.* (Rs. 1¼) the hundred.[1]

Plantains.

Nine kinds of Plantains are grown in Bassein, *basrái*, *mutheli*, *támbdi*, *rájeli*, *lokhandi*, *sonkeli*, *bankeli*, *karanjeli*, and *narsingi*. The soil, which must be light and sandy, is burnt in April or May, and ploughed when the rains set in. It is then carefully cleaned and levelled, and the young plants, cut so as to make them sprout only on one side, are buried in holes about half a foot deep, manured with a handful of mixed oil-cake, rotten fish and cow-

[1] Details of the making of molasses and sugar are given below under Crafts and Industries.

Chapter IV. Agriculture. Crops. *Plantains.*

dung, and the whole covered with grass and dry leaves. The distance between the plants depends on the kind of plantain, about 1000 of the *basrái* and only 550 of the *támbdi* being grown in one acre. The other kinds are generally set about seven feet from one another. For the first four months the plants have to be manured once a month, oil-cake being used the first three times and fish the fourth time, if it can be got. Each layer of manure is covered with a thin coating of earth, and the earth is again covered with grass and tree leaves, *sáthan*. Fish manure is cheaper, wants less water, and gives a better return than any other manure; but it is apt to breed worms, and the plants must not be watered for eight or ten days, until the worms are dead. When the third dressing has been given, the plants are watered every third day for twelve days and afterwards every sixth day, till the rains set in. All plants but those of the *basrái* kind have to be propped. Except the red, *támbdi*, plantain which does not come to fruit until the tenth month, the plaintain yields fruit after eight months; and three months after that (September) the fruit is ready.[1] The *bankeli* is locally esteemed as a nourishing food for the sick and for women after child-birth. The fruit is dried in the sun, powdered into meal, and sifted. The flower spike, or *kelphul*, is eaten as a vegetable and sells for 2¼*d*. (1½ *annas*) the dozen; the green leaves are used for plates and sell for from 6*d*. to 1*s*. (4-8 *annas*) the hundred; and the stems of the larger leaves, dried, washed free from pulp, and twisted into rope, are much used for tying on the pots in Persian water-wheels.

The well-known Bassein dried-plantains are the fruit of the *rájeli* variety. They are prepared only in the villages of Agáshi, Vágholi, Vatár, Bolinj, Koprád, Nála, Umrále, Rájodi, and Murdes all in Bassein. When the fruit is ripe, the bunch is taken from the tree and put into a basket filled with rice straw. The basket is covered for six or seven days to produce heat, and then the plantains are taken out, peeled, and spread on a booth close to the sea shore. After lying all day in the sun, they are gathered in a heap in the evening, and left all night covered with dry plantain leaves and a mat, the heap being each time smeared with clarified butter. This is repeated for seven days when the dried fruit is ready. At Agáshi the yearly yield of dried plantains is estimated at 160 tons (3000 Bengál *mans*) worth about £2700 (Rs. 27,000).

Ginger.

Ginger, *ále*, Zingiber officinale, which in 1878-79 occupied 257 acres, is grown only in Máhim, where it and the betel-vine, *pán vel*, are the chief watered crops. The ginger which is to be used for seed is dug up in March or April. When the plant withers, the best roots

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[1] Of the nine kinds of Bassein plantains the quantity usually sold is, of *basrái* or green plantains about 220,000 bunches at Rs. 2½ for 100 bunches; of *mutheli* or round-ended plantains 12,000 bunches at 12 *annas* a bunch; of *támbdi*, or red, 50,000 bunches at Rs. 1¼ a bunch; of *rájeli* 5000 bunches at 8 *annas* a bunch; of *lokhandi* 1000 bunches at Re. 1 a bunch; of *sonkeli*, or bright yellow, 200 bunches at 8 *annas* a bunch; of *bankeli*, a wild species, 2000 bunches at 12 *annas* a bunch; of *karanjeli* 5000 bunches at 4 *annas* a bunch; and of *narsingi* 5000 bunches at Re. 1 a bunch. Mr. E. J. Ebden, C. S.

are washed, dried in the shade, and placed in a heap on dry sugarcane and ginger leaves. More of these leaves are laid above the roots, and the whole is covered with an air-tight coating of clay. The roots are kept in this way till the planting season, by which time they have begun to sprout. Ginger requires much the same soil as sugarcane. The ground is used for a rice nursery and for *náchni*, and when the *náchni* has been reaped, the ground is cleaned, watered and ploughed, and then turned into furrows 13½ feet long, half a foot broad, three inches deep, and about nine inches apart. The pieces of ginger are then laid in the furrows at intervals of about nine inches, the earth between the furrows is thrown into them, and the whole is levelled. The planting season is from April to July. If April is chosen, the ginger must be watered every fifth day, and to keep the ground moist and cool, hemp or *vál*, Dolichos lablab, is sown along with it, and the young plants are covered with grass and plantain leaves. If the ginger is planted after the rains have set in, there is no need to sow hemp or *vál* or to cover the plants with grass. The ginger garden is divided into beds, *vápha*, with a waterway between each; and, in each waterway, red pepper and turmeric are grown. When the young ginger plants are about a foot high, oil-cake manure is applied at the rate of about five pounds (1½ *adholis*) to each bed, and this is repeated in August and September. The first and second layers of manure are not covered with earth, but the third layer is. In about nine months the ginger is ready. It is dug up, the rind rubbed off with tiles, and, when baked and dried in the sun, it is ready for use.

Betel Vine.

Betel-vines, *pán vels*, are grown in the gardens about Kelva-Máhim. The produce is far more largely sent to Gujarát than to Bombay. The vine will grow in any soil, if it is not salt, stony, or too damp and stiff. The land is first used for a rice nursery and a crop of *náchni*, and, when the *náchni* has been gathered, the ground is thoroughly cleaned, watered, and ploughed. On the spot where the betel-vine is to grow, a booth is built and covered with grass to shade the young plants, and, under the booth, pits are dug about a foot and a half across and a foot deep. The pits are in regular lines about a foot and a half apart. In December or January the pits are filled with water, and, while the earth is still moist, four betel-vine shoots each eighteen inches long are set in each pit. For five days the pits are watered daily by hand, but not filled; after the fifth day, they are filled with water twice every second or third day; and latterly twice every fourth day, until the plants begin to sprout. As soon as they shoot, five reeds are set in each pit to help the vines to climb to the booth, and a bamboo post is put in to support the booth; about five ounces (half a *tipri*) of oil-cake manure are given to each pit, water is added, a channel is opened between each line of pits, and all are watered every five or six days. A month after the first manuring, about half a pound (three-quarters of a *tipri*) of oil-cake are again put into each pit, and the young plants are watered every second day until the rains begin. As the vine climbs up the reeds, it is tied to them with strips of plantain leaf. About the end of June, the fastenings are undone, the creeper is allowed to droop to within a foot of the ground, and the side shoots are gathered into the pit and

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Crops.

Betel Vine.

covered with a little earth to make them sprout again. At the same time three of the five reeds in each pit are removed, about half a pound of manure is given to each plant, and the main stem is again bound to the reeds and trained as before. The garden is divided into beds of four pits each, and, after watering, about 5½ pounds (a *páyali*) of manure are given to each bed. In September, a second thatched booth is raised on the top of the first, and the creeper is trained up its posts and the branches allowed to climb over its roof. By the time the vine is about twelve months old, some leaves are ready for picking, and, by the end of another year, the vine has to be cut and young shoots planted in another place.

In the same garden as the betel-vine, and at the same time with it, are grown plantains of the *basrái, sonkeli,* and *narsingi* kinds, and vegetables, such as the long white gourd, *pándhra bhopla,* Cucurbita longa; the *álu,* Caladium grandifolium; the snake gourd, *padval,* Trichosanthes anguina; and the *kárli,* Momordica charantia. The plantains require no manure; the vegetables generally get a little when they are about a cubit high, and again a fortnight later. All must be removed in June and not again planted so long as the betel-vine is in the ground.

Chillies.

Chillies, *mirchi,* Capsicum annuum, are grown chiefly in Bhiwndi. It is a dry weather crop raised by irrigation. The seed is sown in well manured seed-beds in November or December, and, when about a month old, the seedlings are planted in rice or late crop land. They must be watered freely, and, if they are given water enough, will bear for more than a year.

Mangoes.

The Mango, *ámba,* Mángifera indica, is grown to a considerable extent about Trombay in Sálsette. The best kinds are *hápus, páyari, kála hápus, bangáli páyari, kávji pátil, májgaon, bátli, kolás, salgat, farnandin,* and *lúdva.* The ordinary mode of propagating mangoes is by grafting. When the rains set in, the stones of wild or *ráyval* mangoes are planted about nine inches apart in ground which has been well dug and covered with damp pond earth. After the rains the seedlings are watered every fourth or fifth day, and, in the next June, each is moved into an earthen pot. This earthen pot, which has a hole in the bottom covered with a convex potsherd, is half filled with earth, the young plant is placed in it, and the pot filled to the brim with earth. The pots are set on the ground and left for a year, the plants requiring water every four or five days during the fair season. After about a year, in *Vaishákh* or *Áshádh* (April-May or June-July) the stem of the seedling is sliced flat and tightly tied with plantain leaf and string to the similarly sliced branch of a first rate mango tree, the pot, if necessary, being raised on props. The seedling now requires water every third day, and in a month a notch is made in the branch of the good tree just below the splicing, and this notch is deepened month by month till, at the end of the sixth month, the branch is cut clean off the parent tree, and the graft is complete. The young plant, with the good branch grafted on it, is left for two months standing in its pot on the ground. In *Phálgun* (February-March) the pot is broken, a hole is dug 2¼ feet deep, and filled with nine inches

of earth and nine inches of pond mud. In this the young mango is set with the earth from the pot clinging to it, care being taken not to cover the joint and to prop it well for fear of breakage. Six months later the plant's original leader is removed all but three or four inches, and these are cut off as soon as the graft puts forth new leaves. Mangoes thus planted are placed about 4½ yards apart; they are given twelve jars, *hándis*, of water the first day, ten the second, and so on till the rains; and for two years more they must be watered once a fortnight in the fair weather. Mangoes are never manured, but some gardeners give each tree a basket of salt every year in *Vaisháhh* (April-May). To avoid overtaxing the strength of the young tree, half the blossom is picked in the first flowering season and a smaller proportion in after years.

Mangoes.

Pummelos.

The Pummelo, *papanas*, Citrus decumana, is raised in Sálsette for the Bombay market. It is grown in much the same way as the mango. There are three leading kinds, *gorva*, *káphi*, and *bangáli*. In starting a pummelo orchard the ground has to be hoed about a foot deep, a layer of cowdung is laid, the surface is scratched with a hooked knife, and the seeds are put in about four inches apart. For a year the seeds are left in the ground and watered every four or five days, and then in *Vaisháhh* (April-May) they are moved into earthen pots and kept on the ground for another year. After this, in *Áshádh* (June-July), a branch of a good pummelo tree is grafted on each seedling in the same way as seedling mangoes are grafted. In *Phálgun* (February-March) holes are dug six yards (12 *háts*) apart and filled with a mixture of cowdung and earth, and the young plants are placed in them. The fruit ripens in September and October. The pummelo at all times wants more careful tending than the mango. It must be watered once a week, and be carefully drained during the rainy season, so that the water may not stand about the roots. It also needs to be richly fed on fish, night-soil, dead dogs or the blood of sheep and goats.

Cocoa Palms.

The Cocoa-palm,[1] *mád*, Cocos nucifera, which thrives best in sweet sandy soil within reach of the sea breeze, is chiefly grown in Sálsette, Bassein, Kelva-Máhim, and Tárápur. The seed nuts are prepared in different ways. The best and oldest tree in a garden is set apart for growing seed nuts. The nuts take from seven to twelve months to dry on the tree. When dry they are taken down, generally in April or May, or left to drop. When taken down, they are either kept in the house for two or three months to let half of the water in the nut dry, or, if the fibrous outer shell is not dry, they are laid on the house roof or tied to a tree to dry. After the nuts are dry they are sometimes thrown into a well and left there for three months when they sprout. If the nuts are left to drop from the tree, which is the usual practice in Bassein, they are either kept in the house for some time and then left to sprout in a well or they are buried immediately after they have fallen. When the nuts are ready for planting they are buried either entirely or from one-half to two-thirds in sweet land, generally from one to

[1] The materials for the accounts of cocoa and betel-palms have been supplied by Ráv Bahádur Rághoba Janárdhan, Pensioned Deputy Collector.

Chapter IV. Agriculture. Crops. *Cocoa Palms.*

two feet apart and sometimes as close as nine inches. A little grass, rice straw, or dry plantain leaves are spread over the nuts to shade them. If white ants get at the nuts the grass is taken away, and some salt or saltish mud mixed with wood ashes and a second layer of earth is laid over the nuts. Nuts are sometimes planted as late as August (*Shrávan*), but the regular season is from March to May (*Chaitra* and *Vaisháḳh*), when, unless the ground is damp and their inner moisture is enough for their nourishment, the nuts want watering every second or third day until rain falls. The nuts begin to sprout from four to six months after they are planted, and when the seedlings are a year or eighteen months, or, what is better, two years old they are fit for planting. At Bassein the price of seedlings varies from 5*d.* (3 *as.* 4 *ps.*) for a one or one and a half year old seedling to 6*d.* (4 *as.*) for a two year old plant. In planting them out the seedlings are set about six yards (12 *háts*)[1] apart in the two-feet deep holes, in which about 1¼ pounds (2 *tipris*) of wood ashes have been laid to keep off white ants, and the garden must be very carefully fenced to keep off cattle. The plants are then watered every second day, if not every day, for the first year; every third day if not every second day, for the second and third year; and every third day if possible for the fourth and fifth year.[2] Watering is then generally stopped, though some Bassein gardeners go on watering grown trees every seventh or eighth day. For two years after they are planted out the young trees are shaded by palm leaves or by growing *mutheli* plantains. During the rains, from its fifth to its tenth year, a ditch is dug round the palm and its roots cut, and little sandbanks are raised round the tree to keep the rain water from running off. In the ditch round the tree, twenty-two pounds (4 *páylis*) of powdered dry fish manure, *kuta*, are sprinkled and covered with earth, and watered if there is no rain at the time. Besides fish manure the palms get salt-mud, *khára chikhal*, covered with the leaves of the croton-oil plant, *jepál erand*, Croton tiglium, and after five or six days with a layer of earth; or they get a mixture of cowdung and wood ashes, covered with earth; or night-soil which, on the whole, is the best manure. Palms suffer from an insect named *bhonga*, which gnaws the roots of the tree, and from the large black carpenter-bee which bores the spikes of its half-opened leaves. When a palm is suffering from the attacks of the *bhonga* a dark red juice oozes from the trunk. When this is noticed, a hole three inches square is cut in the trunk from four to six feet above where the juice is coming out, and is filled with salt which drives away or kills the insect. To get rid of the boring bee, it is either drawn out by the hand or it is killed by pouring into the spike assafœtida water or salt water.[3]

[1] In some places the seedlings are planted four yards (8 *háts*) apart, but when so crowded as this, palms neither grow nor yield well. Some Bassein gardeners set their plants eight yards (16 *háts*) apart, and when the trees are from twelve to fifteen years old, plant fresh seedlings in the middle of the space between them. While the palms are young some profit can be made from growing vegetables.

[2] In some places during the hot season cocoa-palms, after they are two years old, are watered once a day until they yield, and then every second day.

[3] If some *soncháphás*, Michelia champaca, are planted among palms, their strong perfume drives off the bees.

A well watered and manured tree, in good soil, begins to yield when it is five years old, and in bad soil when it is eight or ten years old. A palm varies in height from fifty to a hundred feet and is in greatest vigour between the age of twenty and forty. It continues to yield till it is eighty and lives to be a hundred.[1]

When the tree begins to yield, a sprout comes out called *poi* or *pogi*, at the bottom of which is a strong web-like substance called *pisvndri*. After about a fortnight the tree flowers, though few blossoms come to perfection.[2] Many of the young nuts also fall off and only a few reach maturity. A young nut is called *bonda*, a nut with a newly formed kernel is called *shále*, and a fully formed nut *nárel*. A good tree yields three or four times a year, the average number of nuts being about seventy-five. Hardly any part of the tree is without some use. The kernel is a vegetable and a sweetmeat, and when dry is a favourite means of lighting marriage and other processions. When pressed it yields an oil which is used in cooking, burning, healing wounds, and as hair oil. There are three kinds of cocoanut oil, *khobrel* and *ável*, made from the fresh kernel, and *muthel* made from the dry kernel.[3] Of the three sorts the *ável* oil is the most valued. Cocoanut oil is generally coloured yellow with turmeric.

After the oil is pressed, the refuse of the kernel is sometimes eaten by men and sometimes given to cattle. The hollow shells are used for hubble-bubbles and other household purposes, and by the poorer native Christians in making necklace beads. The shell when burnt yields an oil which is used as a cure for ringworm, and the ashes yield a black which is used in painting house walls. The fibrous part of the outer coating is made into coir by the Bassein gardeners. For this purpose the fibres are stripped from the nuts, left under water for two months, and then beaten by a wooden mallet. The coir is used in stuffing pillows and sofas, and is made into mats, ropes, strings and cables. The leaves or *jhámps* are used for mats and for thatch, and sometimes for fuel. The ribs of the leaves called *hir* are made into broom-sticks, and the stems used as fuel. The lower part of a leaf called *pida* or *thopal* is used as fuel and is made into cord after the rind is taken off. The wood being strong and lasting is used for masts and building small boats and houses. The juice is tapped and drunk either fresh, fermented or distilled, one hundred gallons of juice yielding twenty-five gallons of spirit or *arrak*. Coarse sugar

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[1] The result of inquiries made by Dr. J. C. Lisboa of Bombay seems to show that cocoa-palms remain vigorous from 80 to 100 years, and reach a total age of from 110 to 150.

[2] A cluster of flowers is called *shele*.

[3] To make *khobrel* the kernel is taken from the shell by cutting the nut in half, called *váti*. After drying in the sun for a week the kernel is cut in thick pieces which are crushed in the oil-mill. To make *ável* the fresh kernel is scraped on an iron blade set in a wooden footstool. The scrapings are then put in a copper vessel over a slow fire, and after boiling are squeezed. Sometimes instead of boiling them the scrapings are rubbed on a stone with a stone-roller, and from time to time a little water is thrown over them. The scrapings are then squeezed and the juice boiled in a copper vessel, when the oil rises to the surface and is skimmed off. To make *muthel* dried kernels are cut into thick pieces and boiled in water. The pieces are then crushed in water and the whole is again boiled over a slow fire, when the oil rises to the surface and is skimmed off.

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or *gul* is also made by boiling the juice in an earthen pot over a slow fire. Mixed with lime this palm-sugar makes excellent cement.

Crops.

Cocoa Palms.

An acre of land entirely given to cocoa palms, when planted in rows six yards apart, will hold about 170 trees. To a man of capital the total cost of rearing 170 cocoa-palms for seven years, that is, until they begin to yield, is, in land furnished with a well about £143 3*s.* (Rs. 1431-8). The 170 trees, after seven years, are estimated to yield about £51 (Rs. 510) a year, from which after taking £18 14*s.* (Rs. 187) for watering, assessment, and wages, there remains a net estimated profit of £32 6*s.* (Rs. 323) or 63·3 per cent.[1] To a cultivator rearing cocoa-palms on borrowed capital, in ground without a well, the net profit after paying watering and assessment charges and the interest at nine per cent upon a capital of £293 5*s.* (Rs. 2932-8) spent for seven years, is £5 18*s.* (Rs. 59) or about two per cent.[2] At the end of the seventh year or when the trees begin to yield, a man without capital has a debt of £300 (Rs. 3000) at nine per cent compound interest. On the other hand, he owns a well worth £60 (Rs. 600) and 170 palms, yielding a net yearly revenue of £32 6*s.* (Rs. 323) or representing a capital of £540 (Rs. 5400) at six per cent interest. He may either realise by selling the garden and paying off his debt when he will have a margin of about £300 (Rs. 3000) of profit, or he may pay off the debt by yearly instalments. But the risks are too great and the ordinary husbandman's credit is too limited to allow him without capital to attempt the growing of cocoa-palms.

Cocoanuts cost 10*s.* (Rs. 5) the nominal hundred of 172. Cocoanuts are sometimes sold by the producers themselves, but generally they are bought upon the spot by Váni, Musalmán and Khoja merchants. The nuts are sent in large quantities to Gujarát and Bombay.

Betel Palms.

The Betel palm, *supári*, Areca catechu, is grown chiefly in garden lands at Bassein and Bombay-Máhim. In October the gardeners choose the best nuts either gathered, or, what is better, unhusked and on the tree, and leave them in the sun for three or four days. They then plough a plot of land, clean it, and, at distances of from six inches to a foot, dig pits three inches deep and three inches wide. In each pit a nut is planted and at once watered. For the first three

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[1] The details of the cost are: 170 plants at 6*d.* (4 *as.*) a plant, £4 5*s.* (Rs. 42½); two buffaloes or bullocks £5 (Rs. 50); a water-wheel £3 (Rs. 30); watering for one year £18 14*s.* (Rs. 187), or for seven years £130 18*s.* (Rs. 1309); total cost at the end of the seventh year £143 3*s.* (Rs. 1431-8). The details of £18 14*s.* (Rs. 187), the yearly cost of watering, are rice-straw and green grass for two animals £4 8*s.* (Rs. 44); sweet-oil cake £1 12*s.* (Rs. 16); driver's wages for eight months £3 4*s.* (Rs. 32); water-wheel ropes 6*s.* (Rs. 3); earthen water pots 4*s.* (Rs. 2); land assessment 12*s.* (Rs. 6); gardener's wages at 14*s.* (Rs. 7) a month, £8 8*s.* (Rs. 84); total £18 14*s.* (Rs. 187).

[2] The different items in that case may be thus shown. Well sinking £60 (Rs. 600), and compound interest at nine per cent £40 14*s.* (Rs. 407), total £100 14*s.* (Rs. 1007); two animals and a pair of wheels £8 (Rs. 80), compound interest £5 8*s.* 3*d.* (Rs. 54-2), total £13 8*s.* 3*d.* (Rs. 134-2); 170 plants £4 5*s.* (Rs. 42-8), compound interest £2 17*s.* 6*d.* (Rs. 28-12), total £7 2*s.* 6*d.* (Rs. 71-4); watering, assessment, and wages for seven years £130 18*s.* (Rs 1309), compound interest £41 2*s.* 10½*d.* (Rs. 411-7), total £172 0*s.* 10½*d.* (Rs. 1720-7), grand total with interest £293 5*s.* 7½*d.* (Rs. 2932-13).

months the young palm is watered at least every fourth day, and afterwards every third day. Common plants take one full year and the best plants take a year and a half, before they are fit for planting out. The selling price at Bassein varies from ¾*d.* to 1½*d.* (6 *ps.* - 1 *anna*), according to the size of the plant. The betel-palm usually grows in red soil, but it flourishes best in sandy soil that remains moist for some time after the rains. Before planting the young palm, the ground is ploughed and levelled if it is rough, and is weeded if it is level. When the field is ready a water channel, *pát* or *sárani*, is dug six inches deep and a foot and a half wide. Then pits, nine inches deep and two feet wide, are dug at least four feet apart, nearly full of earth but not quite full so that water may lie in them. In planting the young palms the gardener takes great care to save the roots, by lifting a clod of earth with them and losing no time in burying and watering them. Where the soil allows, plantains are grown in the beds to shade the young palms. Where plantains will not grow, cocoa-palm leaves are used as shade. Seedling betel-palms are called *kávtis*, plants fit for setting out *sargads*, and plants ready to bear fruit *pokátis*. When full grown the smooth light stem rises from forty to sixty feet high. Except during the rainy season, when water is not wanted, the young trees are watered every second day for the first five years, and after that every third day and sometimes every fourth day. During the rains the Bassein palm-growers enrich the ground with manure or compost.

The tree yields a yearly crop of nuts. If nuts of a special quality are wanted, they are gathered either in July, August, or September; but they are not ripe till October. The tools used in preparing the nut are the *rampa*, a three-cornered knife which strips the outer covering, and the *sarita* or *adkita* a sort of scissors. Regularly watered trees yield nuts at five years old; other trees at six or seven. They bear for twenty or twenty-five years, their yearly yield varying from 150 to 1250 nuts and averaging about 300 nuts. Besides the ordinary betel-palm, a few trees yield a highly prized sweet nut known as *mohách supári*. The betel-nut growers sell the fruit wholesale to the Vánis of Pápdi, about two miles from Bassein, by whom the nuts are prepared for use. These Vánis, by different treatment, arrange the nuts into six classes, *phulbardi* or those with flower-like fissures, *támbdi* or red, *chikni* or tough, *lavangchuri* or clove-like, *pándhri* or white, *dagdi* or *routi* strong, and *kápkadi* or *kháp kadi* cut *supári*.

To prepare *phulbardi supári*, the nuts are gathered when yellow but not quite ripe. The husk is stripped off and the kernels put in an earthen or tinned copper vessel. The vessel is filled with milk or water and boiled till the nut grows red, the sprouts of the eyes drop off, and the water or milk reddens and becomes about as thick as starch. The boiled nuts and the thickened water or milk are then poured into a basket under which a tinned copper vessel is set to catch the drops. The nuts are then laid in the sun for seven or eight days till they are dry. Bassein is famous for its *phulbardi* betelnuts. To prepare the red, *támbdi*, betelnut, the fruit is gathered when ripe, stripped of its husk, and boiled

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Crops.
Betel Palms.

either in milk or water in an earthen or tinned copper vessel. When boiling begins a small quantity of pounded *káth*, Terra japonica, lime and betel leaves are dropped into the pot, and as soon as the boiling is over, the nuts and boiling milk or water are removed in a basket with a copper vessel under it to catch the droppings. The boiling water, which has become red and as thick as starch, is kept for further use and the nuts are dried in the sun. In some places, on the following day, the nuts are soaked in the red liquid and dried in the sun. In other places the water is allowed to evaporate, leaving a substance like catechu with which the nuts are rubbed and again dried in the sun. This process is repeated until the nuts become a rich red. To make *chikni supári* the nuts are gathered when they are beginning to ripen, and after the boiling is over, the catechu-like substance alone is rubbed on the nuts and they are dried in the sun. This process is repeated until the nuts grow dark-red. To make *lavangchuri* or clove-like betelnuts, the fruit is gathered when it is tender and the kernels are cut into little clove-like bits, and after the usual boiling the nuts are dipped in water and left in the sun till the bits grow dry and friable. To make *pándhri* or white betelnuts the fruit is gathered when ripe, and boiled without being stripped of its husk. Unlike the three former varieties, white betelnuts are dried in the sun till the husks are easily removed. They are neither dipped in water nor rubbed with catechu. To make *dagdi* or *routi supári* the fruit is gathered when ripened into hardness, the husks are stripped off, and it is boiled and laid in the sun without dipping it in water or rubbing it with catechu. To make *kápkadi* or *khápkadi supári* the nuts are gathered when tender, the husk removed, and the kernels cut into thin pieces. They are dried in the sun without either being soaked in water or rubbed with catechu. To extract catechu from betelnuts the fruit is gathered when ripe, and boiled for some hours in an earthen or tinned copper vessel. The nuts and the boiling water are poured into a basket, under which a tinned copper vessel is set to catch the droppings. The boiled water which remains thickens of itself, or is thickened by continual boiling into a most astringent black catechu. After the first boiling the nuts are sometimes dried in the sun, put into fresh water, and boiled again. This boiled water yields excellent yellowish-brown catechu. The refuse after the boiling is sticky and is used for varnishing wood and for healing wounds. Husked betelnuts burnt to charcoal make excellent tooth powder.

The trunk of the betel-palm is used as roof rafters for the poorer class of houses and for building marriage booths, it is slit into slight sticks for wattle and daub partition walls, and it is hollowed into water channels. In some places it is used for spear handles. The soft white fibrous flower-sheath, called *kácholi* or *poy*, is made into skull caps, small umbrellas and dishes, and the coarser leaf-sheath, called *viri* or *virhati*, is made into cups, plates, and bags for holding plantains, sweetmeats, and fish.

As betel palms are as a rule scattered over cocoa palm plantations, it is not easy to calculate the profits of betel palm cultivation. An

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acre entirely given to betel palms would, it is estimated, hold 1000 trees. The total cost of rearing 1000 betel palms for five years, that is, until they begin to yield, is about £127 13*s.* (Rs. 1276-8) including compound interest at nine per cent. After five years a thousand trees are estimated to yield about £50 (Rs. 500) a year, from which after taking £18 14*s.* (Rs. 187) for watering, assessment and wages, and £11 9*s.* 8½*d.* (Rs. 114-13-9) as interest at the rate of nine per cent on £127·13*s.* (Rs. 1276-8), there remains a net estimated profit of £19 16*s.* 3½*d.* (Rs. 198-2-4) or 15·52 per cent.[1]

As a rule the dealers buy the growing nuts at a lump sum for the whole yield of the tree. Sometimes the growers themselves take the nuts to market and sell them retail at from 3*d.* to 6*d.* (2-4 *annas*) the nominal hundred of 132. At Pápdi the selling price varies from £2 2*s.* to £3 12*s.* (Rs. 21-Rs. 36) the eighty pound *man*.[2] The betel nuts, for which there is a large and growing demand, go to Bombay, Poona, and Gujarát. The growers are partly Christians, Mális converted by the Portuguese, and partly Hindus of the Chavkalshi or Páchkalshi class.

Cultivators.

Except Prabhus, Kásárs, and Márwár and local Vánis, some members of almost every caste in the district till the soil. The most hardworking and skilful husbandmen are the Christians of Bassein, originally Bráhmans, Bhandáris, Chavkalshis, Páchkalshis, Khárpátils, and Kolis, who grow sugarcane and plantains, and have turned the light sandy country about Bassein into an evergreen garden. They know well the value of manure and how to make use of every spare foot of ground, and, to some extent, observe a rotation of crops. Next to the Bassein Christians come the Kunbis, who form the bulk of the agricultural class, and whose perseverance has carved the whole surface of the plain country into embanked rice fields. Their ploughs are only of wood and their tools are of the roughest, but the muddy ground is easily turned and the appliances are cheap and effective. During the rainy season the husbandmen's work is very hard, ploughing, planting, or weeding all day long in the heavy rain up to the knees in water. To this hard work and exposure their fondness for drink is probably due. They add little or nothing to their gains by the sale of dairy produce, fowls, eggs, or vegetables. About equal with the Kunbis are the Christians of Sálsette, the Ágris who own sweet rice land, the Chavkalshis of Uran, the

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[1] The details of the cost are: One thousand plants at half an anna a plant £3 2*s.* 6*d.* (Rs. 31-4); two buffaloes or bullocks £5 (Rs. 50); a water wheel £3 (Rs. 30); watering for one year £18 14*s.* (Rs. 187) or for five years £93 10*s.* (Rs. 935); compound interest for five years £23 0*s.* 6*d.* (Rs. 230-4); total cost with interest at the end of the fifth year £127 13*s.* (Rs. 1276-8). The details of £18 14*s.* (Rs. 187), the yearly cost of watering, are, for the bullocks' keep, four large-sized cartloads of rice straw for the eight dry months at 12*s.* (Rs. 6) a cartload £2 8*s.* (Rs. 24); green grass for the four wet months £2 (Rs. 20); sweet oil-cake for eight dry months, £1 12*s.* (Rs. 16); driver's wages for eight months £3 4*s.* (Rs. 32); water-wheel ropes 6*s.* (Rs. 3); earthen water pots 4*s.* (Rs. 2); land assessment 12*s.* (Rs. 6); gardener's wages at 14*s.* (Rs. 7) a month £8 8*s.* (Rs. 84); total £18 14*s.* (Rs. 187).

[2] The details are: *Chikni supári* £3 (Rs. 30) the eighty pound *man* of about 13,600 nuts; middle-sized red *phulbardi* £2 2*s.* (Rs. 21) the *man* of 7360 nuts; good sized red *phulbardi* from £3 to £3 12*s.* (Rs. 30-Rs. 36) the *man* of about 5120 nuts; and white unboiled *phulbardi* £2 8*s.* (Rs. 24) the *man* of about 5600 nuts.

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Cultivators.

Rávs of Murbád, the Karádi Kadams of Panvel, and the Mhárs and Chámbhárs, whose poverty makes their cultivation inferior. Next come the coast Ágris and Son Kolis, who own salt land which requires no skill and very little labour, and leaves them all the fair weather to follow their other employments, the Ágri his salt-making and the Koli his fishing. Bráhmans, Musalmáns, Vánis, and rich Kunbis and Ágris almost always have tenants, and do not themselves hold the plough. The few Ráikaris in Váda, the Thákurs in Váda, Bhiwndi, Panvel, and Karjat, the Malhári Kolis in Váda, the Mahádev Kolis who hold almost all Mokháda, and the Konkanás of Dáhánu come next, and last the Káthkaris, whose poverty and hate of steady work stand in the way of their becoming good husbandmen.

Of late years, in the inland parts, the most notable change in the condition of the cultivating classes has been the gradual disappearance of the small holder. The large holders, say of fifteen acres, have greatly increased in wealth, and many have turned moneylenders. But the small holder of an acre or two, and even the average holder of five acres have been falling deeper into debt. The price of his produce has risen, but he has very little of it over to sell. Marriage expenses entangle him with the moneylender, and by mortgages and sales, both private and judicial, land tends to gather in large holdings, though the old owner may be left as tenant and the land be still entered in his name in the Government books. These tenants pay their rent to the over-holder in kind, half the crop in most cases, or one-third if the land is particularly bad. The over-holder thus draws from the land from twice to four times its Government rent.

Along the coast the cultivating classes are much better off. The Ágris and Son Kolis, from their shrewdness and independence, from practising other callings besides husbandry, from the high prices their grass and wood bring them, and from the small expense of their salt rice tillage are much better off than the Kunbis of the interior.

The ordinary husbandman's dwelling is a hut of rough poles with walls of *kárvi* stems plastered with mud, and roofs covered with grass or palm leaves in the wild inland parts and with tiles in villages along the coast. The hut is raised on a plinth, and the space inside is generally open, except that one corner is walled off for a cooking-room. Bráhmans, Musalmáns, and the richer Kunbis and Christians have houses with brick and mortar walls and tiled roofs. A Kunbi's house has little furniture but a cot, *báj*, with coir string instead of tapes, a hanging cradle, a net, and several fish traps: a sickle *koyta*, a number of brass pots *támbyás*, *hándás*, *tapelás*, *pátelás*, *tops*, *vátis*, and several smaller dishes, *pitalis* and *tavás*.

Bad Seasons.

The earliest famine of which information is available took place in 1618. In that year, at Bassein, the famine was so severe that children were openly sold by their parents to Musalmán brokers. The practice was stopped by the Jesuits partly by saving from their own allowances and partly by gifts from the rich.[1] The

[1] Cordara's History of the Jesuits, VI. 206.

great famine of 1790 is mentioned as having for years destroyed progress in Sálsette.[1] In 1802, on account of want of rain, the crops failed both in the Konkan and in the Deccan districts bordering on the Godávari, and large numbers came into the Konkan and were fed by private charity. Next year the crops promised well, but the desolation of the North Deccan by Holkar and Sindia and a complete failure of rain in the Konkan produced a famine. Government afforded relief by giving employment on the Bombay-Thána road, which was then being made, paying to each labourer a daily wage of one old pice and $\frac{7}{10}$ths of a pound (one *sher* of twenty-eight *tolás*) of rice. In Sálsette the monthly average of persons employed by Government was 3162. Government also opened a grain shop at Uran, where rice brought from Bombay was sold at 5½ pounds (1 *páyali*) the rupee. In September 1804, when Lord Valentia passed from Panvel to Khandála, he found several dead bodies lying along the road and dogs and vultures disputing over them. So great was the mortality at Panvel, that Captain Young, Commissary of Army Stores, had to employ twelve men to bury the bodies.[2] Besides feeding every day about twelve thousand people and giving employment to five thousand in carrying grain from Panvel to Poona, Government established in Sálsette a Humane Hospital for the relief of those who were unable to work. The monthly average of those who were admitted into the hospital was about one hundred.[3] In 1824-25 a failure of rain was followed by very scanty crops in Dáhánu, Bassein, and Sálsette. Grain became very scarce and the price rose to famine rates. No cases of death from starvation were recorded. To help the poorer classes in their distress Government spent £1550 (Rs. 15,500) in clearing reservoirs.[4] In 1837, in Sanján and Bassein there was a failure of crops caused by want of rain in the latter part of the season, and in Kalyán late heavy rain, which fell after the crops were cut, caused much injury. To relieve distress remissions of about £4500 (Rs. 45,000) were granted.[5] In 1838-39 want of rain caused a failure of crops over the whole district, and remissions of about £28,784 (Rs. 2,87,840) had to be granted. In Sálsette distress was relieved by the timely arrival of rice from Malabár.[6] In 1848 there were long breaks in June and July and again in September. Most of the salt rice-land crop failed.[7] In 1850 the rainfall was much below the average and the coast tract suffered severely from drought. The remissions granted in sweet rice lands amounted to £694 (Rs. 6940), and in salt rice-lands to £1103 (Rs. 11,030).[8] In 1855 and the two previous years the crops were more or less affected by want of rain. In 1853 the failure of the latter rains injured the crops and £1504 (Rs. 15,040) of revenue were remitted. In 1854 in Kolvan the crops were harmed by the late rains; in Bassein the salt rice crops were partially injured by worms; and in the coast villages great damage was done

[1] Reg. I. of 1808, XXI.
[2] Valentia's Travels, II. 108-112.
[3] Forbes' Or. Mem. IV. 293.
[4] MS. Sel. 160 (1818-1830), 702.
[5] Rev. Rec. 975 of 1839, 110, 111. Col. Etheridge's Bombay Famines, 116-117.
[7] Rev. Rec. 34 of 1851, 245, 246.
[8] Rev. Rec. 27 of 1855, 591.

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by a hurricane and remissions amounting to £1135 (Rs. 11,350) were granted. In 1855 the rainfall was very scanty. The monsoon began favourably, but after the middle of July so little rain fell as to cause much loss. Nearly one-sixth of the area prepared for tillage remained waste, and much young rice ready for planting was left to wither. In the beginning of September rain again fell plentifully and continued till the end of the month. In spite of this seasonable fall remissions amounting to £3010 (Rs. 30,100) were granted. In 1877-78 the rainfall was unfavourable in the coast sub-divisions of Dáhánu and Máhim, and the crops suffered seriously. In Máhim much land bordering on the sea remained waste, and in Váda, Sháhápur, Murbád, and Bhiwndi, the crops were injured.

CHAPTER V.

CAPITAL[1].

THE 1872 census returns showed 160 bankers and money-changers, and 6473 merchants and traders. Under the head Capitalists and Traders, the 1878 license-tax assessment papers show 13,261 persons assessed on yearly incomes of more than £10. Of these 7045 had from £10 to £15 (Rs. 100 - Rs. 150), 3247 from £15 to £25 (Rs. 150 - Rs. 250), 1098 from £25 to £35 (Rs. 250 - Rs. 350), 533 from £35 to £50 (Rs. 350 - Rs. 500), 596 from £50 to £75 (Rs. 500 - Rs. 750), 202 from £75 to £100 (Rs. 750 - Rs. 1000), 197 from £100 to £125 (Rs. 1000 - Rs. 1250), 56 from £125 to £150 (Rs. 1250 - Rs. 1500), 93 from £150 to £200 (Rs. 1500 - Rs. 2000), 89 from £200 to £300 (Rs. 2000 - Rs. 3000), 48 from £300 to £400 (Rs. 3000 - Rs. 4000), 21 from £400 to £500 (Rs. 4000 - Rs. 5000), 26 from £500 to £750 (Rs. 5000 - Rs. 7500), 2 from £750 to £1000 (Rs. 7500 - Rs. 10,000), and 8 over £1000 (Rs. 10,000).

Bankers.

There are no large banking establishments and no local insurance offices.

Exchange Bills.

Bills of exchange, *hundis*, were formerly issued from Thána on Bombay, Poona, Sholápur, Násik, and Surat. The rate of commission on bills granted on Bombay varied from one-eighth to one-fourth per cent; bills granted on other places were charged one-half per cent. The introduction of paper currency and the opening of railways have reduced the importance of the old form of exchange, and of late money-orders have almost entirely taken the place of bills. The old system remains at Máhim and Bassein, where bills are cashed up to £2000 (Rs. 20,000), and in the Bassein villages of Nála, Agáshi, Supára and Navghar, where they are cashed up to £1000 (Rs. 10,000).

Currency.

Under the Maráthás (1740-1818) about one-third of the revenue was received in Surat and Broach rupees, and about two-thirds in Chándor (Násik) rupees. This continued till 1826, when the Surat rupee was made the only legal tender and used in the Government accounts, care being taken that the change in the currency caused no increase in the pressure of the land assessment.[2] By Act XVII. of 1835, the Company's rupee was declared legal tender, and in 1843 in Panvel, Sálsette, Kalyán, Taloja, and Bhiwndi, it had entirely superseded the local currencies, which continued to about twenty-five per cent in Bassein, six per cent in Kolvan and Murbád,

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[1] The greater part of this chapter is contributed by Mr. A. Cumine, C.S.

[2] Collector's Letter 495, 25th May 1830, in Thána Revenue Records, Currency New Silver, 1825-1861.

Chapter V. Capital. Currency.

and eight per cent in Máhim and Nasrápur.[1] Since the 1st June 1878 the circulation of the Surat rupee has been stopped. In the north of the district, till within the last ten years, a few Broach rupees continued in use at two per cent below the Imperial rupee.

Before 1830 the copper coins were Sátára *shivráis* or *chhatrapatis* and *dhabhus*, which exchanged at from seventy-four to eighty for the rupee. In 1830 British copper pice were declared legal tender at the rate of sixty-four to the rupee. Six years later (1836) in Sálsette and Karanja the circulation of the old copper coins had ceased. But in other parts of the district the use of the new coin was almost entirely confined to land revenue, customs, and other Government payments.[2] The pice was inferior to the *shivrái* both in metal and in weight. An attempt to buy in the old coin at a premium failed by the inflow of coins from the Holkar, Sindia, and Nizám mints. Besides being intrinsically more valuable, the old pice was popular with the money-changer because of the large profits which its fluctuations in value yielded him. It was popular with the consumer, because, while he got seventy-six to eighty old pice and only sixty-four new pice for a rupee, in retail payments for vegetables or grain the old pice was considered as valuable as the new pice. Nor did the retail-dealer lose much as he could buy with old pice almost every article he wanted. In the Collector's opinion the new pice could oust the old pice only by making payment in the new pice compulsory, and making it penal to deal in the old pice. The change, he wrote, may cause some loss, but it is a measure of state and the people wonder why the new pice are not at once forced into use.[3] In 1843 the receipt of old pice was prohibited in every transaction to which Government was a party ; and license-holders were instructed to receive no copper except the new coin. From this time the new pice gradually took the place of the old pice, till, in 1859, the proportion of the old and new coins in circulation was as two to five. Except in Sálsette and the petty division of Uran in Panvel, the old copper coins are still (1881) in use, and in Bassein to the exclusion of the British coin. They exchange for silver at rates varying from 16¼ to 16¾ *annas* the rupee, the lower rate being that generally allowed by petty dealers.

Classes who Save.

The chief money-saving classes are the higher Government servants, pleaders, merchants, brokers, moneylenders, quarry, toll, ferry and liquor contractors, owners of trading boats, proprietors of salt pans, and the better class of landholders. The wealth of the rural parts, except such as centres in the village moneylender, lies in the coast districts. The Ágris and some of the coast Kolis are the best off of middle class Hindus. The grass of their waste lands fetches a high price in Bombay; their salt rice-fields want neither

[1] Collector's Letter 1464, 14th November 1843, in Thána Revenue Records, Currency New Silver, 1825-1861. In 1843 the market value of the Chándor rupee was estimated at three to four, and of the Broach rupee at one-half to two per cent below the Company's rupee.

[2] Government servants and others receiving allowances from treasuries were ordered to take six per cent of their pay or allowance in the new copper currency. This continued till 1840.

[3] Thána Collector to Government 62, 22nd March 1836. Thána Revenue Records, Copper Coins Currency, 1822-1866.

ploughing, manuring, nor planting; and as besides growing rice they make salt, fish, and own boats, they earn money during months when the inland Kunbi is idle. The Bhandáris and Christians of Sálsette and Bassein, and the Páchkalshis and Chavkalshis of Sálsette and Uran are decidedly well-to-do; and all along the coast to Daman, the seaboard people are generally better off than those inland. Though many Kunbis in the interior are well-to-do, a large number are unable, without borrowing, to meet their marriage and other special charges. Many Thákurs and hill Kolis have raised themselves to comfort, but the Várlis and Konkanás do not gather wealth, and the Káthkaris are still wretchedly poor.

Classes who Save.

The investment of capital depends on the caste and calling of the saver. The Bráhman or Prabhu builds himself a better house, lends money, takes Government contracts, buys lodging houses *cháls*, adds to his lands, and surrounds himself with house and field workers whose services he has secured for a term of years by paying their mariage expenses. The Pársi lends money especially to Várlis in Dáhánu, buys land, and struggles for a liquor contract. Gujarát and Márwár Vánis gain their money by trade and usury, and put their savings into their business. The Musalmán improves his house, sets up a rice cleaning establishment, rents a salt pan, sweetens a salt marsh, or becomes a cattle-dealer or a dealer in hardware. The inland Kunbi lends money, improves his house, and adds to his land. The coast Son Kolis and Ágris, besides lending money and buying land, invest in trading-boats, rent salt pans, and reclaim salt marshes. As they must have hands to till their large tracts of salt rice-land, they find it good economy to invest in wives of whom Ágris have sometimes four or five. All classes turn much of their savings into ornaments, or hoard the money in their houses. Investment in Government securities or in joint stock companies is confined to Government servants, pleaders, and a few townspeople. In 1880 the amount paid as interest to holders of Government paper was £18 (Rs. 180) against £2 (Rs. 20) in 1870. The Savings Banks' deposits have risen from £2662 (Rs. 26,620) in 1870 to £3516 (Rs. 35,160) in 1875, and £5558 (Rs. 55,580) in 1880, and the details show that in 1880 a greater share has been held by non-official depositors.[1]

Investments.

Moneylending is rarely carried on as an exclusive occupation; it is generally combined with trade, shopkeeping, or agriculture. Here and there a wealthy landowner may advance some hundred pounds to another proprietor, and a few Vánis, Shimpis, and others make a living by borrowing £20 to £50 (Rs. 200 - Rs. 500) and lending it at higher interest. But such cases are not common. The district moneylenders are confined to and include almost all savers of money. As no large capitals are embarked in usury, it is not easy to distinguish between different classes of lenders. All the towns are small, and neither in capital, caste, nor class of client, is

Lenders.

[1] Of Rs. 26,624 deposited in 1870, Rs. 21,364 belonged to Government servants, Rs. 3359 to pleaders, and Rs. 1901 to moneylenders and others; of Rs. 35,160 in 1875, Rs. 21,052 belonged to Government servants, Rs. 2694 to pleaders, and Rs. 11,414 to bankers and others; and of Rs. 55,586 in 1880, Rs. 18,643 belonged to Government servants, Rs. 2591 to pleaders, and Rs. 34,352 to bankers and others.

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Capital.
Lenders.

there any marked contrast between the town and the country usurer. In the larger towns and villages the lenders are generally Marátha Vánis, Bhátiás, Bráhmans, and Káyasth Prabhus, and, near Thána, a few Pársis and Christians. In the outlying parts, Marátha Vánis are scarcer, and rich Kunbis and Márwár Vánis are more common. Among the wild tribes in the north-west the Pársis are the chief usurers. On the whole, Bráhmans, and Marátha, Gujarát, and Márwár Vánis have most of the moneylending in their hands. There is no local rule or custom binding certain classes of borrowers to deal with certain classes of lenders; but as the Márwár Váni is the most merciless, no one goes to him who can go to any one else. The substantial trader with good credit, the rice dealer, or the cloth merchant, generally borrows from the Marátha Váni. The well-to-do Kunbi deals with the Marátha Váni or the Bráhman; the poorer Kunbi or the labourer either with these or with a rich castefellow; while the deeply indebted husbandman, the servant out of place, the craftsman in want of plant, all, in fact, who have little or no security to offer, are driven to the Márwár Váni.

Of Gujarát Vánis the chief class are the Lád Vánis who came to Bassein from Cambay about a century ago.[1] They began as grocers, rose to be general dealers, and are now moneylenders and land owners or mortgagees. Few of them have capital enough to carry on their dealings without borrowing. They are perhaps little less scrupulous than Márwár Vánis. But they are less vigorous and constant in pressing their claims, and are not nearly so successful in making money. The Márwár Vánis, who are of the Osvál sub-division and Jains by religion, are by far the harshest creditors, ruthlessly selling even the debtor's cooking and drinking vessels. The first great inflow of Márwár Vánis followed the liberal reduction of rents between 1835 and 1837, which by giving land a sale value drew them in numbers to the district. The thrifty and greedy Márwár Váni, wrote Mr. Law in 1846, has of late begun to settle even in the remotest villages. They grow rich in a few years and carry their fortunes to their own land.[2] Since 1835 their number has continued to increase. They generally come straight from Márwár and either take service with another Márwár Váni till they have saved a little money, or borrow and at once start a small shop and lend money. They make their head-quarters in the house of some Kunbi of their acquaintance, and carry pots and pans, garlic and oil to the villages round. When they have laid by a little money, they bring their families from Márwár. They seldom lose sight of their country, visiting it now and then to see relations and to attend marriages, while a servant or partner looks after their business. When they have grown rich they go back to Márwár, unless they have lost or lost sight of their relations. This sometimes happens, and Márwár Vánis born and bred in Thána are occasionally found, though probably none have been settled for more than two generations. Marátha Váni and Bráhman moneylenders have no chance against the Márwár Váni. In grinding the faces of the poor he is unrivalled and

[1] See above, pages 112, 113.
[2] Mr. Law, 8th April 1846, Thána Collector's File, General Condition (1843-1853)

Lenders.

all competitors go to the wall. From a small tradesman he probably exacts nine per cent a year (12 *annas* a month), and from a Kunbi from eighteen to twenty-four (Rs. 1½ - Rs. 2 a month). Where he advances grain for food, he requires at next harvest one and a half times the amount, and if the advance is for seed twice the loan. When grain is advanced, the Kunbi's signature is generally taken in Maráthi in the account book; when money is lent, a deed is taken, and the loan and deed are noted in Márwári. His one account book is written by himself, for he can generally read and write when he comes, or if not he soon learns.

The larger moneylenders keep a day book, *rojkird*, and a ledger, *khátevahi*. The smaller have only one book called a *baithi vahi* or *baithe kháte* in which, for trifling amounts where a bond is not necessary, they take the signature of the borrower for money or grain advanced.[1]

Interest.

The Government rupee is the standard in all loans. Marátha lenders generally keep the *Shak* and Gujarát and Márwár lenders the *Samvat* year;[2] disputes are settled by converting the time into English dates. Interest is sometimes charged for the intercalary month when the loan is for a year in which the extra month happens to fall.[3] When the money is borrowed for a term of years there is no charge for extra months. And even in yearly loans some lenders remit all interest on the intercalary month, and others charge interest on only twenty days.

A man in service who is a regular customer can borrow £1 (Rs. 10) for a few days without interest. Even though he pledges ornaments, a middling cultivator borrowing £10 (Rs. 100) does not pay less than six, and may have to pay twelve per cent a year; on a larger sum the interest is lighter, not over nine per cent. If he has no ornaments to pledge, the interest is higher, but does not exceed twenty-four per cent. Harvests and the lives of animals are so uncertain, that a borrower has to pay almost as heavily even though he gives a lien upon crops or cattle. If he mortgages his house or his land, he has to pay from nine to eighteen per cent, according to the existing or suspected claims on the property pledged.

Borrowers.

Husbandmen generally borrow from the Bráhmans or the Marátha and Márwár Váni shopkeepers of the larger villages, who lend to poor and rich cultivators and to artisans. As a landholder generally deals with one lender, claims of rival creditors seldom clash. Land mortgages are common and are growing commoner. They are of two kinds, when possession is given to the creditor and when the land is left with the debtor. Sales under civil court decrees are frequent as the moneylender generally takes his debtor into court, after frightening him into renewing and renewing until the last bond is for the whole sum he is worth in the world. As it is this last bond that is sued on, and as the Kunbi often fails

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[1] *Baithi vahi* apparently means a book whose entries remain without being copied into a ledger.

[2] The *Shak* year dating from A.D. 78 begins in *Chaitra* (March-April), the *Samvat* year dating from B.C. 56 begins in *Kártik* (October-November).

[3] As the Hindu lunar year consists of nearly 354½ days, an extra, *adhik*, month has to be thrown in once in every three years.

Chapter V. Capital.

Borrowers.

to appear in court, the fact of his having paid the original debt several times over does not come to light, and the creditor buys the land for a nominal sum, because, as the court sells only the interest of the defendant, outsiders are afraid to compete. The coast people are shrewd, but the intelligence of the inland Kunbi fails to save him from the moneylender's wiles. Complaints of forged deeds are not uncommon. But the usual story is that the debtor cannot tell how much he owes on paper, but that he knows he has repaid the debt fourfold.

Service Mortgage.

In 1851 the Collector noticed, that in parts of Máhim, Sanján and Kolvan, the land was so wasted by freebooters that the husbandmen had to borrow grain, and, as they had no credit, they were forced to mortgage their services until the original loan and interest were worked off.[1] The mortgage of labour still prevails among the poorer Kunbis, Ágris, and wilder hill and forest tribes. In fact the servants of the many rich Bráhman, Váni, and Kunbi moneylenders, who are scattered throughout the district, are almost all bound in writing to serve their masters for periods of from five to twelve or even fifteen years. The consideration received is the payment of marriage expenses, and, in the case of Kunbi moneylenders, the borrower's bride is sometimes the lender's daughter. The money is almost always paid beforehand, some of the borrower's friends signing the bond as securities that he will carry out his share of the contract. A borrower who fails to find sureties has sometimes to serve two or three years in advance. The rate at which the bondsman's services are valued depends on the straits to which he is reduced. An Ágri or a Kunbi probably never serves more than five years for an advance of £5 (Rs. 50), while for £5 (Rs. 50) a Várli has to bind himself for ten or twelve years. The debtor is expected to give his whole time to his master, and has no chance of earning anything elsewhere to pay the debt and gain his freedom sooner. Unless there is an agreement to the contrary, the master supplies the servant with 133 pounds (1½ *mans*) of rice a month, and with two blankets, two loincloths, and two pairs of sandals a year.[2] When the servant has to pay the barber and does not get tobacco free, he is allowed 1*s.* (8 *annas*) a year for each. Except this the master gives the servant no ready money and pays no incidental charges. Being a married man, the servant has a house of his own, but he has to take his turn of sleeping in his master's house. The master's right in no way extends to the bondsman's wife or children. Nor, though the deed contains the words *deshi pardeshi*, that is local or foreign, has the master the power to make over his right to any one else. These engagements never tend to become hereditary. If a man dies before his term of service is over, the master sues the securities for payment of the balance, and, if the securities fail, he duns the bondsman's son to

[1] Collector's Letter 947, 21st November 1851, Thána Collector's File, General Condition (1843-1853). The ravages of freebooters are noticed in Chapter IX. (Justice).

[2] Many bondsmen of the wilder tribes have to be content with one blanket, one loincloth, and a rough pair of sandals a year.

make a new agreement. But, unless he enters into a new bond, popular opinion recognises only liability for payment and never liability for service on the son's part. There is in fact no system of hereditary service in the district. These servants as a rule are faithful to their engagements. Where they are lazy and absent themselves, the master first bullies them with his big Upper Indian messenger, and, if bullying fails, threatens to come down on the securities, who, in their own interest, do everything they can to make the bondsman return to work. No right is recognised to extend pressure on a lazy or erring servant to the pitch of corporal punishment, and, though no one who can get himself married otherwise will voluntarily sacrifice his liberty, bondsmen are on the whole not badly treated by their masters.[1]

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[1] The following are copies of labour mortgage bonds, the first two from Thána the third from Bhiwndi :

Service bond, dated *Phálgun shuddha* 13th, *Shak* 1798, passed to creditor A. B. of X. by C. D., E. F., G. H., and K. L. of Y. Whereas we have borrowed from you rupees sixty-one for the marriage of one of us, E.F., the said E.F. shall serve you for a period of twenty-one months, *i.e.* 1¾ years from *Chaitra shuddha* 1st next, from seven in the morning to six in the evening, either at your house or in your fields and gardens as you desire. He shall not ask food or clothing, nor shall he leave your service and go elsewhere nor absent himself from work. If on any days he is obliged to absent himself, he shall make up for them by serving you so many days after the period agreed on has expired. If the said E. F. leave you before such time, then one of us three, C.D., G.H., and K. L. will serve you, and, if we all fail and you are obliged to engage another man or your work remains undone, we will every month jointly pay you rupees five on demand. We have executed this service bond willingly this 26th day of February 1877.

Witnessed. (Signed) C. D.
M. N. ,, E. F.
O. P. ,, G. H.
,, K. L.

Service bond dated *Mágh shuddha* 9th, *Shak* 1798, passed to creditor A. B. of X. by debtors C. D. and E. F. of Y. We have jointly and severally borrowed from you rupees 175 for the marriage of one of us C. D. To pay off your debt the said C. D. has been serving you since *Ashvin*, *Shak* 1798. He shall serve you for nine months, *Ashvin* to *Jeshtha* both inclusive, in the year, for seven years. During the period of his service he shall live at your house and do day and night whatever work you tell him to do, and in this he shall not fail. If he fail, I (E. F.) will serve in his place, and if we both fail, we will make up for our absence by serving for that time after the period agreed on has ended. You should keep an account of the days on which we are absent. You should give food and clothing according to custom. If we fail to serve you for the full period, whatever service we may have done should be regarded as interest on the money lent, and we will pay you your sum of Rs. 175. We will not object to work either here or elsewhere, nor to work for some other person if necessary. We have executed this service bond willingly, and in the full possession of our senses, this 23rd day of January 1877.

Witnessed. (Signed) C. D.
G. H. ,, E. F.
K. L.

Agreement entered into with A. B. of X. by C. D. and E. F. of Y. We have borrowed on the mortgage of our labour rupees twenty from you. One of us E. F. shall work in your oil-presses, on a monthly salary of rupees five, from the month of *Ashvin* to *Vaishákh*, *Shak* 1787, day and night here and elsewhere. He shall serve you for the period agreed on. If he fail and go to some other work, whatever work he shall have done shall not be taken into account, and we will jointly pay you the amount borrowed whenever you demand it. For the above-mentioned service we have received rupees twenty. The remainder of the amount of pay we will ask for when the period of service has expired and not earlier. This agreement we have jointly entered into. Dated this 13th *Vaishákh vadya*, *Shak* 1786.

Witnessed. (Signed) C. D.
G. H. ,, E. F.
K. L.

Chapter V. Capital.

Wages.

In 1777, carpenters were paid 9*d.* to 1*s.* (*annas* 6 - 8), bricklayers 6*d.* to 1*s.* (*annas* 4 - 8), and unskilled labourers 3*d.* to 4½*d.* (*annas* 2 - 3) a day. Seventy years later (1847) the rates for unskilled labourers were the same, but for carpenters and bricklayers they were 9*d.* to 1*s.* 6*d.* (*annas* 6 - 12). In 1863, when wages were abnormally high, unskilled labourers were paid 6*d.* to 1*s.* (*annas* 4 - 8), field labourers 6*d.* to 9*d.* (*annas* 4 - 6), and carpenters and bricklayers 1*s.* 6*d.* to 2*s.* 6*d.* (*annas* 12 - Rs. 1¼) a day. The present (1881) rates are, for an unskilled labourer 6*d.* (*annas* 4), for a field labourer 7⅛*d.* (*annas* 4¾), for a bricklayer from 1*s.* to 2*s.* (*annas* 8 - Re. 1), and for a carpenter 1*s.* 8*d.* (13 *annas* 4 *pies*) a day. Women are paid two-thirds and boys one-third of a man's wages. Labourers who are employed for a day or two receive their wages daily; those who are engaged for a longer term are paid every four or five days or weekly. Town labourers generally go to work at seven or eight in the morning, come home at twelve, and, after a couple of hours' rest, again go to work and return at six in the evening. They are always paid in cash. When they work during leisure hours they are allowed an extra fourth. Field labourers go to work early in the morning, but for this they get no additional wages. They take coarse rice, *vari* or *náchni* bread with them into the fields and eat it at midday. During the greater part of the rains and the cold season they find work in the fields, and are paid chiefly in cash. Other employment, such as service in the households of large farmers, is paid for at monthly rates varying from 2*s.* to 8*s.* (Re. 1 - Rs. 4) and with three meals a day, besides the cash payment. In the fair season labourers find employment in digging ponds, making and mending roads, and other public works.

Prices.

Except for a few scattered years no food price details are available before 1836. In 1775 husked rice and *náchni* were sold at thirty-nine pounds the rupee. During the 1790 famine and the three years following the price of husked rice varied from twenty-six pounds to 12½ pounds the rupee, and of *náchni* from twenty-one pounds to 9½ pounds.[1] In 1801, according to the rates fixed for changing grain rentals into cash rentals, the price of rice was 111¼ pounds the rupee (Rs. 20 the *muda*) for the white and 139 pounds the rupee (Rs. 16 the *muda*) for the red variety.[2] In the 1802 scarcity rice was sold at thirty-one pounds and *náchni* at 33½ pounds the rupee. In 1803 rice rose to 5½ pounds (one *páyali*) the rupee, and in 1804 it again fell to seventeen pounds.

The 1801 commutation rates remained unchanged for ten years,

[1] The detailed rupee prices are, in 1790, of rice twenty-six pounds and of *náchni* twenty-one; in 1791 of rice 19½ and of *náchni* fifteen; and in 1792 and 1793 of rice 12½ and of *náchni* 9½ pounds. Col. Etheridge's Famines, Appendix G. xxxiv.

[2] The *mudás* and *khandis* are throughout changed into English pounds on the basis of the table, which according to Jervis (Weights and Measures, 25) prevailed in Bombay in 1826. The table was two *tipris* one *sher*, four *shers* one *páyali*, sixteen *páyalis* one *phara*, eight *pharás* one *khandi*, and 3⅛ *khandis* one *muda*. It is not known whether the same table prevailed in all parts of the Thána district, nor is it shown whether the old *phara* was, as at present, equal to eighty-nine pounds. The application of the table is therefore doubtful. According to Clunes (Itinerary, 104) there were two *khandis* in use, a Konkani *khandi* of seven *mans* and an Arabi *khandi* of eight *mans*.

when they were raised to ninety-nine pounds the rupee (Rs. 22½ the *muda*) for white and 130¾ pounds the rupee (Rs. 17 the *muda*) for red rice. This increase seems to have been excessive, as the rates were soon after reduced to their former level.[1] In 1818 to meet the demand of the Deccan armies, Vanjáris scoured the Konkan for rice and raised the price to 41¾ pounds the rupee (Rs. 17 the *khandi*).[2] The spread of tillage and some good harvests that followed the establishment of order in 1818 caused a marked fall in grain prices. But the failure of crops in 1824 again forced them nearly to famine pitch. In Panvel, during the eleven years ending 1836-37, the price of rice averaged 54¾ pounds the rupee (Rs. 13 the *khandi*). The first half of this period (1826-1830), chiefly it would seem from the spread of tillage and from large harvests, was a time of very low prices, rice falling from forty-three pounds the rupee (Rs. 16½ the *khandi*) in 1826-27 to seventy-one pounds the rupee (Rs. 10 the *khandi*) in 1830-31. It remained at seventy-one pounds for two years and then rose to 44½ pounds the rupee (Rs. 16 the *khandi*) in 1835-36.[3]

The forty-five years ending 1880 may be roughly divided into five periods. The first of fourteen years (1836-1849) was a time of cheap grain, rice varying from 47½ pounds the rupee in 1842 to thirty-six pounds in 1838 1846 and 1848, and averaging forty pounds. The rise in prices compared with the previous ten years was due, in the inland parts, to the abolition of transit dues,[4] and all over the district to the effect of three seasons of scanty rainfall, 1837 1838 and 1848. In 1850 the coast districts suffered severely from want of rain, but there is no return of prices for this year. The second period of twelve years (1851-1862) was one of moderate prices, rice varying from thirty-eight pounds the rupee in 1853[5] and 1856 to twenty-four in 1859 and averaging 31½ pounds.[6] This was followed by a period of four years (1863-1866) of high prices; short crops and the inflow of money caused by the American war, raising

[1] Mr. Langford's Letter, 28th November 1840, Gov. Rec. 1244 of 1841, 137-139. As noticed above the size of the *muda* varied in different parts of the district. This *muda* must have been much larger than Col. Jervis' *muda* on which the calculations in the text are based.

[2] Gov. Rec. 700 of 1836, 56 and 64; and Mr. Davies, 19th May 1836, Gov. Rec. 700 of 1836, 155, 157.

[3] The details of rupee prices in pounds are: 1826-27, forty-three; 1827-28, 47½; 1828-29, fifty-seven; 1829-30, 67¼; 1830-31, seventy-one; 1831-32, seventy-one; 1832-33, 50¾; 1833-34, 47½; 1834-35, 59⅓; 1835-36, 44½; and 1836-37, 50¾. Mr. Davies, 6th September 1837, Gov. Rec. 870 of 1838, 101. In 1835 in Sálsette rice sold at 59⅓ pounds the rupee (Rs. 12 the *khandi*) [Gov. Rec. 700 of 1836, 9], and in 1836 the price of second or third class sweet rice varied from 111¼ to 123½ pounds the rupee (Rs. 20 - Rs. 18 the *muda*) [Gov. Rec. 696 of 1836, 253, 254]. During the same period at Mánikpur in Bassein the average price of rice was 47½ pounds the rupee (Rs. 15 the *khandi*). Letter, 14th June 1837, in Gov. Rec. 775 of 1837, 189, 190.

[4] In 1837, in Murbád the price of rice varied from eighty-nine to 59⅓ pounds the rupee (Rs. 8 - Rs. 12 the *khandi*) [Letter, 3rd February 1837, in Gov. Rec. 775 of 1837, 151, 152], and in the inland parts, chiefly on account of the abolition of the transit dues, it rose from seventy-nine to 54¾ pounds the rupee (Rs. 9 - Rs. 13 the *khandi*). Mr. Cole's Letter, 5th April 1837, in Gov. Rec. 775 of 1837, 133, 134.

[5] In 1853-54, in Nasrápur the market price of rice varied according to quality from 67¾ to 44½ pounds the rupee (Rs. 10½ - Rs. 16 the *khandi*). Bom. Gov. Sel. XCVI. 17.

[6] In Bhiwndi (Gov. Sel. XCVI. 333), during the twenty years ending 1859-60, fine rice varied from 50½ pounds the rupee (Rs. 44 the *muda*) in 1858-59 to 96¾ pounds (Rs. 23 the *muda*) in 1843-44, and coarse rice from 42¾ pounds the rupee (Rs. 52 the *muda*) in 1859-60 to 117 pounds (Rs. 19 the *muda*) in 1843-44.

Chapter V. Capital. Prices.

rice to sixteen pounds the rupee in 1864 and 1865. Then came eight years (1867-1874) of moderate prices, rice varying from twenty-six pounds in 1867 and 1870, to nineteen pounds in 1871 and averaging twenty-three pounds. During the next five years (1875-1879) the famine of 1876 and 1877, and a large export to Karáchi in 1879 caused a return to high prices, rice rising to twelve pounds the rupee in 1877 and averaging fourteen pounds. In 1880 rice fell to 16½ pounds the rupee:

Thána Grain Prices, in Pounds for the Rupee, 1836-1880.[1]

Produce.	First Period.														
	1836.	1837.	1838.	1839.	1840.	1841.	1842.	1843.	1844.	1845.	1846.	1847.	1848.	1849.	1850.
Millet...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Wheat	37½	30½	42	35½	47½	42	44½	44½	44½	49	27½	...	47½	35½	...
Rice	38	39¾	36	39¾	42	39¾	47½	36	44½	39¾	36	42	36	42	...
Pulse...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...

Produce.	Second Period.											Third Period.			
	1851.	1852.	1853.	1854.	1855.	1856.	1857.	1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.
Millet...	...	...	...	...	48	50	41	39	44	41	41	31	24	20	20	24
Wheat	35½	36½	42	32	32½	40	36	37	36	32	28	28	27	16	16	18
Rice	33	34½	38	33	29¾	38	36	28	24	28	29	28	19	16	16	17
Pulse...	...	...	...	...	28	37	30	25	24	22	22	16	12	14	12	12

Produce.	Fourth Period.								Fifth Period.					
	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.
Millet...	28	26	27	28	24	23	29	34	33	26	16	17½	17	31
Wheat	20	20	20	22	17	16	18	23	22	21	14	14	13	26
Rice	26	25	24	26	19	21	21	22	14	14	12	15½	14½	16½
Pulse...	12	16	16	16	14	13	13	16	18	19	12	15	11	22

Weights and Measures.

Pearls and precious stones are weighed according to the following scale: Four grains of rice one *rati*, eight *ratis* one *másа*, twelve *másás* one *tola* of 180 grains Troy. The weights are round flat red stones. The table by which gold and silver are sold is, two *gunjás* or Abrus seeds one *vál*, four *váls* one *másа*, twelve *másás* one *tola* of 183·7536 grains Troy. Copper, brass, tin, lead, iron, and steel are weighed according to the following table: Eighty *tolás* one *sher*, and forty *shers* one *man* of twenty-eight pounds. Coffee, cotton, drugs, spices, sugar, clarified butter, firewood, coals, and the like are sold by weight measures. These vary in size in different parts of the district. In Sálsette, Máhim, Bassein, and Dáhánu, the following table is current: Twenty-eight *tolás* one *sher*, and forty *shers* one *man* of twenty-eight pounds. Elsewhere the table is the same as that for weighing copper, brass, and other metals. All

[1] These price figures are compiled from a report on High Prices in the Bombay Presidency (1864), from a special statement received from the Collector, and from the Table of Food Prices (1863-1874) compiled in the Bombay Secretariat. There is so much difference between these returns that the figures in the text are little more than estimates.

these weights are made either of brass or iron and are round. At the salt-pans salt is sold only by weight, elsewhere it is sold by the same capacity measures as oil, liquor, milk, and grain. The oil measure is, 4½ *táks* one *chhaták*, two *chhatáks* one *adpáv*, two *adpávs* one *pávsher*, four *pávshers* one *sher* equal to 1·9714 pounds. The measures are made of copper and are like glass tumblers in form. The liquor measure is twenty-five *shers* one *admani*, an earthen pot containing forty pounds. Milk measures, ¼ *sher*, ½ *sher*, and one *sher*, are made of brass, the *sher* containing about 23⅝ ounces. The quarter *sher* is called *panchpátri* or *loti*, and the *sher*, *támbya* or *gadva*. The grain measure is two *tipris* one *sher*, four *shers* one *páyali*, sixteen *páyalis* one *phara* or *man* of eighty-nine pounds. Another table is 5½ *tipris* one *adholi*, and twenty-five *adholis* one *phara*.[1] Cloth is measured either by the *gaj*, the yard, or the cubit. The *gaj* which is made of iron, brass, or wood, is of two kinds, the sawyer's *gaj* two feet and the ordinary *gaj* two and a half feet long. The *gaj* is divided into twenty-four parts called *tasus*. Silk and valuable cloth, and *khans* or the pieces of cloth used for women's bodices, are sold by the ordinary *gaj*. The coarse country cotton cloth is sold by the cubit or *hát* of fourteen *tasus* or eighteen inches. With these exceptions cloth is measured by the yard, *vár*. The silk cloth manufactured in the district is sold by the ounce. Handkerchiefs are sold by the dozen. Bamboo matting is measured by the surface and sold by the cubit or the yard. The land measure is sixteen *annas* one *guntha* equal to 121 square yards, and forty *gunthás* one acre. Before the revenue survey, the land measure was twenty square *káthis* of nine feet and four inches each one *pánd*, twenty *pánds* one *bigha* equal to thirty-two *gunthás*. Rough hewn stones are sold by the brass of 100 cubic feet. Small chips, *khándkis*, are sold by the hundred. Hewn stones, *chirás*, which are of three sorts, good *mátiv*, middling *tichiv*, and poor *sadkiv*, are sold by the cubic measure. Timber is sold by the foot. If a log is ten feet long, one foot broad, and one foot deep, the length is multiplied by the breadth, and the result is reckoned as the measurement of the log in feet, 600 square feet making a ton. Timber is sold wholesale by the ton. Bricks, tiles, bamboos, rafters, fruit, betel leaves, and cocoanuts are sold by number. Earth and lime walls are measured in towns by the foot and in villages by the cubit. Grass and hay are sold by the hundred or the thousand bundles, *pulis*, each hundred being equal to 105. The table for measuring time is, sixty *pals* one *ghatka*, 7½ *ghatkás* one *prahar*, four *prahars* one *divas* or *rátra*, seven *divas* one *áthavda* or week, two *áthavdás* one *pandhravda* or *paksh* or fortnight, two *pandhravdás* one *más* or *mahina* or month, and twelve *mahinás* one *varsh* or year. Formerly, when there were no clocks or watches, time was measured by water-clocks or by the position of the sun moon and stars. Water-clocks are now used only at marriage and thread ceremonies.

[1] In 1826, according to Clunes (Itinerary, 104), the *adholi* in the north Konkan consisted of 3½ and 4 *kacha shers* and the number of *adholis* to the Konkan *man* varied in different towns from seventeen to twenty-four. Where the four *sher adholi* was in use the *man* contained twenty *adholis*; and where the 3½ *sher adholi* was in use the *man* contained twenty-four *adholis*. The seventeen *adholi* measure was confined to Sálsette.

CHAPTER VI.

TRADE[1].

I.—COMMUNICATIONS.

Chapter VI. Trade. Communications. *Roads. 600-1200.*

The history of Sopára, Kalyán, Thána, and Sanján, shows that from before the Christian era the creeks, forests, and hills of Thána have been crossed by important trade-routes. Sopára (B.C. 1300-A.D. 1300), besides its water communication by the Vaitarna river and the Bassein creek, had two mainland routes, one north-east by Sáiván and Vajrábái along the left bank of the Tánsa to the Tal pass and Násik, the other south-east by Káman, through Bhiwndi and Kalyán, by the Málsej and Nána passes to Junnar and Paithan. Besides to the Málsej and Nána passes, routes led from Kalyán to the Kusur and Bor passes. Inscriptions and traces of steps and rock-cut chambers and cisterns show that, as far back as the first century before Christ, much was done to make the route through the Nána pass easy and safe. And the cave remains at Kondána, Jambrug, and Ámbivli in Thána, and at Kárla, Bhája, and Bedsa in Poona, show that the Bor pass was a much-used route between B.C. 100 and A.D. 600, one of the most prosperous periods of Thána history. Besides these inland routes, an inscription in Násik cave VIII, probably about A.D. 100, states that Ushavdát, the governor of the Konkan, made boat bridges and established ferries at several of the rivers along the coast.[2] From Sanján (A.D. 600-1200) the chief land route must have been up the Damanganga valley through the Chirai, Máhája, and Pimpri passes to Báglán and Khándesh.

1026.

In the eleventh century (1026), under the Silhárás, mention is made of a high road, or *rájapatha*, that ran by Bhándup, and of a second highway in Uran.[3] Of Portuguese road-making, traces remain in the bridges at Gokirva between Sopára and Sáiván and at Poinsar near Goregaon.

1675.

In 1675, when Fryer was called to Junnar at the request of the Moghal governor, he was carried in a palanquin through Thána, Kalyán, Murbád, and Dhasai, and 'being misguided' had to climb the Sahyádris apparently by the Ávápa footpath, about six miles south of the Nána pass.[4] The ascent was very difficult. There was

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[1] The materials for the trade history of the Thána coast have been worked into the History Chapter.

[2] Trans. Sec. Or. Cong. 328, 337.

[3] One of the oldest routes in the district is probably down the Bor pass to near Pánvel, and then by way of Khárbáv (Sábáyo) to Sopára. This route rose to importance again in the sixteenth century, when Bassein was the chief centre of trade. See O. Chron. de Tis. I. 32.

[4] In 1826 this footpath was closed. Clunes' Itinerary, 145.

no path and the breathless bearers 'threaded their way amid hanging trees, the roots of which were laid bare by the falling earth. To look down made the brain turn, and overhead pendulous rocks threatened to entomb the traveller. Intense labour drew tears of anguish from the servants' eyes, and with much difficulty they carried their load to the top by a narrow cavern cut through the rock.'[1] Fryer came back from Junnar by the Nána pass, which he found shorter and easier. At the top he was kept waiting by 300 oxen laden with salt, which, he notices, was so precious, that the saying was 'whose salt we eat,' not 'whose bread we eat.' After standing for an hour, he persuaded the bullockmen to stop and let him pass. Once past the salt bullocks the road was 'feasible, supplied at distances with charitable cisterns of good water, and, towards the bottom, adorned with beautiful woods.'[2]

1781.

In 1781, when General Goddard marched to the foot of the Bor pass, the road between Panvel and Khopivli, though the best in the country, was a mere pathway, through a tract exceedingly rugged, full of deep ravines and dells, strong forests on the right and left, and frequently high rocks and precipices within musket-shot on both sides.[3] In 1803, advantage was taken of the famine to finish the Bombay-Thána road, and, in 1805, the causeway between Sion and Kurla was ready for use.

In 1818 Captain Dickinson found, along nearly the whole seventy-three miles from the Vaitarna to the Damanganga river, 'a most excellent road, perhaps, considering its length, unequalled by any in the world.' All but three of the rivers and creeks were fordable, and the three unfordable rivers caused little difficulty as the carts were carried in boats and the bullocks swam behind.[4] Some of the leading routes across the Sahyádris, by the Pimpri, Málsej, Nána, Bhimáshankar, and Kusur passes, though much out of repair, showed signs of having once been kept in order.[5] In other parts of the district the roads were mere fair-weather tracks. In the valleys they crossed rice fields which were ploughed during the rains, and in the hills they were almost impassable.

In 1819 Mr. Marriot, the Collector, proposed that the Pimpri, Nána, and Kusur passes should be repaired.[6] In 1826, two cart-roads led from Thána to Surat, one along the beach by Ánchola, Ṣopára, Agáshi, Dántivra, Máhim, Tárápur, Dáhánu, and Umbargaon, the other a short distance inland. The coast route was perhaps the best in the rains, but neither route was much used. Traders preferred going by sea,[7] and the only troops that passed were an occasional relief battalion once a season. The other routes were from Bhiwndi north-east by Khardi, Kására, and the Tal pass to Násik. From Kalyán as a centre, a road ran east by Murbád and the Málsej pass, 111 miles to Sirur, sixty-five to Junnar, and 186 to Aurangabad.

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[1] Fryer's New Account, 128-130.
[2] Fryer's New Account, 141.
[3] Maclean's Guide to Bombay, 30.
[4] Military Diaries, 314 of 1818, 1106.
[5] Mr. Marriot, Rev. Rec. 144 of 1819, 3317. Chapman (Commerce of India, 75, 192) writes, 'In 1853 the works in the Málsej pass showed that it had been much used, and seemed to have been repaired by Nána Fadnavis.'
[6] 29th Septr. 1819, Rev. Rec. 144 of 1819, 3317.
[7] Clunes' Itinerary, 147.

Chapter VI. Trade. Communications *Roads.*

Another road ran south-east by Badlápur, Nasrápur, and the Kusur pass, seventy-five miles to Poona, and a third, south-west by Panvel, forty-miles to Pen and forty-three miles to Uran. From Thána, there was a road twenty-three miles south-west to Bombay; and from Panvel, by Chauk and Khálápur, a route through the Bor pass led to Sirur (114 miles) and to Ahmadnagar (166 miles). There was also a camping route from Poona to Surat, 290 miles, by Khopivli, Chauk, Kalyán, Titvála, Vajrábái, Mahágaon, Tárápur, Umbargaon, Navsári, and Sachin.

The first road made by the British was from Panvel through the Bor pass to Poona. In the close of 1779, the leaders of the unfortunate expedition that ended in the Vadgaon convention, spent about a week (15th December-23rd December) in making a path fit for artillery up the Bor pass.[1] The track was improved in 1804 by General Wellesley. From its importance in joining Bombay and Poona, the completion of the road from Panvel to Poona was one of the first cares of the Bombay Government after the fall of the Peshwa in 1818. In 1825 Bishop Heber, who marched along it during the rains (July), speaks of the road between Panvel and Khopivli as made at great expense, more than sufficiently wide, and well raised above the swampy Konkan. In the Bor pass, though broad and good, the road was so steep that a loaded carriage or palanquin could with difficulty be taken up. Every one either walked or rode, and all merchandize was conveyed on bullocks or horses. To have carried a road over these hills at all was, Bishop Heber thought, highly creditable to the Bombay Government, and the road as it stood was probably sufficient for the intercourse that either was or was likely to be between the Konkan and the Deccan.[2] A few years later the pass road was greatly improved, and, in 1830, it was opened in state by Sir John Malcolm the Governor of Bombay. In spite of the improvement, it was so difficult of ascent or descent that no one ever thought of driving up or down in a carriage. Passengers travelling by the public conveyances were carried up and down in palanquins, there being different sets of coaches for the high and low portions of the road. Private carriages were pulled up or let down by numerous bodies of workmen, or else they were carried up and down, swung from a number of poles resting on men's shoulders.[3] In 1840 the pass road was metalled throughout and completed with bridges and drains so as to be fit for carts during the rains. In this year the traffic yielded a toll revenue of £2774 (Rs. 27,740).[4]

Two other military roads, to Gujarát and to Násik, engaged the early attention of the Bombay Government. The part of the route between Poona and Gujarát, that lay through the rugged country between the Tal pass and Bhiwndi, was improved by the Pioneers in 1826.[5] To improve the route by Bhiwndi through the Tal pass to Igatpuri, twelve miles of approach, from Khardi to Kására, were constructed between 1850 and 1858 by Lieutenant C. Scott,

[1] Bombay in 1781, 176-177.
[2] Heber's Narrative, II. 200.
[3] Mackay's Western India, 380 381.
[4] Trade Report, 1840 41.
[5] Clunes' Itinerary, 144.

of the Bombay Engineers. Lieutenant Chapman, of the Bombay Engineers, carried the road beyond Kására to Igatpuri, making one of the best engineered roads in Western India.

Between 1840 and 1863 little was done to improve communications, beyond keeping up the two main military roads through the Bor and Tal passes. Since the creation of a Local Fund revenue in 1863, the work of opening roads had been steadily pressed on, and much of the district is now well provided with lines of communication. The total length of road in 1882 was 228 miles, of which 203 miles were bridged and metalled and twenty-five miles were *muram* roads. In Sálsette an excellent and much-used road runs north from Bándra, west of and almost parallel with the Baroda railway, 18¼ miles to Ghodbandar. Other Sálsette roads, besides the main line between Bombay and Thána, are from Kurla to Vesáva six miles; from Soki to Vehár lake three miles; from Sion to Trombay six miles; from Ghátkopar to Máhul five miles; from Bhándup to Vehár two miles; and, from Thána, the Pokhran road to the foot of the Sálsette hills, four miles; and the Vovla road five miles. Of late years a branch has been made from Panvel twenty miles north to Thána, where, at a cost of £16,886 (Rs. 1,68,860), an iron bridge has been thrown across the Sálsette creek. From Panvel a branch runs six miles west to Ulva, another 1¼ miles south to Kholkhe, and a third twelve miles south-west to Uran, where it meets the road that joins the Mora and Karanja ports, a distance of 4½ miles. A bridged road is being made from Kalyán forty miles to the Málsej pass, and has been completed twenty-seven miles from Kalyán through Murbád to Saralgaon. This road bisects the triangular tract which is bordered on two sides by the branches of the Peninsula railway. It will open a part of the district which has hitherto been without roads, and will also prove of use to a large area above the Sahyádris, whose export traffic naturally centres in the Málsej pass. In connection with railway stations an excellent road of five miles joins Bhiwndi with the railway at Kalyán, and another of six miles runs from Karjat to Chauk. On the Baroda railway a feeder of five miles runs from Gokirva to Pápdi; one of four miles from Virár to Agáshi; one of 5¼ miles from Máhim to Pálghar; one of seven miles from Boisar to Tárápur; and one of 4¼ miles from Vevji to Umbargaon. These Baroda railway feeders have hitherto been made chiefly to the coast towns. It is now proposed to open the district to the east of the Baroda line, especially to connect the state of Jawhár with the railway, and to meet the wants of Váda.

Passes.

In the 115 miles during which they form the east boundary of the district, the Sahyádris are crossed by the following leading passes.[1] Beginning from the north, the first is Ámboli, which leads from Trimbak in Násik to Mokháda in Sháhápur. It is of easy ascent and about three miles long, passable for laden cattle, but little used. Two miles south of Ámboli are Chandre, or the Avháta

[1] Of the Sahyádri passes, two Chandre and Humbe are called *mets* or turnings; and six Sádrye, Nisni, Bhorande, Palu, Kute, and Goveli are called *dáres* or doors: the rest are called *ghâts* or gates.

Chapter VI. Trade. Communications. *Passes.*

pass, and HUMBE, the latter a track for foot passengers, the former an easy ascent of about two miles from Khoch in Mokháda to Trimbak, the most frequented path leading into Mokháda. GONDE, the direct route from Trimbak to Jawhár, is not much used, though laden cattle in small numbers pass up and down, taking wheat, gram, and pepper to Jawhár, and bringing back *nágli*. SHIR, an easy ascent of about two miles from Khodále to Alvade at the crest of the Sahyádris, was formerly (1826) one of the chief roads from Bassein to Trimbak. At present (1882) it is fit for carts, but is hardly ever used, as the Tal pass is much easier. It is a favourite route for Vanjáris marching with laden cattle from Násik to Bhiwndi and Váda, and also for dragging wood up the Sahyádris. TAL on the main Ágra road, between Kására and Igatpuri, is a broad metalled road of a gentle gradient 5½ miles long. In 1826 it was easy for laden carts, was the best route for troops from Bombay to Násik, and had a considerable traffic. Since the opening of the railway, traffic has forsaken this road and it is now used only by Vanjáris passing to Bhiwndi. In 1881 the toll yielded £203 (Rs. 2030). PIMPRI, from Phugale in Sháhápur three miles to Phangul in Násik, at a little distance from the village of Pimpri, was in 1826 of easy ascent and was one of the usual roads from Násik to Bassein and Kalyán. The approach below was a very hard stony road. At present (1882) it is a difficult pass used mostly by foot travellers for Násik, and by Vanjáris returning from Kalyán and Bhiwndi with unladen cattle. CHONDHE-MENDHE, rising from Chondhé in Sháhápur by two roads which join at Ghátghar, on the crest, is the direct route from Rajur and Akola in Ahmadnagar to Sháhápur and Bhiwndi. In 1826 it was about five miles long, precipitous, stony, and dangerous for cattle at the upper part, but passable for laden cattle and used for driving goats for sale to the Konkan cattle-markets. At present (1882) it is passable for pack animals, but the traffic is not large, owing to the mountainous nature of the country above the pass, and to the neighbourhood of the Tal pass. SÁDRYE, a very steep and difficult pass of about five miles, leads from Belpáda in Murbád to Páchne in the Akola sub-division of Ahmadnagar. It is fit for cattle, but is little used even by foot travellers. It was formerly a favourite route for gang robbers in making raids into the Konkan. NISNI, another steep and difficult route from Divánpáda in Murbád to Talemáchi in Junnar, is impassable for cattle and little used by foot travellers. MÁLSEJ, the straight route between Ahmadnagar and Kalyán, ascends about five miles from Thitbi in Murbád to Khubi in Junnár. In 1826 it was passable by camels and elephants, but was steep and in some places narrow with a precipice on one side.[1] For some miles below, the approach to the pass is (1882) most difficult, being rocky and crossed by steep watercourses running into the Kálu river. The ascent is paved with large stones. For pack-bullocks it is easy. There is on this pass considerable Vanjári traffic from December to May, taking wheat, Indian millet, clarified butter, oil, molasses, and chillies from the Deccan, and bringing rice,

[1] Clunes' Itinerary, 16.

salt, and *nágli* from the Konkan. BHORÁNDE, about six miles in ascent from Bhoránde in Murbád to Ghátghar in Junnar, is a steep and difficult pass used only by Kolis. NÁNA, from Vaishákre in Murbád six miles to Ghátghar in Junnar, is the most used route next to the Tal and Bor passes.[1] The first portion of the ascent is easy and runs along some low rounded hills, until it reaches the trap cliff up which it climbs almost like a staircase, with steps cut or built in the rock. At the top the road passes through a narrow gorge between two steep rocks, one of which is known as *Nána's A'ngthia* or Nána's Thumb. At several places along the pass are cisterns with excellent water, which, from their Páli inscriptions, must have been cut about a hundred years before Christ. At the top of the pass and the beginning of the gorge, is a large cave, whose walls are covered with Páli writing of about the same age as the cistern inscriptions. Beyond is the plinth of a toll-house. At the top and bottom of the pass, bullocks are unladen and their packs transferred to buffaloes, who do nothing but carry up and down the pass. There is considerable Vanjári traffic in grain from Junnar to Murbád and Kalyán, but the pass can never be more than a foot and cattle-path. PALU, though only a foot-path, is much used as the most direct route from Kalyán to Junnar. KUTE, a foot-path leading from Sonávle in Murbád to Hátej in Khed, is used only by Kolis, and is so steep that in places steps are cut in the rock. GOVELI, also a foot-path, leads from Ubrole in Murbád to Khed in Poona. It is steep and little used. ÁVÁPE, an ascent of four miles from Khopoli in Murbád to Ávápe in Khed, is only a foot-path; it is used to carry head-loads of clarified butter and myrobalans from the Deccan coastwards. SHIDGAD, ascending from Narivli to Kodával in Khed, is impassable for cattle, but is much used by foot passengers. Three paths, Ghar, Umbra, and Gunar, lead to the Shidgad fort. BHIMÁSHANKAR is reached by two paths, one from the village of Balhiner called RANSHEL, and the other from the village of Khándas called BHIMÁSHANKAR. In 1826 the Bhimáshankar paths had much traffic in spices, oil, and molasses from the Deccan to Panvel, and a return of salt from Panvel to the Deccan. Along much of their length old curbing and in many places old paving remain. The paths are now out of repair and used only by a few laden bullocks and ponies, and by travellers carried in litters from Khándas.[2] KOLAMB,[3] also called BHATI,

[1] Near the Nána pass the Poona boundary runs far into the Konkan. The story is that in a dispute between the neighbouring Thána and Poona villages, the Mhár of the Poona village pointed out from the top of the Sahyádris a line a long way west of the base of the cliff. The Thána villagers jeered at him, telling him to go over the precipice and show the line. The Poona Mhár tied winnowing fans under his arms and to his legs, and throwing himself over the cliff, floated down unhurt. On reaching the ground, he began to run west to what he called the Poona boundary. The Konkan villagers, seeing their lands passing away, mobbed him to death, and fixed the boundary where his body lay. Mr. W. B. Mulock, C.S.

[2] Two other footpaths to the Bhimáshankar pass are called Hátkarvat and Sákhartáki.

[3] Close to Kolamb is a steep foot-path by which a detachment of the 4th Regiment climbed to Englad in February 1818 and surprised a party of Kolis. Clunes' Itinerary, 146.

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Communications. *Passes.*

now out of repair and passable only to foot passengers and unladen cattle, had formerly much traffic in rice and salt from Kalyán. SÁVLA, leading from Pimpalpáda to Sávalgaon, was formerly used for dragging wood.[1] KUSUR, leading from the village of Bhivpuri to Kusurgaon, a winding path of about six miles, is in good repair. The first part of the ascent is a steep zigzag up the hill-side, which gradually becomes easier as it nears the Deccan where it passes under fine shady trees. Most of it is roughly paved with large stones, said to have been laid by one of the Peshwás. There is at Bhivpuri a fine stone reservoir, built at a cost of £7500 (Rs. 75,000) by Párvatibái, widow of Sadáshiv Chimnáji of the Peshwa family. The road is passable for mounted horsemen or laden bullocks, but not for carts. The yearly toll revenue of about £20 (Rs. 200) is spent on the repair of the pass. RÁJMÁCHI, known as the Konkan Darvája or Konkan Gate, from the village of Kharvandi about five miles to Rájmáchi fort, was formerly passable by laden cattle; it is now out of repair and used only by foot travellers. In the extreme south-east of the district is the BOR pass, a winding made road leading from Khopivli eight miles to Lonávli. It is a first class metalled and curbed road twenty-two feet wide on an average, with masonry bridges, culverts, drains, dry stone retaining walls, and an easy gradient. It has considerable cart traffic from Poona to Panvel and Pen. Wheat, molasses, oil, clarified butter, millet, and cotton pass coastwards and salt passes inland. In 1881 the Bor toll yielded £790 (Rs. 7900).

Causeways.

During the present century three causeways have been made between the islands in the neighbourhood of Bombay. The first joined Sion in Bombay with Kurla in Sálsette, the second joined Máhim in Bombay with Bándra in Sálsette, and the third joined Kurla in Sálsette with Chembur in Trombay.

Sion.

The Sion causeway was begun in 1798 and finished in 1805 at a cost of £5037 (Rs. 50,370). In 1826 its breadth was doubled, and it was otherwise improved at a further outlay of £4000 (Rs. 40,000).[2] The Sion causeway is 935 yards long and twenty-four feet wide, and the roadway is raised to a maximum height of nine feet above the swampy ground. The side walls are of plain stone and lime masonry with earth and stone filling between. It is used at all seasons of the year, and, during the dry weather, there is a great traffic. Carts laden with cotton and coal for the Kurla Spinning and Weaving Mills, yarn and cloth from the mills, shell lime, grass, stones, salt, and other articles, brought into Bombay

[1] In 1826, the yearly value of the timber dragged up this pass was estimated at £5000 (Rs. 50,000) Clunes' Itinerary, 146.

[2] At the south end of the causeway is a tablet with the following inscription 'This causeway was begun in May 1798, and was finished in January 1805 during the administration of the Honourable Jonathan Duncan, Esquire. It cost Rs. 50,374 It was doubled in width, and other improvements added, in 1826, under the Government of the Honourable Mountstuart Elphinstone, at a further cost of Rs 40,000. The causeway was originally constructed under the superintendence of Captain William Brooks of the Engineers; and the additions and the improvements made in 1826 under that of Captain William A. Tate of the same corps.'

from different parts of Thána, are carried over the causeway. A toll on the causeway yields a yearly revenue of £2700 (Rs. 27,000).[1]

Causeways.

Máhim.

In 1837, some of the leading natives of Bombay raised £1000 (Rs. 10,000) to make a causeway between Máhim and Bándra. They applied to Government for help, but at the time Government was not able to do anything beyond having the line surveyed. During the rainy season of 1841, while attempting to cross the creek, from fifteen to eighteen boats were upset and many lives were lost. Lady Jamsetji Jijibhái, who was much moved by this loss of life, offered £4500 (Rs. 45,000) towards making a causeway, on condition that it should be free from toll. The work was begun in 1843, and before it was finished in 1845, Lady Jamsetji had increased her first gift to £15,580 (Rs. 1,55,800). The causeway was completed at a total cost of £20,384 (Rs. 2,03,840),[2] and was opened on the 8th of April 1845 by Sir George Arthur, Governor of Bombay. It is 3600 feet long and thirty feet wide, and, in the centre, has a bridge of four arches each twenty-nine feet wide. It is used at all seasons by passengers and heavy traffic, the chief articles being grass, rice, fish, vegetables, and lime. The cost of yearly repairs, which amounts to about £100 (Rs. 1000), is borne by Provincial Funds.

Chembur.

The Chembur causeway was built about 1846. It is 3105 feet long, from twenty-two to twenty-four feet wide, and from five to twelve feet high. The causeway is used at all seasons, the chief traffic, besides passengers, being grass, rice, fruit, and vegetables on their way to Bombay. It is repaired as part of the Kurla-Trombay road out of the Thána Local Funds. There is no toll.

Tolls.

There are in all twenty toll-bars in the district, eight of them on provincial roads, eleven on local fund roads, and one on Mátherán hill, the proceeds of which are credited to the Mátherán station fund. Of the eight toll-bars on provincial roads, five at Kurla, Kopar, Vadapekhind, Átgaon, and the Tal pass are on the Bombay-Ágra road, and three at Kálundra, Lodhivli, and the Bor-pass are on the Panvel-Poona road. Of the local fund toll-bars, two at Chinchavli and Bándra are on the Bándra-Ghodbandar road; one at Mánikpur is on the Gokirva-Pápdi road; one at Bolinj, on the Virár-Agáshi road; one at Pálghar, on the Máhim-Pálghar road; one at Bápsai, on the Málsej pass road; one at Kone, on the Bhiwndi-Kalyán road; two at Thána bridge and Návde, on the

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[1] The toll rates are: 1*s.* (8 *as.*) for a four-wheeled carriage with one or two horses; 6*d.* (4 *as.*) for a palanquin or for a loaded two-wheeled carriage drawn by two bullocks; 3*d.* (2 *as.*) for a two-wheeled carriage, loaded or empty, drawn by one bullock; 2*s.* (Re. 1) for an elephant; ¾*d.* (6 *pies*) for a camel, horse or bullock; ¾*d.* (3 *pies*) for a donkey; and ¼*d.* (1 *pie*) a head for swine, sheep, or goats.

[2] The following details are written in English, Maráthi, Gujaráti, and Persian on two stone arches on the Máhim side of the river. 'This causeway was commenced on the 8th February 1843, under the auspices of Lady Jamsetji Jijibhái, who munificently contributed towards its cost the sum of Rs. 1,55,800. It was designed by Lieutenant Crawford and constructed by Captain Cruickshank of the Bombay Engineers, and opened to the public on the 8th of April 1845, corresponding with the 13th day of the 7th month of Shenshái Yezdezerd era 1214, in the presence of the Honourable Sir George Arthur, Bart., Governor, the Members of Council, and principal inhabitants of Bombay. The total cost of construction was Rs. 2,03,843-0-5 pies.'

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Tolls.

Thána-Panvel road; one at Kusur, on the Kusur pass road; and one at Bhisekhind, on the road from Chauk to Karjat. The Mátherán toll-bar is about six miles up the hill. All tolls are sold annually by auction to contractors. The amount realised in 1880-81 was £5313 10*s.* (Rs. 53,135) on provincial roads, £4088 12*s.* (Rs. 40,886) on local fund roads, and £161 (Rs. 1610) on the Mátherán road; that is a total toll revenue of £9563 (Rs. 95,630).

Railways.

Two main lines of railway pass through the district with a total length of about 215 miles. The Baroda railway runs ninety-five miles along the coast north to Gujarát. The Peninsula railway runs north-east twenty-four miles to Kalyán, and there divides into the south-east or Poona branch, which, after forty-four miles to the south-east, leaves the district by the Bor pass, and the north-east or Jabalpur branch, which after forty-nine miles to the north-east leaves the district by the Tal pass.

The Peninsula Railway.

The Peninsula[1] railway enters the district, from Sion in the north-east of Bombay, by an embankment across the broad marsh between Bombay and Sálsette, and runs twelve miles to Thána along the east shore of the island of Sálsette. At Thána the line crosses the Thána creek to the mainland, and from that passes thirteen miles north-east to Kalyán. Between the point where the line enters the district and Kalyán there are six stations, Kurla 9½ miles from Bombay, Ghátkopar 12 miles, Bhándup 17 miles, Thána 20½ miles, Diva 26 miles, and Kalyán 33¼ miles. From Kalyán on the north-east line are seven stations, Titvála 40 miles, Khadavli 45 miles, Vásind 49½ miles, Sháhápur 53¼ miles, Átgaon 59 miles, Khardi 66¾ miles, and Kására 75 miles. From Kalyán on the south-east line are seven stations, Hala Gate 37½ miles, Badlápur 42 miles, Vangani 48¼ miles, Neral 53½ miles, Chinchavli 57¼ miles, and Karjat 62 miles. From Palasdhari a line with two stations, Tilavli 67 miles and Khopivli 71 miles, branches to the foot of the Sahyádris about eight miles south of the Bor pass.

The first sod of the Peninsula railway was turned on the 31st October 1850, but the work was not begun till February 1851. The line was opened for traffic to Thána on the 18th April 1853, and from Thána to Kalyán on the 1st May 1854. The north-east branch was finished from Kalyán to Vásind on the 1st October 1855, from Vásind to Sháhápur on the 6th February 1860, from Sháhápur to Kasára on the 1st January 1861, and from Kasára to Igatpuri, that is the Tal pass, on the 1st January 1865. On the south-east section, the line from Kalyán to Palasdhari was opened on the 12th May 1856, and from Palasdhari to Khandála, that is the Bor pass, on the 14th May 1863. As the works on the Bor pass would take some years to complete, a temporary line from Palasdhari where the ascent begins, seven and a half miles to Khopivli at the foot of the Sahyádris, was sanctioned in October 1854 and opened on the 12th May 1856. On the 19th November

[1] Compiled from Davidson's Railways of India (1868); from Mr. James J. Berkley's papers on the Bor and Tal Ghats read before the Bombay Mechanic's Institution on December 21, 1857, and December 10, 1860; and from information supplied in 1882 by the Agent of the G. I. P. Railway.

1866, after the Bor pass works were finished, the Khopivli line was closed. It was re-opened in 1867, and closed in 1872, and has been again opened as an experiment since 1879.

Between Sion and Kalyán the chief works are an embankment of 1868 yards across the Sion marsh, and, across the Thána creek, two thirty-feet span masonry bridges, one 111 and the other 193 yards long. These bridges have a headway of thirty feet above high-water mark. The deepest portion of the channel is spanned with a wrought-iron plate-box girder eighty-four feet long. On the mainland beyond the Thána creek are two tunnels through the Persik hills, one of 103 the other of 115 yards. Beyond Kalyán, both to the north-east and to the south-east, the country is wild and rugged, and at the end of both lines rises the great wall of the Sahyádris about 2000 feet high. The north-east line through the Tal pass, though it lies through country thickly-covered with forest and extremely rugged, has the advantage of the spur, which, dividing the Bhátsa river on the south from the Vaitarna on the north, stretches thirty miles west from the Sahyádris towards Bombay. By the help of this spur there is a gradual ascent from Vásind, which is about 100 feet above mean sea level, to 950 feet at Kására, thus leaving only 972 feet as the actual ascent of the Tal pass. In spite of this help, the ascent was a work of great difficulty. 520,493 cubic yards of rock had to be cut away; and four large ravines had to be crossed, involving viaducts of which the two largest were 124 and 143 yards long and 127 and 122 feet high. Besides these viaducts, there were forty-four bridges of thirty-feet span and under, 117 culverts, and 1,353,317 cubic yards of earth bank. By these heavy works Mr. Berkley the Chief Engineer obtained a line with ordinary gradients for most of the distance. For 21¾ miles he was obliged to adopt a gradient of 1 in 100, rising for 18¾ miles, and falling for three miles.

The Tal pass section begins to rise from the Rotanda, or Radtondi river, which it crosses by a viaduct sixty-six yards long and ninety feet high. It then passes through a rock by a tunnel of 130 yards and reaches the Mándáshet stream, commonly known as Mánmodi, which is spanned by two viaducts, one 143 yards long and eighty-four feet high, the other sixty-six yards long and eighty-seven feet high. Close to the Mándáshet torrent are two tunnels, one 490 and the other eighty yards long. This brings the line in about 3½ miles to Kására; where, by means of a double track at an acute angle, called a reversing station, a sharp curve is avoided, the direction of the line changed, and the railway taken through a low pass, known as the Mhasoba ravine, to the north flank of the great spur on the Vaitarna side of the hill.

Beyond Kására, at about the fourth mile round the bluff near Mhasoba, three tunnels of 235, 113, and 123 yards, and one viaduct sixty-six yards long and ninety feet high, had to be made. Between the fifth and sixth mile came the most formidable works on the whole incline, a viaduct over the Vihigaon stream 250 yards long and 200 feet high, and four tunnels of 490, 412, 70, and 50 yards. About the seventh mile the Bina stream is reached, along whose left bank the railway climbs to the crest of the pass. Between the

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seventh and the ninth mile, are a viaduct 150 yards long and sixty feet high and three tunnels of 261, 140, and fifty-eight yards. Besides the leading viaducts named above, there are fifteen bridges, varying from seven to thirty feet span, and sixty-two culverts. The total cutting, which is mainly through rocky ground, is 1,241,000 cubic yards; and the amount of embankment is 1,245,000 cubic yards. The total length of the incline is nine miles and twenty-six chains, of which three miles twenty-seven chains are straight, and five miles seventy-nine chains curved.

The sharpest curves are, one of seventeen chains radius for a length of thirty-three chains, and another of twenty chains radius for a length of forty-seven chains. The curves between twenty and fifty chains radius are four miles thirty-one chains long, and those between fifty and a hundred chains radius are forty-eight chains long. The steepest gradient is one in thirty-seven for four miles twenty-nine chains from the reversing station, and one in forty-five for thirteen chains. The rest are between one in fifty and one in 148, the total length of level line is only forty-six chains.

The 490 yards of the Mándáshet tunnel had to be pierced through the very hardest basalt, and progress was so slow that two shafts had to be sunk at much cost to quicken the work. The 490 yards of the Vihigaon tunnel were much less difficult; the drift advanced rapidly, and the whole was finished without a shaft. All the viaducts are of masonry, except the viaduct over the Vihigaon ravine, which consists of three spans of triangular iron girders on Warren's principle, with semicircular arches of forty feet at either end. The raising of these large girders to a height of 200 feet required care and skill, and was accomplished without accident. The contract for the incline works was let in August 1857 to Messrs. Wythes and Jackson. The work was begun in February 1858 and the line was opened for traffic in 1865.

On leaving Kalyán, the south-east or Poona line follows the valley of the Ulhás, and for twenty-nine miles to Palasdhari or Karjat, at the foot of the Songiri spur about eight miles from the base of the main range of the Sahyádris, meets with no greater difficulty than watercourses, which in the rains are liable to swell suddenly into rapid torrents.

The Bor incline begins at Karjat station near the village of Palasdhari, sixty-two miles from Bombay and 206 feet above mean sea level. As the crest of the ascent is 2027 feet, the height of the incline is 1831 feet and the distance fifteen miles, or an average gradient of one in forty-six. At Thákurváda the first station, about six miles from the bottom, safety sidings are provided, into which any train can be turned and stopped. The next station is at the Battery hill and the third is at the reversing station at the eleventh mile, where, by means of a siding, the train leaves the station in the opposite direction to which it entered.[1] This change

[1] The reversing station is also interesting as the point at which the drainage of the whole south of Thána district centres, passing south along the Amba to Nágothna and Revas, west along the Pátálganga to the Kolába border, and north along the Ulhás to Kalyán and Bassein. Major Lees Smith.

is very advantageous at this particular point. It allows the line to be laid in the best direction as regards gradients and works, and raises its level at the steepest part of the precipice. The fourth station is at Khandála at the thirteenth mile, where also a safety siding is provided, and the fifth is at Lonávli on the crest. Khandála and Lonávli are within Poona limits.

On leaving Palasdhari or Karjat the line keeps to the western flank of the great Songiri spur. In the first four miles are very heavy works, which a second survey showed to be necessary to reduce the gradients that were first laid out. Some heavy embankments bring the line through the first mile. It then keeps round the Songiri hill, passing on its course through six tunnels of 66, 132, 121, 29, 136, and 143 yards. Then bending north with very heavy works the line climbs round the Máhukimalli and Khami hills to the station at Thákurváda, 6¼ miles. In the last two miles there are eight tunnels of 286, 291, 282, 49, 140, 50, 437, and 105 yards, and five viaducts which though not very long are very lofty. All except the last are of masonry, with fifty-feet arches, one viaduct having eight, one six, and two four openings. The fifth viaduct, originally of eight fifty-feet arches, was replaced by two Warren girders of 202 feet span. The least height of pier is seventy-seven feet, two are ninety-eight, one 129, and one 143.

Leaving this succession of tunnels, for two miles beyond the Khami hill, the line runs along a natural terrace or cess in the rock, without any obstacle, as far as Gambhirnáth where the terrace is cut by two sheer rocky ravines. Crossing these ravines by two small viaducts, one with six forty-feet and the other with four thirty-feet arches, with piers forty-eight and eighty-eight feet high, the line keeps along the same cess for two miles to the bold outstanding rock called Náthácha Dongar. In the last two miles are heavy works, nine tunnels of 81, 198, 55, 63, 126, 79, 71, 280, and 121 yards. Beyond this the railway enters on the long and fairly level neck that forms the link, between the Songiri spur and the main range of the Sahyádris. At the end of this neck, 11½ miles from the foot, is the reversing station, which was considered the best arrangement for surmounting the last great difficulty on the incline, the ascent of the scarp of the Sahyádri face. By means of the reversing station the line is taken up the remaining five miles by gradients of one in thirty-seven, one in forty, and one in fifty, with two tunnels of 346 and of sixty-two yards, and with a viaduct of one sixty-feet and eleven forty-feet arches. The line leaves the reversing station by a curve of fifteen chains on a gradient of one in seventy-five, pierces Elphinstone Point by a long tunnel of 346 yards, keeps along the edge of the great Khandála ravine, reaches the hollow where is Khandála station, and then, following the course of the Khandála ravine, crests the Sahyádris at the village of Lonávli.

Besides the leading viaducts the incline has twenty-two bridges of from seven to thirty-feet span; and eighty-one culverts from two to six feet wide.

The total cutting, chiefly through rock, is two millions of cubic yards; and the greatest depth is, on the central line, seventy-six feet,

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and, on the faces of the tunnel through Elphinstone Point, 150 feet. The cubic contents of the embankments are 2½ millions of yards, the greatest height of bank on the central line being seventy-five feet, though many of the outer slopes are 150 and some of them are as much as 300 feet.

There are in all twenty-six tunnels, of a total length of 3986 yards, or more than 2¼ miles, six of them being more or less lined with masonry for a total length of 312 yards. There are eight viaducts. The length of the incline is fifteen miles sixty-eight chains, of which five miles thirty-four chains are straight and ten miles thirty-four chains curved. The sharpest curves are one of fifteeen chains radius for a length of twenty-two chains, and another of twenty chains radius for twenty-eight chains. Between a radius of twenty and of thirty chains there are curves of a total length of one mile and forty-eight chains, and the rest have a radius of between thirty-three and eighty chains. The steepest gradients are one in thirty-seven for one mile and thirty-eight chains, and one in forty for eight miles and four chains the remainder being between one in forty-two and one in seventy-five. The only exceptions are one in 330 for twenty-three chains, and a level of one mile and fifteen chains. The line is double throughout. It cost £68,750 (Rs. 6,87,500) a mile or about £1,100,000 (Rs. 1,10,00,000) in all. The tunnels were the most difficult part of the work. Nearly all were of very hard trap. The steep forms of the hills prevented shafts being sunk, and, as the drifts had to be made solely from the ends, much skill and care were required in setting out the work on the sharply-curved inclines, so as to ensure perfectly true junctions.

The viaducts are partly of block in course masonry, as abundance of admirable building stone was everywhere at hand. But the masonry work was not good, and there have been some failures, chiefly the Máhukimalli viaduct which had to be rebuilt.

Another cause of danger and trouble is the slipping of rain-loosened boulders. To ensure its safety all boulders had to be moved from the hill sides above the line. The land slips were particularly troublesome in the lower part of the incline. Shortly after the first engine passed, on the 30th March 1862, the whole of one of the open cuttings, near the foot of the incline, was filled and had to be pierced by a tunnel of arched masonry.

The incline took seven years and a quarter to complete. It was carried out entirely by contract. The contract was first let to Mr. Faviell in the autumn of 1855, and the works were begun on the 24th January 1856. In June 1858, two miles of the upper part of the incline, from Khandála to Lonávli were opened for traffic. In March 1859, Mr. Faviell gave up his contract; and, for a short time, the Company's engineers carried on the works. In the same year the contract was relet to Mr. Tredwell. But he died within fifteen days of landing in India, and the work was completed by Messrs. Adamson and Clowser, managers for the contractor Mrs. Tredwell. These gentlemen carried on the work with the greatest

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zeal and ability. Their good and liberal management collected and kept on the work a force of 25,000 men during two seasons, and in 1861 of more than 42,000 men.

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The rails used on the incline weigh eighty-five pounds to the yard, and were made with special care so as to secure hardness and flexibility. Under the fish-joints a cast-iron chair, spiked to longitudinal timber bearers, is fixed so as to support the bottom of the rail and to give additional strength and security to the joint. The incline is worked by pairs of double-tank engines of great strength and power.

Besides the ordinary buildings at the different stations, costing from £250 (Rs. 2500) to £5000 (Rs. 50,000), with a booking-office and quarters for the station master, there are waiting-rooms at Thána, Kalyán, Khardi, and Kására, refreshment-rooms at Kalyán, Kására, Neral, and Karjat, and bathing and dressing-rooms at Neral.

The Baroda Railway.

The Baroda railway runs for ninety-five miles along the coast from Bombay to the border of Surat. In these ninety-five miles are sixteen stations, Bándra 10½ miles from Bombay, Andheri 15 miles, Goregaon 18 miles, Borivli 22½ miles, Bháyndar 28¼ miles, Bassein Road 33½ miles, Virár 38½ miles, Saphála 48½ miles, Pálghar 57¾ miles, Boisar 64¾ miles, Vángaon 70½ miles, Dáhánu Road 78 miles, Gholvad 85 miles, Vevji 90¾ miles, Sanján 94 miles, and Bhilád 101¼ miles. The railway was begun in May 1858 and the line was opened for traffic on the 28th November 1864. The chief difficulty was the number of creeks and streams. Besides two large bridges with masonry piers and 255 small openings of sixty, twenty and ten feet, these creeks and streams required nearly two and a half miles of iron bridges. Of these thirty-two bridges, one of sixty-nine and one of twenty-five sixty feet spans, are on the Bassein channel, twenty-nine and thirty miles north of Bombay; one of twenty and one of twenty-three sixty feet spans on the Vaitarna channel, forty-four and forty-five miles from Bombay; one of fourteen sixty feet spans on the Damanganga, 106 miles from Bombay; two of six sixty feet spans, seventy-three and ninety-three miles from Bombay; four of three sixty feet spans, ten, twenty-five, seventy-four, and seventy-eight miles from Bombay; and eleven of two sixty feet spans and ten of one sixty feet span, across smaller streams. Besides the ordinary buildings at the different stations with a booking office and quarters for the station master, there are waiting rooms and native rest-houses at Bándra, Goregaon, and Borivli, and a waiting room and a traveller's bungalow at Bassein Road.

Rest Houses.

Besides five Collectors' bungalows at Umbargaon, Máhim, Kalyán, Ghodbandar, and Uran, and four bungalows for European travellers, at Sháhápur, Bassein, Thána, and Chauk, there are seventy-one rest-houses or *dharmsháláś* for native travellers. Eight of these, three at Dáhánu, two at Sanján, and one each at Bordi, Agar, and Umbargaon, are in the Dáhánu sub-division; eight, one each at Máhim, Pálghar, Manor, Shirgaon, Dántivra, Tárápur, Usarni, and Pákstal, are in the Máhim sub-division; one is at Váda in the Váda sub-division; four, one each at Mokhávna, Mokháda, Vápa, and Sháhápur, in the Sháhápur sub-division; seven, three at Malvade and

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one each at Mánikpur, Virár, Agáshi, and Nirmal, are in the Bassein sub-division; twelve, three at Bhiwndi, two each at Vadavli-Vajreshvari, and Kavádkhurd, and one each at Kálher, Padghe, Nizámpur, Kamatgad, and Angaon, are in the Bhiwndi sub-division; nineteen, five at Thána, two each at Chembur, Ghodbandar, and Kurla, and one each at Kalva, Borivli, Páhádi, Bándra, Navpáda, Boisar, Goregaon, and Andheri, are in the Sálsette sub-division; four at Kalyán, one on the Ráyála reservoir, one on the Senála reservoir, one near the Kalyán railway station, and the fourth on the ferry between Kalyán and Vadavli, are in the Kalyán sub-division; two, one at Vaishákhra and the other at Sátalgaon, are in the Murbád sub-division; two, one at Taloja and the other at Mora, are in the Panvel sub-division; and four, one each at Vaijnáth, Gorakhnáth, Bhánval, and Karjat, are in the Karjat sub-division.

Ferries.

The tidal creeks and rivers are crossed by many ferries. The chief of these is the Harbour Steam Ferry which plies daily between the Carnac Wharf in Bombay and Hog Island, Mora in Uran, and Ulva in Panvel. The steam ferry-boats, which vary from 100 to 200 tons, start every morning from Carnac Wharf at seven o'clock, reaching Mora by eight and Ulva by nine. The same boat returns to Bombay, leaving Ulva at ten and Mora at eleven, and reaching the Carnac Wharf at noon. The average daily number of passengers varies from 75 to 100, to and from Bombay, Mora, and Ulva.[1]

The ferry between Thána and Kalva has been made unnecessary by the iron bridge that spans the Thána creek. A ferry plies across the Thána creek at the line of the Bombay-Ágra road from Kolshet to Kálher. In 1880 the farm of this ferry realised £236 (Rs. 2360). Another ferry, which plies daily between Thána and Bassein, yields a revenue of about £40 (Rs. 400). Across the Kalyán creek on the Bhiwndi-Kalyán road a ferry plies from Kalyán to Kone. The farm receipts of this and of the Vadavli, Gandhári, and Sonále ferries, which were sold together, amounted in 1880 to £376 (Rs. 3760). Besides these there are forty-two ferries of less importance, four of them in Dáhánu, six in Máhim, one in Váda, two in Sháhápur, four in Bassein, two in Bhiwndi, ten in Sálsette, eight in Kalyán, and five in Panvel. For six of these, one in Dáhánu, one in Váda, one in Sálsette, one in Kalyán, and two in Panvel, there have been no auction bids for the last five or six years. The total revenue for the remaining thirty-six ferries amounted in 1880 to £1154 14*s.* (Rs. 11,547). The boats are either single *machvás*, or double *machvás*, called *taráphás*. The single boats, which are decked and protected by a railing, are from twenty-eight to thirty-six feet long, ten to 13½ feet broad, and 3½ feet deep. When laden they draw from one to two feet, and, besides carts and bullocks, carry about twenty passengers. The *taráphás* consist of two boats, supporting a platform, fourteen feet by twenty, which is surrounded by a wooden railing, and is large enough for

[1] The fares are from Bombay to Mora, first class 4*s.* (Rs. 2), second class 1*s.* (8 *as.*), and third class 6*d.* (4 *as.*); and to Ulva and the Hog Island, first class 6*s.* (Rs. 3), second class 1*s.* 6*d.* (12 *as.*), and third class 9*d.* (6 *as.*) Horses and carriages are charged 6*s* (Rs 3) for Mora and 8*s.* (Rs. 4) for Ulva and the Hog Island.

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four laden carts with bullocks. Each part of the *tarápha* is thirty-six feet long, 5½ feet broad and 3½ deep; when laden, it draws from 1½ to two feet. The single boats belong, as a rule, to the ferry contractors and the double boats are supplied from Local Funds. The boats, which are entirely of teak, are built at Thána. The double boats cost from £130 to £140 (Rs. 1300 - Rs. 1400), and the single boats from £80 to £100 (Rs. 800 - Rs. 1000). All are provided with masts, sails, oars, and punting poles. The crew are generally Koli and Musalmán fishermen, who are paid monthly from 6*s.* to 14*s.* (Rs. 3 - Rs. 7).[1]

Post Offices.

Thána forms part of the Poona postal division. Besides the branch office in the town of Thána, it contains twenty-nine post offices. One of these, the chief disbursing office at Thána, is in charge of a postmaster drawing a yearly salary of £120 (Rs. 1200); the branch office at Thána is in charge of a clerk on a yearly salary of £24 (Rs. 240); twenty-seven sub-offices at Agáshi, Bándra, Bassein, Belápur, Bháyndar, Bhiwndi, Chauk, Dáhánu, Dhárávi, Kályan, Karjat, Kására, Khálápur, Khopivli, Kurla, Máhim, Mátherán, Murbád, Panvel, Sháhápur, Sopára, Tárápur, Trombay, Umbargaon, Uran, Váda, and Vásind are in charge of sub-postmasters, drawing from £12 to £60 (Rs. 120 - Rs. 600) a year. In the chief towns letters are delivered by forty-two postmen, drawing yearly salaries of from £9 12*s.* to £14 8*s.* (Rs. 96 - Rs. 144). At some places letters are delivered by postal runners, who receive yearly from £2 8*s.* to £4 16*s.* (Rs. 24 - Rs. 48) for this additional work. Of fifty-four village postmen, who deliver the letters in the surrounding villages, twenty-five receive from £9 12*s.* to £12 (Rs. 96 - Rs. 120) a year from Imperial funds. The remaining twenty-nine are paid from provincial funds and are divided into two grades, one grade receiving £10 16*s.* (Rs. 108) and the other £12 (Rs. 120) a year. During the rains the Mátherán post-office is closed, and two village postmen, attached to the Karjat office, deliver letters to residents on the hill. The post offices are supervised by the superintendent of post offices Poona division, who has a yearly salary rising from £360 to £480 (Rs. 3600 - Rs. 4800), and who is assisted by an inspector whose yearly salary is £96 (Rs. 960) and whose head-quarters are at Kalyán. Mails for Belápur, Panvel, and Uran are carried from and to Bombay by the ferry steamers, and by train to almost all railway stations. At the Kalyán railway station there is a parcel-sorting office, with a superintendent who is directly under the Inspector General Railway Mail Service of India.

Telegraph Offices.

Besides the railway telegraph offices at the different railway stations, there is (1882) a Government telegraph office at Thána.

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[1] The ferry rates vary from 1*s.* to 9*d.* (*as.* 8 - *as.* 6) for a four-wheeled carriage; from 9*d.* to 4½*d.* (*as.* 6 - *as.* 3) for a two-wheeled carriage or a loaded cart; from 6*d.* to 3*d.* (*as.* 4 - *as.* 2) for an unloaded cart; from 3*d.* to 1½*d.* (*as.* 2 - *anna* 1) for a horse or a loaded pony, bullock, buffalo, or mule; from 1½*d.* to ¾*d.* (*anna* 1 - 6 *pies*) for an unloaded bullock, buffalo, pony, mule, or a loaded or unloaded ass; from 4½*d.* to 3*d.* (*as.* 3 - *as.* 2) for a camel; from 1*s.* to 6*d.* (*as.* 8 - *as.* 4) for a palanquin; from 6*d.* to 3*d.* (*as.* 4 - *as.* 2) for a litter; from ¾*d.* to ⅜*d.* (6 *pies* - 3 *pies*) for a passenger; and from ⅜*d.* to ⅛*d.* (3 *pies* - 1 *pie*) for a goat, sheep, or pig.

Chapter VI.

Trade.

II.—TRADE.

Traders.

The leading traders are Konkan Musalmáns, Gujarát and local Vánis, Márwár Vánis, and Bhátiás: Memans, Pársis, Bráhmans, and Khojás also engage largely in trade. Few traders have a capital of over £1000 (Rs. 10,000), and about two-thirds of the petty dealers trade on borrowed capital, drawing their supplies from local wholesale dealers and direct by rail from Bombay and Gujarát. The bulk of the trade of Bassein and other towns in the west of the district is carried on by sea.

Among the trading classes the hours of work vary curiously in different parts of the district. In Dáhánu they are from one to seven in the evening; in Máhim from seven to eleven in the morning, and from two to eight in the evening; in Váda from four in the morning to noon, and from one or two to eight; in Bassein from seven to eleven in the morning; in Bhiwndi from six to eleven in the morning, and from two to eight or ten in the evening; in Sháhápur from two to six in the evening; in Uran from six in the morning to noon, and from one or two till seven; and in Karjat from six to nine in the morning, from ten to noon, and from two to six.

Brokers.

The brokers are chiefly Vánis, Musalmáns, Lingáyats, and Bráhmans. In Panvel there is a class of brokers called *ádats*, who differ from ordinary brokers in being responsible that the price of the goods is paid. People bringing cotton and grain from the Deccan get these brokers to take the goods and sell them. The broker's profit is about 3*d.* on every hundredweight of grain (4 *as.* on a *khandi* of 8 *mans*); on cotton it is one per cent, and on other goods it averages one or 1¼ per cent on their value. Brokerage rates on miscellaneous articles vary from ½ to 1½ per cent on the value. There are no rules regulating the rates, but, in different places, customary rates prevail for the different local products. In Bassein the customary brokerage is 2*s.* (Re. 1) on the sale of a hundred bunches of plantains, one per cent on the value of clarified butter and sweet oil, 1½ per cent on the value of oilcake wheat and pulse, and ¾ per cent on sugar. In Bhiwndi, the brokers, who are chiefly Musalmáns and Vánis, deal principally in rice which they send to Bombay and up the coast as far as Káthiáwár. The rates are 6*d.* on seventy pounds (4 *as.* on a *palla* of 2½ *mans*) of oil, molasses, turmeric, pepper, dried cocoa-kernels, and iron, and 6*d.* on 5 cwts. (4 *annas* the *khandi* of 20 *mans*) of rice. In Karjat, where brokers find employment only in the salt trade, the rate is 6*s.* (Rs. 3) on every hundred bags of salt. In Uran the rate varies from 1½*d.* to 3*d.* (*anna* 1-*as.* 2) on 2⅔ tons (72 *mans*) of salt. The brokers get their commission from the seller. The only case in which a commission is taken from the buyer as well as from the seller is in sales of wood, where each party pays the broker 2½ per cent on the value. The better class of brokers trade without restriction.

Though the railway has removed many of the most marked features of the old trade-seasons, the five months from November to May are still the busiest time of the year. Imports are distributed and exports collected by the help of trade centres, weekly markets, fairs, village shops, and peddlers.

Chapter VI. Trade. Centres.

There are about ninety trade centres, sixteen in Dáhánu, Dáhánu, Chinchni, Sávta, Chikhli, Gholvad, Bordi, Dheri, Umbargaon, Khatálváda, Sanján, Nárgol, Phanse, Shirgaon, Karambeli, Kálai, and Bhilád; eight in Máhim, Máhim, Saphála, Boisar, Kelva, Manor, Morámbe, Tárápur, and Dahisar; two in Váda, Váda and Gorha; ten in Bassein, Bassein, Nála, Sopára, Agáshi, Káman, Bolinj, Mánikpur, Virár, Bhátáne, and Khárbháv; eight in Bhiwndi, Bhiwndi, Padghe, Borivli, Nandkar, Kasheli, Nizámpur, Dugad, and Vadavli; six in Sháhápur, Sháhápur, Átgaon, Khardi, Radtondi or Kására, Mokháda, and Vásind; seventeen in Sálsette, Thána, Bándra, Vesáva, Dánda, Gorái, Manori, Rái-Murdha, Dongri, Bháyndar, Kurla, Marol, Chembur, Andheri, Trombay, Ghátkopar, Sháhábáj, and Bhándup; six in Kalyán, Kalyán, Badlápur, Vángni, Titvála, Khadavli, and Chole; two in Murbád, Murbád and Mhasa; ten in Panvel, Panvel, Uran, Mora, Karanja, Sái, Gharápuri, Taloja, Ápta, Návda, and Ulva; and six in Karjat, Karjat, Chauk, Khopivli, Khálapur, Neral, and Kalamb.

The leading merchants of the chief trade-centres deal direct with Bombay, Gujarát, and the Deccan, exporting salt, rice, wood, grass, and fish, and importing cloth, wheat, oil, tobacco, and other articles. Except rice, which the export trader generally gets straight from the grower in return for advances, most exports pass through the hands of several middlemen. Imported articles formerly passed through several hands between the merchant who brought them into the district and the consumer. But the ease with which a retail dealer or hawker can renew his stock in Bombay has, of late, reduced the number of middlemen, and for the same reason some articles come straight from Gujarát and the Deccan, which formerly passed through the hands of a Bombay dealer. In the Deccan trade in Thána-made cloth exchange bills are used.

Markets.

In fifty-three villages and towns weekly and half-weekly markets are held. Of these thirteen in Dáhánu, at Vángaon, Chinchle, Vankás, Sáiván, Bordi, Kainád, Achhári, Udve, Jhái, Girgaon, Shirgaon, Khatálváda, and Talavda, are held on Sundays, Mondays, Tuesdays, and Wednesdays, and are attended by 200 to 1000 people. Four in Bassein, at Agáshi, Sopára, Dhovli, and Virár, are held on Mondays, Wednesdays, Fridays, and Saturdays, and are attended by 500 to 600 people. Six in Murbád, at Dhasai, Kásgaon, Shivle, Murbád, Sásne, and Deheri, are held on all the days of the week except Wednesday, and are attended by 100 to 300 people. One in Kalyán, at Badlápur, is held on Wednesday, and is attended by 400 to 500 people. Four in Máhim, at Máhim,[1] Kelva, Betegaon, and Manor, are held on Sundays, Tuesdays, Wednesdays, Thursdays, and Saturdays, and are attended by 400 to 700 people. One at Ghorha, in Váda, is held on Sundays, and is attended by seventy-five to 100 people. Nine in Karjat, at Gaulvádi, Kondivade, Dahivli, Kadáv, Neral, Kalamb, Sugve, Khálápur, and Tupgaon, are held on all days of the week, and attended by 250 to

[1] The Máhim markets are held twice a week on Wednesdays and Sundays.

Chapter VI. Trade. Markets.

450 people. One at Padghe, in Bhiwndi, is held on Sundays and attended by 500 people. Ten in Sháháp̃ur, at So, Kinhavli, Abliyáni, Lenád-Budruk, Sháháp̃ur, Mokháda, Khodála, Ghanvál, Ase, and Hirve, are held on all days of the week, except Mondays, and are attended by thirty to 750 people. Four in Sálsette, at Málád, Káshimira, Marol, and Bháyndar, are held on Mondays, Thursdays, Saturdays, and Sundays, and attended by 200 to 300 people.

Except those of Bassein, which both distribute and collect, these markets are all distributing centres. The articles sold are rice, wheat, millet, hill grain, pulse, oil-seed, vegetables, plantains, fruit, turmeric, chillies, onions, tobacco, sugarcane, betel-leaves, dry-fish, salt, cloth, bangles, and earthen and metal pots. The sellers are Vánis, Bhátelás, Kápdis, Mochis, Kumbhárs, Bhandáris, Ágris, Maráthás, Mális, Shimpis, Thákurs, Dhangars, Kolis, Páhádis, Kásárs, Johádis, Musalmáns, and Christians. Except Ágris and Kumbhárs, who make the articles which they offer for sale, the sellers are shopkeepers generally belonging to the market town or some neighbouring village. The buyers are Bráhmans, Prabhus, Vánis, Sonárs, Lohárs, Maráthás, Christians, Ágris, Kunbis, Kolis, Káthkaris, Várlis, Thákurs, Konkanás, Chámbhárs, and Mhárs. A few of the lower classes, Ágris, Kolis, Kunbis, Thákurs, Chámbhárs, Káthkaris, and Várlis, in exchange for grain take earthen vessels, chillies, coriander, turmeric, and fish. The rest of the payments are made in cash. Within the last fifteen years there has been little change in the attendance at these markets, except that Ghode has somewhat fallen off.

Fairs.

Fairs lasting from one to thirty days, with an attendance of 500 to 15,000, and with a trade worth from £10 to £4200 (Rs. 100 - Rs. 42,000), are held at twenty-nine places, two in Dáhánu, three in Váda, two in Bassein, four in Bhiwndi, two in Sháháp̃ur, three in Sálsette, one in Mahim, four in Kalyán, one in Murbád, four in Panvel, and three in Karjat. The details are :

Thana Fairs, 1882.

Names	Month	Days	Average sales	Attendance	Names	Month	Days	Average sales	Attendance
			£					£	
DAHANU.					MA'HIM				
Vivalvedhe	April	15	4200	5000	Kelve	April	2	40	1000
Bhilád	May	45	900	2000	KALYA'N.				
VADA					Ambarnáth	February	1	20	1000
Tilse	February	15	1000	1500	Vádi	Do	4	225	7500
Ambiste Khurd	April	15	400	1000	Kalyán	April	2	30	1000
Kudus	Do.	23	2000	3000	Kalyan	May	4.	20	3500
BASSEIN.					MURBA'D.				
Nirmal	November	15	450	500	Mhasa	January.	15	4000	5000
Khánivde	March	3	80	1000	PANVEL				
BHIWNDI.					Panvel	February	3	150	2000
Padghe	February	4	150	1250	Majre Takka	Do	1	40	1000
Goripáda	April	15	400	2500	Majre Khanda	Do	1	30	1000
Vadavli	Do	30	1500	15,000	Gharápuri	Do	1	25	2000
Kavád	December	3	90	2500	KARJAT				
SHA'HAPUR					Sájgaon	November	8	340	7000
Váphe	Feb Mar	17	100	5000	Dahivli	Do	8	300	6500
Khardi	Apl May	13	220	1500	Mángaon	Do	15	160	2400
SA'LSETTE									
Bandra	Sept	1	50	5000					
A'kurli	February	1	20	4000					
Dongri	April	1	10	1000					

Chapter VI. Trade.

Fairs.

Besides these large gatherings, small fairs, with an attendance of less than 1000 persons, are held at Pánchpakhádi, Thána, Kalva, Mulund, Bhándup, and Navpáda in Sálsette; at Máhim, Shirgaon, Nandgaon, Akarpattiphofran, Ghivli, Tárápur, and Yedvan in Máhim; at Umbargaon in Dáhánu; at Sátivli, Bassein, Sopára, Dhovli, Arnála, and Kaulár in Bassein; at Gulsunde, Bárvai, Taloja, Kegaon, and Nágaon in Panvel; at Gude, Tune, Dolkhámb, Koshimshet, and Posre in Sháhápur; and at Vadavli, Shiroshi, Umbroli, Jhádghar, Vánjle, and Nivádi in Murbád. Some of these fairs are held several times in the year at the same place in honour of different deities.

These fairs are chiefly places for distributing goods. Most of the sellers are village shopkeepers, local Vánis, Márwár Vánis, Dhangars, Halváis, Kunbis, Shimpis, Kásárs, Chhipás, Konkan Musalmáns, and Bohora and Khoja Musalmáns from Gujarát. They offer sweetmeats, cloth, metal vessels, China ware, glass, pictures, candles, bangles, fruits, dried plantains, cocoanuts, vegetables, betel-nut and betel-leaves, grain, wheat, rice, flour, butter, spices, turmeric, chillies, salt, blankets, tobacco, sheep, buffaloes, bullocks, fish, mutton, and country liquor. The buyers, who generally belong to the neighbouring villages, buy for their own use. Except that at some places, where Várlis, Kolis, Káthkaris and Mochis offer gum, *karanj* berries, and hemp in exchange for spices, payments are generally made in cash. In the interior, where communication is difficult, people depend on these gatherings for their supplies, and in Váda for their year's store of groceries.

Shopkeepers.

Except in the wilder tracts where their number is smaller, there is about one village shopkeeper to every five villages. The shopkeepers are generally local Vánis, Márwár Vánis, and Konkan Musalmáns. There are also Christians, Bohora, Khoja and Meman Musalmáns, and local Hindus of the Bráhman, Marátha, Kunbi, and Ágri castes, and outside Hindus, Vánis and Bhansális from Gujarát and Pardeshis from Upper India. They deal in groceries, spices, grain, salt, oil, clarified butter, molasses, cocoanuts, tobacco, betel-nuts, dates, ironware, and other articles. The customers are the people of the neighbourhood and travellers. The shopkeeper buys his stock from wholesale dealers at the chief town of his sub-division, or at Bhiwndi, Kalyán, or Panvel, where imports from the Deccan are kept in store. He also often deals direct with Bombay, and, in the coast sub-divisions, with Gujarát. The village cloth-dealers' stock meets the ordinary demands of the villagers, but does not afford room for such choice as is required on wedding and other special occasions.

Peddlers.

Below the village shopkeeper is the peddler. He generally sells groceries and cloth, travelling from village to village six or eight months in the year. Márwár Vánis in towns often enter into partnership, each taking a branch of their common business one hawking cloth, and another groceries, while a third stays at the central shop. Blankets are hawked through the district by Deccan peddlers.

Imports.

Of Imports the chief are iron, kerosine oil, grain, *til*, *moha* flowers, groceries, betelnuts, betel-leaves, tobacco, dried cocoa-kernels,

Chapter VI. Trade. Imports.

cotton twist, cloth, clarified butter, oil, oil-cake, sugar, cocoanut oil, hardware, European liquor, glassware, furniture, and paper. Iron and kerosine oil are imported from Bombay by local merchants both by rail and water. Under grain, come millet, wheat, and pulse. Millet is brought from Bombay, Gujarát, Káthiáwár, Cutch, and the Deccan by local merchants. Wheat comes chiefly from Surat, Broach, the Deccan, and the Central Provinces. The Deccan produce is brought into the district for sale generally by Deccan merchants. Pulse of different kinds, gram, *math*, *mug*, *tur*, and *udid*, come both by rail and by sea from Surat, Broach, the Deccan, and Bombay. Gingelly oil-seed, *til*, is brought from Bombay, Gujarát, Káthiáwár, and the Deccan.

Panvel is a great centre of the hemp-leaf or *gánja* trade. This leaf which is smoked by ascetics and labourers is grown in Sholápur, Poona, and Ahmadnagar, and brought to Panvel in bullock carts. Except a few Maráthi-speaking Hindus, the traders are Márwár Vánis, who are both independent dealers and agents. These men sell wholesale to merchants from Cutch, Káthiáwár, Cambay, and Surat. Besides exporting hemp leaves to all of these places in country craft, the Panvel merchants send it to Bombay, from which it is sent to Europe to make tincture of Cannabis indica. The busy season lasts from November to January, the market price varying from 6*d*. to 1*s*. (*as*. 4 - *as*. 8) the pound. Since the introduction of the Bombay Ábkári Act of 1878, *gánja* merchants have to go to the fields with transport or export permits to buy the leaves and remove them from the fields on their own account. The estimated profit to the trader is from twenty to twenty-five per cent.

Moha flowers are brought by licensed dealers from Gujarát, chiefly by sea to Uran, the head-quarters of the *moha*-liquor manufacture. *Moha* flowers are also produced in Sháhápur, Murbád, and Karjat, and sent to Panvel and Uran. The yearly import of *moha* flowers into Uran averages about 4000 tons (12,000 *khandis*). Dates, both fresh and dry, are brought from Maskat through Bombay, both by rail and sea. At Uran, where date-liquor is made, the yearly import averages 233 tons (700 *khandis*). Groceries include chillies, coriander, garlic, ginger, and turmeric. Chillies are chiefly imported from Káthiáwár, the Deccan, and Malabár. Garlic and coriander, except a little coriander grown in Kalyán and Bhiwndi, come from Gujarát and the Deccan. Ginger is brought from Malabár and Kochin, and is partly re-exported to Surat and Bombay. Turmeric comes from Ratnágiri. Ginger and turmeric are grown to a small extent in Bassein and Máhim. Betelnuts are grown in Bassein and Máhim, and exported to Bombay, Surat, Baroda, and Poona. They are also largely imported from Bombay, Mangalor, Goa, Ratnágiri, and Kánara. Details of the betelnut trade are given under Agriculture. Betel-leaf is grown in Bassein and Máhim, and is also largely brought by rail and by road from Poona and Násik direct and through Bombay. The leaves are used locally and sent to Gujarát, Káthiáwár, and Cambay. Dried cocoa-kernels are brought from Bombay. Tobacco comes both by rail and sea from Broach, Ahmadabad, and Baroda.

Imports.

Cotton twist is brought from Bombay to Bhiwndi in considerable quantities by the local weavers. Cotton cloth, both hand and machine-made, is largely imported. The hand-made goods are turbans, women's robes *lugdás*, and waistcloths *dhotars*, from Ahmadabad, Nágpur, Násik, Poona, Sholápur, Ahmadnagar, Belgaum, Kaládgi, and Dhárwár. Machine-made goods, both English and from the Bombay mills, come from Bombay. At Bhiwndi the yearly manufacture of cloth is estimated at £11,000 (Rs. 1,10,000) and the imports at £15,000 (Rs. 1,50,000), of which about one-third are re-exported. During the last twenty-five years there has been a marked increase in the use of European cloth which is worn by all classes. This increase is attributed partly to improvement in the condition of the lower classes and partly to the cheapness of European cloth. The flimsiness of the cheap English cloth, which has soon to be replaced, is one reason for the greater consumption. Clarified butter, gingelly oil, and oil-cake come from Surat, Broach, Baroda, Karáchi, Jáfarabad in south Káthiáwár, Násik, Khándesh, Poona, Sholápur, and Bombay. Castor-oil is brought by sea from Surat, Broach, Bilimora, and Bombay. Cocoanut-oil is brought from Bombay, and is made in small quantities, at Bhiwndi, Panvel, and Bassein. At Bhiwndi and Panvel Musalmáns also extract oil from groundnuts, *khurásni*, *til*, and *kárle*, brought from the Deccan. The yearly Bhiwndi produce is estimated at 54,314 gallons (2000 *pallás*). The oil goes to Bombay and Alibág. The oil-cake is also exported, if sweet for cattle food and if bitter for manure. Cocoanut coir is imported from Bombay, Malabár, and Kochin. Sugar comes chiefly from Bombay. Hardware both of European and local make, European liquor, furniture, glassware, and paper come from Bombay. The use of these articles is gradually spreading, but is still confined to the richer classes. European liquor is popular in most of the towns. Bassein imports about 2000 bottles a year, and Bhiwndi about forty cases.

Exports.

Of EXPORTS the chief are: Of mineral products, salt; of vegetable products, rice, timber, firewood, grass, straw, cocoanuts, sugarcane, plantains, and vegetables; of animal products, fish, bones, and hides; and of manufactured articles, lime, molasses, and liquor. Details of the timber, firewood, and fish trades have been given under Production. Salt, the chief article of export, is sent to almost all the Konkan, Deccan, and Karnátic districts with the exception of Kánara, to the ports of the western coast of Madras, to Calcutta, to the Nizám's dominions, and to the Central Provinces. The trade in rice, the staple grain of the district, is immense. It is carried on by all classes. Rice is sent to Gujarát and the Deccan by the larger producers and by merchants, who by making advances to the husbandman get a lien on the crop. Grass and rice straw are largely sent to Bombay. Along the main lines of communication, especially along the Baroda railway, much land which was formerly tilled is devoted to grass, and, in Sálsette, which is connected with Bombay by easy road and water communication, grass lands pay a high rental, the produce being taken to market by the landholders themselves. Grass from a

Chapter VI. Trade. Exports.

distance is consigned by the landholders to brokers, or is bought on the spot by grass-dealers. Cocoanuts grown in Sálsette, Bassein, and Máhim, are bought on the spot by Gujarát Vánis, Konkan Musalmán and Khoja merchants, and sent to Gujarát and Bombay, chiefly by water. In Bassein the nominal hundred of cocoanuts is 172 nuts when bought from the producer, and 168 when bought from the dealer. Sugarcane grown in Bassein and Máhim is sent to Bombay, Surat, and Broach, both by water and rail. The yearly export from Bassein is estimated at 750,000 canes. Fresh plantains from Bassein and Máhim go both by water and rail to Bombay and Gujarát. About 110 tons (3000 Bengal *mans*) of dried plantains, prepared at Agáshi in Bassein, are yearly exported to Bombay, Gujarát, Baroda, and Poona. The close rail and sea connection of Máhim, Bassein, Sálsette, Bhiwndi, and Panvel, with Bombay, enables the husbandmen of these towns to send large quantities of fresh vegetables to the Bombay market. The vegetables are brought by the producers to local markets, where merchants and brokers buy them and send them to Bombay. Considerable quantities of bones and hides are gathered by village Mhárs and sent to Bombay by Musalmán and Khoja merchants. Lime is made largely at Kurla, Andheri, Utan, and Gorái on the Sálsette coast, and sent to Bombay. Molasses, made in Bassein and also brought from Násik and Ratnágiri, is sent to Gujarát and Bombay. The molasses made at Agáshi in Bassein is much valued in Gujarát for making *gudáku*, a preparation of tobacco mixed with molasses and spices. The produce of the Bassein sub-division is estimated at 1296 tons (35,000 Bengal *mans*) and valued at £21,000 (Rs. 2,10,000). The molasses is packed for export in baskets or pots of one *man* each. Liquor from *moha* flowers, from dates, and from the juice of the brab and cocoa-palm, is sent to Bombay. Uran exports a yearly average of about 600,000 gallons of *moha* and date liquor.[1]

Railway Trade.

A comparison of the railway traffic returns, during the eight years ending 1880, shows a rise in the number of passengers from 1,960,727 in 1873 to 3,105,705 in 1880, and in goods from 77,405 tons in 1873 to 140,946 in 1880.

In 1873, of 1,960,727 passengers 1,094,737 or 55·83 per cent, and of 77,405 tons of cargo 57,330 or 74·06 per cent were carried along the Peninsula line; and 865,990 passengers or 44·16 per cent, and 20,075 tons or 25·93 per cent along the Baroda line. In 1878, of 2,742,000 passengers 1,517,596 or 55·34 per cent, and of 123,898 tons of cargo 86,919 or 70·15 per cent were carried along the Peninsula line; and 1,224,404 passengers or 44·65 per cent and 36,979 tons or 29·84 per cent along the Baroda line. In 1880, of 3,105,165 passengers 1,619,774 or 52·15 per cent, and of 140,946 tons of cargo 95,513 or 67·76 per cent were carried along the Peninsula line; and 1,485,391 passengers or 47·84 per cent and 45,433 tons of cargo or 32·23 per cent along the Baroda line.

[1] Materials for Section II. (Trade) have been supplied by Mr. E. J. Ebden, C.S.

The chief totals are shown in the following statement:

Thána Railways, 1873-1880.

Railways.	1873.		1878.		1880.	
	Passengers.	Tons.	Passengers.	Tons.	Passengers.	Tons.
Peninsula	1,094,737	57,330	1,517,596	86,919	1,619,774	95,513
Baroda	865,990	20,075	1,224,404	36,979	1,485,391	45,433
Total ...	1,960,727	77,405	2,742,000	123,898	3,105,165	140,946

On the Peninsula railway between 1873 and 1880 the figures show an increase in passengers from 1,094,737 to 1,619,774, and in goods from 57,330 to 95,513 tons. The chief passenger stations are Kurla, with an increase from 185,401 in 1873 to 336,898 in 1880; Thána with an increase from 312,309 in 1873 to 460,642 in 1880; and Kalyán with an increase from 353,485 to 394,975 passengers. Kalyán is the chief goods station, but shows a decrease from 27,028 tons in 1873 to 22,156 tons in 1880.

The following statement shows for each station the changes in traffic during the eight years ending 1880:

Thána Peninsula Railway Traffic, 1873, 1878, and 1880.

Stations.		Miles from Bombay	1873.		1878.		1880.	
			Passengers.	Tons.	Passengers.	Tons.	Passengers.	Tons.
Kurla		9½	185,401	596	269,537	1078	336,898	8973
Ghátkopar		12	...	...	...	...	21,968	...
Bhándup		17	28,988	126	58,832	914	51,664	143
Thána		20½	312,309	2644	435,747	8419	460,642	16,342
Diva		26	11,067	65	25,422	1279	28,317	816
Kalyán		33¼	353,485	27,028	444,378	36,095	394,975	22,156
Titvála	North-east Branch.	40	17,838	1164	29,210	3918	32,567	4643
Khadavli		45	...	...	...	...	13,646	...
Vásind		49½	20,781	4045	20,249	6485	23,599	6384
Sháhápur		53¾	21,995	3680	33,266	5545	38,606	7881
A'tgaon		59	6180	5596	8499	5237	7104	2165
Khardi		66¾	8500	796	12,892	1743	16,096	2537
Kására		75	12,120	907	17,749	702	18,203	1484
Hala Gate	South-east Branch.	37½	...	...	4001	...	2325	...
Badlápur		42	33,284	5410	36,822	4652	43,195	4254
Vángni		48½	...	...	5638	...	5491	251
Noral		53¼	40,757	1631	51,157	2546	54,320	2547
Chinchavli		57½	...	...	5951	...	4201	...
Karjat		62	42,032	3642	55,466	8306	59,116	2616
Palasdhari		64	...	...	2780	...	3488	...
Kelavli		67	...	...	...	...	814	...
Khopivli		71	...	...	...	...	2539	12,321
Total ...		...	1,094,737	57,330	1,517,596	86,919	1,619,774	95,513

Comparing the goods returns for 1873 and 1880 the chief changes are, under Exports, an increase in cotton from two to 490 tons, in firewood from 14,160 to 21,354 tons, in grain from 2154 to 3771 tons, in hides and horns from twenty-six to 240 tons, in *moha* flowers from nothing to 112 tons, in salt from 22,116 to 38,853 tons, and in tobacco from thirty-seven to eighty-four tons. There is a fall in timber from 2669 to 656 tons. Under Imports there is a rise in firewood from 104 to 1099 tons, in grain from 2907 to 4095 tons,

Chapter VI. Trade.

Railway Returns. *1873-1880.*

in linseed from 697 to 1047 tons, in *moha* from nothing to fifty-six tons, in salt from thirty-eight to 160 tons, in sugar and molasses from seventy-five to 292 tons, and in tobacco from thirty-one to 512 tons. There is a decrease in timber from 267 to fifty-six tons. The details are given in the following statement:

Thána Railways, Peninsula Line, 1873-1880.

Articles.	1873.		1878.		1880.	
	Outward.	Inward.	Outward.	Inward.	Outward.	Inward.
	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.
Cotton	2	46	10	...	490	573
Fruits and vegetables	415	109	297	195	565	667
Firewood	14,160	104	19,623	1682	21,354	1099
Grain	2154	2907	4960	5700	3771	4095
Hides and horns	26	7	43	441	240	20
Linseed and *til* seed	...	697	39	743	33	1047
Metal	66	77	69	64	43	77
Moha flowers	...	...	56	30	112	56
Oil	6	337	11	306	1	389
Piece-goods (English)	...	31	...	24	...	22
Piece-goods (Country)	...	86	1	56	3	73
Salt	22,116	38	34,812	68	38,853	160
Sugar and molasses	2	75	1	135	7	292
Sundries	5718	5147	11,827	4723	10,426	9735
Timber	2669	267	281	103	656	56
Twist (Country)	...	...	...	1	1	...
Tobacco	37	31	81	537	84	512
Wool	...	...	...	...	...	1
Total	47,371	9959	72,111	14,808	76,639	18,874

On the Baroda line between 1873 and 1880 the figures show an increase in passengers from 865,990 to 1,485,391, and in goods from 20,075 to 45,433 tons. The chief passenger stations are Bándra, with an increase from 451,181 in 1873 to 816,634 in 1880, and Bassein Road from 86,473 to 140,837. Bháyndar, the chief goods station, shows a rise from 2627 tons in 1873 to 19,770 tons in 1880, and Pálghar from 1536 to 4836 tons.[1] The following statement shows for each station the changes in the traffic during the eight years ending 1880:

Thána Railways, Baroda Line, 1873-1880.

Stations.	Miles from Colába.	1873.		1878.		1880.	
		Passengers.	Tons.	Passengers.	Tons.	Passengers.	Tons.
Bándra	10½	451,181	983	677,518	402	816,634	421
Andheri	15	68,393	832	101,815	719	98,123	1821
Goregaon	18	29,630	43	40,165	...	46,785	...
Borivli	22½	47,437	799	40,524	404	58,578	1098
Bháyndar	28½	33,455	2627	45,375	13,471	47,226	19,770
Bassein Road	33½	86,473	5292	114,358	5350	140,837	3278
Virár	38½	48,294	1730	67,048	2746	83,176	3349
Saphála	48½	10,177	...	10,916	...	19,042	1599
Pálghar	57½	27,679	1536	38,700	5125	54,594	4836
Boisar	64½	11,711	1289	17,026	2147	24,329	3302
Vángaon	70½	4437	1187	7263	1804	9792	2695
Dáhánu Road	78	22,291	1514	25,026	1465	37,373	1156
Gholvad	85	5898	912	6640	701	9959	522
Vevji	90½	...	...	12,468	2	18,243	...
Sanján	94	12,195	920	10,140	1872	12,509	679
Bhilád	101½	6739	411	9422	971	13,191	907
Total	...	865,990	20,075	1,224,404	36,979	1,485,391	45,433

[1] The marked increase in the goods trade at Bháyndar is chiefly in the export of salt.

Comparing the goods return for 1873 and 1879 the chief changes are, under Exports, an increase in firewood from 3860 to 18,861 tons, in grain from 420 to 5136 tons, in metal from twenty-four to 122 tons, in *moha* flowers from seventeen to 207 tons, in salt from 6139 to 34,317 tons, and in tobacco from seventy-five to 105 tons. There is a decrease in cotton from 239 tons in 1873 to nothing in 1879, in fruits from 1893 to 550 tons, and in sugar from 478 to three tons. Under Imports there is rise in firewood from forty-six tons in 1873 to 1365 tons in 1879, in grain from 195 tons to 3500 tons, in metal from forty-three tons to 313 tons, and in sugar and molasses from fifty-two tons to 291 tons. There is a fall in hides from thirty-one tons to six tons, in *moha* from 1101 tons to 273 tons, and in timber from seventy-eight tons to nineteen tons. The details are given in the following statement:

Thána Railways, Baroda Line, 1873-1879.[1]

Articles.	1873.		1878.		1879.	
	Outward.	Inward.	Outward.	Inward.	Outward.	Inward.
	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.
Cotton	239	...	...	4	...	9
Fruits and vegetables	1893	79	3221	120	550	589
Firewood	3860	46	868	87	18,861	1365
Grain	420	195	1467	1650	5136	3500
Hides and horns	69	31	65	36	86	6
Metal	24	43	37	93	122	313
Moha flowers	17	1101	14	858	207	273
Oil	2	138	36	174	6	360
Piece goods (English)	...	5	...	...	...	33
Piece goods (Country)	1	106	3	91	4	83
Salt	6139	...	15,997	84	34,317	151
Sugar and molasses	478	52	659	113	3	291
Sundries	2823	1396	9436	1573	10,428	6536
Timber	26	78	150	69	39	19
Twist (Europe)	...	2	...	...	1	...
Twist (Country)	1	1	...	3	...	1
Tobacco...	75	728	49	615	105	652
Wool	6	1	5	2	1	1
Total ..	16,073	4002	31,407	5572	69,866	14,182

Formerly the Ágra and Poona roads and easy water-communication with the coast made Bhiwndi, Kalyán, and Panvel important trade centres. Though Panvel is still to some extent a centre of trade, sending by sea to Bombay cotton and other Deccan products brought in carts by the Bor and other Sahyádri passes, the opening of the Peninsula railway has deprived Bhiwndi and Panvel of much of their old trade importance. On the other hand Sháhápur and Karjat have risen to importance, sending firewood from the Kására, Khardi, Átgaon, Vásind, and Titvála railway stations on the Násik, and from Badlápur and Neral on the Poona branch of the Peninsula railway. Along the coast, the opening of the Baroda railway has destroyed the old cart traffic, and has reduced the sea-trade with Gujarát and Bombay. At the same time it has greatly increased the area whose bulky or perishable products, grass fruit and vegetables, can be sent to the Bombay market.

[1] The detailed account for 1880 is not available.

SECTION III.—SEA TRADE.

Chapter VI. Trade. Vessels.

Besides canoes and small harbour boats, ten varieties of lateen-rigged vessels are to be seen along the Thána coast.[1] Four of these are large foreign craft from forty to two hundred tons burden, the Cutch *kothia*, the Sindh *dhingi*, the Makrán *botel*, and the Arab *bagla*. The remaining six belong to two classes, local and deep-sea coasters. Of deep-sea coasters, which vary in size from twenty to two hundred tons, two, the Gujarát *batela* and the Konkan *phatemári*, trade to Gujarát and the Malabár coast. Of local coasters four, varying from five to thirty-five tons, the *baláv*, *machva*, *padáv*, and *mhángiri*, seldom visit ports outside of the Thána district.[2] According to their build these ten varieties of lateen-rigged craft may be divided into two classes, the Thána *baláv*, *machva*, *padáv*, *mhángiri*, and *phatemári*, and the Sindh *dhingi* which are peak-keeled, and the Gujarát *batela*, the Cutch *kothia*, the Makrán *botel*, and the Arab and Persian *bagla* which are level-keeled. Of the four local coasters, *balávs* or fishing boats, *machvás* or *suváls*, *padávs* or cotton boats, and *mhángiris* or big *padávs*, some are built in Bombay, Vesáva, Dántivra, Máhim, Karanja, and Daman, but most in the Bassein sub-division, chiefly at Bassein. Three other names, *manja*, *mum*, and *phani*, are used in Thána, apparently of boats of the *machva* class. The builders are Maráthás, Christians, Gujarát carpenters, Cutch Musalmáns, Kolis, and Páchkalshis. The timber most used is teak and *ain* from Bombay, Bassein, and Jawhár. The owners are Gujarát and Márwár Vánis, Bráhmans, Ágris, Bhátiás, Lingáyats, Bhandáris, Máchhis, Kolis, Khojás, and other Musalmáns most of them inhabitants of the coast towns. If strongly built and well-cared for these vessels last twenty to thirty years, and even longer. In the opener ports the local trading craft give over plying early in June, and remain drawn on shore till Cocoa-nut Day or *Shrávan* full-moon, whose date varies from the 1st to the 29th of August. In the Bombay harbour small craft from Uran, Karanja, Panvel, Bhiwndi, Kalyán, and Bassein, sail all the year round except in the roughest monsoon weather. They cross the Bombay harbour chiefly with salt, and pass through the Thána creek with salt, plantains, and vegetables. These boats are not drawn ashore except for a day or two at a time. Many fishermen also go out deep-sea fishing all through the stormy weather, except a day or two at a time at the height of the monsoon. The trade of the smaller vessels centres in Bombay, and, except when they are storm-stayed, their trips do not last for more than a day or two. Their chief cargo is salt, which they carry from the works in Bassein, Ghodbandar, Trombay, Uran,

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[1] Accounts of the boats formerly in use on the Thána coast are given in Orme's Historical Fragments, 408; Hamilton's Description of Hindustán, II. 156; Vaupel, Trans. Bom. Geog. Soc. VII. 98-101; Low's Indian Navy, I. 169; Anderson's 'The English in Western India,' 78; Grose's Voyage, I. 41; II. 214-216. A note on the origin of the names of the different craft now found on the Thána coast and on the interchange, and in some cases the common possession, of boat names in Europe and Asia is given in the Appendix.

[2] In preparing the account of vessels much help has been received from Mr. J. Miller of the Bombay Customs Preventive Service.

Vessels.

Panvel, and Pen, to Bombay, Thána, and Kalyán. Besides salt, they carry grain and wood, and, to a less extent, lime, hay, straw, garden produce especially cocoanuts, plantains and sugarcane, and pottery, bricks, and tiles. The sailors are Kolis, Musalmáns, Bhandáris, and Ágris, most of them, except a few Musalmáns from the south Konkan, belonging to the Thána coast. The strength of the crew is never less than three or more than twenty; it is rarely more than fifteen and it averages about eight. One of the crew, who cooks and lends a hand when wanted, though not of that caste is called Bhandári, apparently in the sense of storekeeper or steward. The captain or *tándel* is paid double, and the mate, if there is a mate, is paid half as much again as the crew. The crew are sometimes paid by the month from 10*s.* to 16*s.* (Rs. 5-Rs. 8), occasionally their food is found and they are paid about £5 (Rs. 50) a year, but generally in Bassein and in some other ports, they are paid by the trip, the owner's share being set apart, and the rest of the profit distributed among the captain and the crew, the captain getting a double share. In some ports the seamen have an allowance of liquor, a small dole of tobacco, and sometimes a present of cloth and money. These local coasters steer almost entirely by land-marks, and if they happen to be at sea during the night, by the stars.

Four general terms for boat, vessel, or craft are in use on the Thána coast. They are *galbat* used of the larger vessels, *bárkas* used of the ordinary coasting craft, *jaház* a vague and uncommon word meaning vessel, and *náv* chiefly applied to ferry boats.[1]

In 1880-81, 19,959 vessels of 199,361 tons burden were entered with cargoes against 13,487 vessels of 129,294 tons in 1871-72; and 34,717 vessels of 375,915 tons burden were cleared compared with 25,113 vessels of 302,279 tons in 1871-72. In 1880-81 the number of vessels entered in ballast was 26,117 of 264,823 tons against 25,759 of 301,708 tons in 1871-72, and 11,006 vessels of 91,426 tons were cleared in ballast compared with 12,370 vessels of 98,910 tons in 1871-72.

Exclusive of outside vessels from Gujarát, Ratnágiri, and occasionally from foreign ports, about 1100 vessels are returned as locally owned. Of these 767 are registered as belonging to the different Thána ports, and 325 are boats registered as belonging to Bombay and as engaged in the Thána coast trade.

Canoes.

The canoes of the Thána coast are known by four names, *hodi, toni, shipil,* and *barakin,* the last apparently confined to Kolába.[2] They are of two kinds, dug out of a solid tree-trunk or built of planking. The two kinds are much alike. They vary from eight

[1] The *galbat* or *galavat* was formerly a row boat. Grose (1750) gives the following particulars (Voyage, I. 41; II. 214-216: Compare Low's Indian Navy, I. 17, 97, 123, 134, 136): A'ngria's *galavats* were large row boats built like grabs but smaller, not more than seventy tons. They had two masts, a strong main mast and a slight mizzen-mast, the main mast bearing a large triangular sail. Forty or fifty stout oars could send a *galavat* four miles an hour. Some large *galavats* had fixed decks, but most had spar decks made of split bamboos They carried six to eight three to four pounders. Further details of the *galbat* are given in the Appendix.

[2] Some details regarding these names are given in the Appendix.

Chapter VI. Trade. Vessels. *Canoes.*

to twenty-five feet in length, from 1½ to 3½ feet in beam, from one and a half to three feet in depth of hull; and from £1 to £20 (Rs. 10-Rs. 200) in cost. They are worked and steered by paddles, and most of them have a bamboo mast and a small lateen sail. Unlike the canoes of the Bombay harbour, those of the opener ports use a balancing outrigger or *ulti*. Canoes are used in going off to the larger trading boats, in fishing, and in carrying passengers, poultry, and garden produce to and from ports within a few miles of Bombay. In the fair season, even in a rough sea, fishermen sail in their canoes a considerable distance from the shore. Of late years, in Bombay harbour and along the coast as far as Bassein, fishermen have taken to use jolly-boats of from fourteen to twenty-five feet long and from four to six feet beam. They are lighter to row if the wind fails, and easier to pull ashore than the regular fishing smack or *baláv*.

The Bandar Boat.

Of the smaller harbour craft, besides canoes and jolly-boats, the Bandar or landing boat was formerly common in Bombay harbour, and is still seen there and up the Thána creek. It is a broad *padáv* fitted with a cabin and poop. It is about thirty feet long, eight feet beam, and from five to eight tons burden. It has two masts and two lateen sails, and carries a crew of from nine to twelve men, so as to be able to row should the wind fail. When rowing the men sit two abreast.

The Baláv.

The *Baláv* properly *Balyáv*, or fishing boat, is peculiar to the Konkan coast. It is built on the same lines as the *machva*, but is lighter and costs from £50 to £100 (Rs. 500-Rs. 1000). Its over-all length is about thirty-five feet, its breadth of beam about eleven feet, its length of keel about twenty feet, its depth of hold four or five feet, and its burden five to eight tons (20-30 *khandis*). The stern is rounded, the stern post slanting forward 15° to 20°. Except two or three feet at the stern, where the captain sits to steer, the whole is left open for nets. It has one mast set about midships, about twenty-five feet high and with a forward rake of about 75°. It carries a single lateen sail hung from a yard forty-five to fifty feet long. The sail is the same as the *machva's* sail, except that it is larger in proportion to the size of the vessel. Like other lateen-rigged craft the *baláv* wears in tacking. The rudder is always unshipped when the boat is not under weigh. *Balávs* go deep-sea fishing all the year round except in the roughest monsoon weather. The crew averages about fifteen men. They are very fond of liquor, finding that liquor makes the waves look smaller.

The Dobásh Boat.

In the Bombay harbour is a special class of large *balávs* known as *Dobásh* Boats. They vary from ten to twenty-five tons, and have an over-all length of from sixty to eighty feet and a breadth of beam of about fifteen feet. They cost from £180 to £250 (Rs. 1800-Rs. 2500). Unlike the fishing *baláv*, the *dobásh* boat is decked fore and aft. Some have two masts, but they chiefly use the main mast which is thirty-five to forty feet high and carries a large lateen sail. They work for about ten months in the year, most of them being laid up during July and August. In the fair months they go as far as two hundred miles from the coast, cruising

for a week or ten days at a time, in search of vessels. When they sight a vessel they board her and offer their services as purveyors. The Dobáshis, or double-tongued that is interpreters, are all Pársis and the crews Ratnágiri Musalmáns. This style of boat was known till lately as a balloon, a corruption of *balyáv*. The Governor's yacht used to be a balloon, and the class is still well represented by the Water-Queen the finest and swiftest of Bombay yachts.

The Machva.

The *Machva*, or *Suvál* as it is called in the South Konkan, is a round-built two-masted craft of from three to twenty tons (12-80 *khandis*). It costs from £70 to £150 (Rs. 700 - Rs. 1500). The over-all length is about fifty feet, the breadth of beam fourteen feet, the length of keel about thirty-five feet, and the depth of hold about seven feet. The gunwale line falls slightly from the stern to midships and again rises in a long curve about five feet to the bow. The stem is drawn back about twenty feet at a sharp angle, and, about five feet in front of the main mast, comes to a point at a depth of about eleven feet from the gunwale line. From this point the keel rises with a sudden curve of about five feet to the foot of the main mast and beyond the main mast stretches level to the stern post. The deck is open, except a small peak-roofed shelter of cloth or matting that stretches about five feet on either side of the mizzen-mast or jigger. The *machva* is rigged with one large mast and one small mizzen-mast. The main mast, which is planted about midships, rises about twenty-eight feet from the deck, and rakes forward at an angle of about 60°. The mizzen-mast, which is about twenty-five feet behind the main mast and ten feet from the stern, rises with rather less forward rake than the main mast, to a height of eighteen or twenty feet. The main mast carries a yard about fifty feet long. When set, the yard falls about one-third in front of the mast, and rises, behind the mast, in a high peak carrying a lateen sail, whose tack when in a wind is made fast at the bow and the sheet is made fast a few feet aft of the main mast. The rigging of the mizzen-mast is similar but slighter. Its sail is seldom used except in light winds. Like all lateen-rigged craft the *machva* wears in tacking. *Machvás* are lightly built and sail well. They chiefly carry passengers and fresh fruit and seldom go further than Goa. The crews are generally Ratnágiri Muhammadans or Hindus of the Koli caste.

The Padáv.

The *Padáv*, generally known as the Cotton Boat or Cotton Prow, is peculiar to the Bombay harbour. It is a low broad-built craft of from ten to thirty tons (40-120 *khandis*), with an over-all length of about forty feet, a length of keel of twenty-five to thirty feet, a breadth of beam of about fourteen feet, and a depth of hold of about five feet. It costs from £100 to £200 (Rs. 1000 - Rs. 2000). The stern is rounded, the stern-post slanting forward at an angle of 15° to 20°, and rising about six feet from the keel. From the stern post the gunwale line stretches even for about twenty-five feet, and then rises in a slight curve about three feet to the prow which ends in a plain point. The stem is drawn back twenty feet at a sharp angle, and, about ten feet in front of the mast, comes to a point at a

Chapter VI. Trade. Vessels. *The Padáv.*

depth about eight feet below the gunwale line. From this point the keel rises, with a sudden curve of about five feet, to the foot of the mast, and from the mast stretches level to the stern-post. The cotton boat is open, except three small spaces, at the prow, midships and stern, on which the crew sit and work the ship. The crew generally keep their earthen water-pots under the stern deck, their clothes food and water-tank under the midships deck, and their spare gear under the fore-deck. The cotton boat has one mast planted about twenty-five feet from the bow, about thirty feet high, and with a forward rake of about 75°. It carries a single lateen sail hung from a yard about fifty feet long. When sailing in a wind the tack is made fast at the bow and the sheet about five feet behind the mast. Though, like other lateen-rigged craft they always wear, cotton boats are remarkably quick in going round. The rudder is unshipped except when the vessel is under weigh.

The Mhángiri.

The *Mhángiri* is a large cotton boat of twenty to thirty-five tons burden (80-140 *khandis*). It costs from £150 to £250 (Rs. 1500-Rs. 2500). The over-all length is about sixty feet, the length of keel about forty feet, the breadth of beam about fifteen feet, and the depth of hold about eight feet. The prow rises higher and the stern is sharper than in a cotton boat. The rigging is the same except that the *mhángiri* generally carries a mizzen-mast. It differs from the cotton boat in being strengthened by thwarts fore and aft. *Mhángiris* are much used in bringing bricks and tiles from Panvel to Bombay. Besides to these brick and tile carriers the word is said to be used in the general sense of big boat and applied to *phatemáris.*

Of the two deep-sea coasters which visit the opener Thána ports, Dáhánu, Umbargaon, Bassein, Trombay, Uran, and Bombay, the *batela* belongs to and trades chiefly with Gujarát, and the *phatemári* belongs to the Thána ports and Bombay, and trades chiefly with the south Konkan and Malabár. To the Malabár ports the chief cargoes are salt and rice, and to the Gujarát ports chiefly rice, small quantities of other grain, bamboos, country liquor from Uran, and cocoanuts which are transhipped from the Malabár coast and Goa. From the Malabár coast they bring cocoanuts and spices, and from the Gujarát ports, gram, oil, and manure. A few of these vessels have compasses, but, as a rule, they steer by land-marks.

The Batela.

The *Batela* is a larger edition of the *padáv* much rounder and deeper. It varies from thirty to a hundred tons burden (120-400 *khandis*) and averages about seventy tons. It costs from £50 to £200 (Rs. 500 - Rs. 2000). It is a deep square-sterned flat-built vessel with a level keel, two nearly upright masts and sometimes a third or jigger, and three sometimes four sails. Its over-all length is about seventy feet, its breadth of beam seventeen feet, its length of keel forty-two feet, and its depth of hold eight and a half feet. The stern is square, the stern post raking forward at an angle of about 10°. A massive rudder stands out about two feet from the stern post, and rises about three feet above the level of the poop in a flat top in which the tiller is fixed. In the stern is an open poop, raised about five feet above the gunwale, the sides

Vessels.

The Batela.

being planked to a distance of about ten feet from the stern. Midships, the upper four feet of the sides, which are of bamboos and palm-leaf matting, can be unshipped, and a lift of four or five feet saved in loading and unloading cargo. This is particularly useful when timber is carried, as the logs are lifted a little and pushed into the water clear of the vessel's side. About ten feet in front are decked. In front of the stem a jib-boom runs out about ten feet at a slightly upward angle. The stem stretches back about thirty feet at a sharp angle, meeting the keel about twelve feet in front of the main mast. The main mast is set about midships, and, with a very slight forward rake, rises about forty feet above the gunwale. The mizzen-mast is set about fifteen feet aft of the main mast and rises almost upright about eighteen feet above the gunwale line. Both masts carry lateen sails, the main sail on a yard about fifty and the mizzen sail on a yard about thirty feet long. In a wind the tack of the main sail is fastened about five feet behind the stem and the sheet about ten feet aft of the main mast. The tack of the mizzen sail is fastened about five feet aft of the main mast and the sheet about five feet aft of the mizzen mast. When the cargo is bulky, the space between the main mast and the poop is covered with a peaked awning or roof made of bamboos and palm-matting. The crew numbers from eight to twelve. They are generally Hindus of the Khárva caste from Broach, Surat, Cambay, and Balsár, where the *batelás* are principally owned. They bring millet, oil-seed, and pulse in bulk to Bombay, and from Bombay go to the Malabár coast for timber.

The Phatemári.

The *Phatemári* varies from twenty-five to 100 tons (100 - 400 *khandis*) and costs from £100 to £800 (Rs. 1000 - Rs. 8000). It is narrow sharp and low, with two masts and a jib-boom, a high-pointed prow, and a peaked keel. Its over-all length is about seventy-five feet, its breadth of beam about twenty feet, its length of keel forty feet, and its depth of hold seven feet. To the stern post which rakes aft a large rudder is fastened, which is carried above the deck to the height of the bulwark, which is usually light and shifting and about two and a half feet above the deck level. From the stern, the gunwale line stretches with a very slight rise to the bow, which ends in a rounded head-post. From the bow a jib-boom runs out about fifteen feet. The stem stretches back about thirty feet meeting the keel in a sharp point about eight feet in front of the main mast. From this point the keel curves about three feet up to the main mast and then stretches level to the stern. The stern of the *phatemári* is usually square, but is sometimes round. The main mast, which is planted about thirty feet from the prow, rises from the gunwale line about sixty feet with a great forward rake. The mizzen-mast, which stands about twenty-eight feet behind the main mast, rises with the same rake as the main mast about thirty-five feet from the gunwale line. The yard of the main mast is about seventy and the yard of the mizzen-mast about forty-five feet long. In addition to the main and mizzen sails *phatemáris* carry a jib. Like other lateen-rigged craft these vessels never stay in going round but always wear. The deck is of split bamboos which are joined together in such a way that they can be rolled like a mat, and

Chapter VI. Trade. Vessels.

The Phatemári.

the cargo discharged at any point over the side. On the after part of this deck is a peaked roof made so that either side can be lifted in discharging cargo. This roofed portion of the vessel is used as a cabin for the captain and men. The roof is more or less strongly made according to the trade in which the *phatemári* is engaged. If she goes trips of three weeks or a month to Kochin and Alleppay, the roof is strongly made of *supári* or areca palm-wood. If she does not go further than a week or ten days' trip to Ratnágiri and Goa, the roof is generally of split bamboos. These vessels are built at Bombay and at some of the Thána and Ratnágiri ports. They are manned by Hindus and Muhammadans, and in some cases have mixed Hindu, Muhammadan, and Native Christian crews.[1]

The Shibar.

The *Shibar* is a large *phatemári* sometimes as much as 250 tons burden. The over-all length of one of the largest *shibars* is about a hundred feet, its breadth of beam twenty-five feet, its length of keel about sixty feet, and its depth of hold about twelve feet. It has a square stern and is not so sharply built as the *phatemári,* being nearly flat-bottomed. It carries two masts and a jib-boom with three sails, two lateen and one jib; it has no deck. There is one open poop something like a *batela's* and a small open forecastle used as a galley or cooking place. In one of the largest *shibars* the main mast is about sixty feet long, and at the thickest about six and a half feet round, and the length of the main yard which is in three pieces is about eighty feet. The mizzen-mast is about forty feet long and four feet round and its yard is about sixty feet long. It has permanent bulwarks about five feet high. *Shibars* are built at Jaygad and Vijaydurg in Ratnágiri, and are owned by Bombay Memans. The crew, which is from twenty-five to thirty men,

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[1] Captain Low (Indian Navy, I. 170) gives the following additional details of the *phatemári.* The *phatemári* may be considered the best sailer in India, and the best carrier of valuable cargo. They belong chiefly to Bombay. They are grab-built, the large vessels being about seventy-six feet long, twenty-one feet broad, eleven feet deep, and about 200 tons burden. They are planked with teak upon jungle-wood frames, and are very handsome vessels, being put together in the European manner with nails and bolts; their bottoms are sheathed with inch-board. Some of the smaller vessels of about sixty tons are sewed with coir like other native boats. The smaller *phatemáris* have one and the larger *phatemáris* have two masts, each carrying a lateen sail, the foremast raking forward to keep the heavy yard clear. The yard is slung at one-third of its length. The tack of the sail is brought to the stem head through a fixed block, and the sheet hauled aft at the side as usual. The haul-yard is a pendant and treble block from the mast-head aft to midships, thus acting as a backstay for the mast's security, together with about two pairs of shrouds.

Low notices that the *phatemári* is grab-built. On the Kolába coast *phatemáris* seem still to be known as *gharabs* (Vágh Pátil). Of the *gharab* or grab, which during the eighteenth century was the chief Marátha war vessel, Grose (Voyage, II. 214) gives the following details: Ángria's grabs are of two classes, two-masters up to 150 tons and three-masters up to 300 tons. They are broad in proportion to their length and draw little water. They narrow from the middle forwards, where, instead of bows, they have a prow which stands out like the prow of a Mediterranean galley. This prow is covered with a strong deck, level with the main deck, and separated from it by a bulkhead. Two nine to twelve pounder cannon are planted on the main deck under the forecastle, pointing forward through port-holes cut in the bulk-head and firing over the prows. The cannon on the broad side are from six to nine pounders. The English had grabs built after Ángria's pattern with great prows on which were chase guns. (Ditto, I. 41).

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The Shibar.

are mixed Bhandáris and Muhammadans. *Shibars* sail between Bombay and the Malabár ports, going down empty and coming back with timber. They are slow sailers taking as much as two months from Alleppay. They seldom make more than two trips in the year and return for the rains to one of the Ratnágiri ports. They are regular coasters steering by land-marks and without compasses or charts. The men are found in food and are paid by the trip.

Besides these coasting craft, four foreign lateen-rigged vessels occasionally, from stress of weather or for some special reason, put into the opener Thána ports, and trade regularly with Bombay. These are the *kothia*, a Káthiáwár and Cutch vessel; the *dhingi*, a Sindh and Makrán vessel; the *botel*, a Persian gulf vessel; and the *bagla*, an Arab vessel. Of these vessels the *dhingi* is almost entirely a West India coaster, but the other three vessels cross the Indian ocean to the east Arabian and African ports, and the larger *baglás* sail eastwards to Chittagong and Sumatra.

The Kothia.

The *Kothia* is a sharp straight-keeled two-masted craft of from twenty-five to 100 tons (100 - 400 *khandis*). It costs from £400 to £800 (Rs. 4000 - Rs. 8000). A *kothia* is so much like a *bagla* both in make and in rig, that at a distance it is hard to tell one from the other. Unlike the *bagla*, the *kothia* is never painted above the water line, and is fastened with iron nails whose rusty heads give its sides a dotted appearance. Its over-all length is about sixty-five feet, its breadth of beam about twenty feet, its length of keel about forty-five feet, and its depth of hold about ten feet. The stern post is upright and rises about fifteen feet from the keel. From the stern post the gunwale line is carried forward about twenty feet, forming a poop which runs a little in front of the mizzen-mast. On the top of the poop is a small steering wheel about thirty inches across. In front of the poop the gunwale line is about ten feet from the keel and rises in a long curve to the bow which ends in a rounded point, slightly above the level of the stern. The stem is drawn back about twenty feet, meeting the keel about ten feet in front of the main mast. The *kothia* is usually decked, and is rigged with two masts and sometimes with a very small third mast; a *kothia* has never either a jib-boom or a bow-sprit. The main mast, which rises about forty feet above the gunwale line, is planted a little in front of midships with a forward rake that makes an angle of about 75° with the gunwale line. The mizzen mast, which stands about twenty-five feet from the stern, rises about twenty feet from the poop with the same rake as the main mast. Both masts are rigged with lateen sails, the yard of the main mast being about, fifty-five and the yard of the mizzen-mast about thirty feet long. The third mast, when there is a third mast, is at the stern. It carries a small lateen sail, but this mast or reed, *kalam*, as the sailors call it, is more for show and rivalry than for use. *Kothiás* carry a small square sail which they put up when moving about the port, for the lateen sails are very heavy, the yard being proportionately shorter and the sail much broader than in other vessels. In this respect they contrast strongly with *batelás*. *Kothiás* are usually built, owned, and registered in Cutch. The crew, which

Chapter VI. Trade. Vessels. *The Kothia.*

varies from twelve to sixteen men, are sometimes Hindus but generally Cutch and Káthiáwár Muhammadans, much hardier and bigger men than the Konkan Musalmáns. Sometimes, though rarely, the crew is partly Hindu partly Musalmán. The captains, like the men, belong to the Cutch and Káthiáwár ports, about two-thirds being Muhammadans and the rest Hindus. When the captain is a Hindu, the crew are generally Hindus all of the Khárva caste. All *kothiás* carry jolly-boats, compasses, and charts. Bombay, and, occasionally under stress of weather, Bassein are the only ports they visit on the Thána coast. They trade regularly along the whole of West India from Karáchi to Cape Comorin. They are skilful and daring sailors, crossing the Indian ocean, west to Zanzibár, Mozambique, and the Sychelles Islands,[1] south to the Lakadiv Islands, and east to the Nikobár Islands, and Chittagong.

The Dhingi.

The *Dhingi* varies from seventeen to 170 and averages about sixty tons. She costs from £300 to £600 (Rs. 3000-Rs. 6000). She is a sharp low-lying craft with two masts, a gunwale line that rises slightly to the bow, and a peaked keel. Her over-all length is about eighty feet, her breadth of beam about fifteen feet, her depth of hull about eight feet, and her length of keel about fifty feet. She is undecked and open throughout. The stern is pointed, and it has a plain rudder which rises about four feet above the permanent bulwark. The permanent bulwark is level with a very slight rise towards the prow. From the prow the stem rises about two feet ending in a point. The stem stretches down at a slight angle for about four feet, and is then drawn back at a sharp angle about twenty feet, meeting the keel in a peak about thirty feet in front of the main mast. From the peak the keel curves sharp back for about eight feet and then stretches in a level line to the stern. The *dhingi*, when loaded, carries along her whole length a temporary bulwark of stout date matting from two and a half to three feet about the permanent gunwale. The main mast is planted about midships. It has a sharp forward rake and rises about thirty feet above the gunwale. The mizzen-mast is set close to the stern, and, with a rake parallel to the main mast, rises about twenty feet above the gunwale. The main-yard is about fifty-five and the mizzen-yard about forty-five feet long. These vessels are excellent sailers, easily making ten knots an hour in a wind. They belong to Sindh and the Makrán coast, and are built generally of Malabár teak at Kheti and Ghorábári at the mouth of the Indus. Bombay is their only place of call on the Thána coast. They sail north right round to the Persian gulf, chiefly to Bassora. They sometimes visit the Malabár ports, but never go further south. They bring to Bombay dates from the Persian Gulf, grain and clarified butter from Karáchi, and timber and firewood from the Malabár ports. They take from Bombay piecegoods, metal, timber, iron, China-ware, and rice. Their usual voyage is about one month to Karáchi and back. A few go up

[1] The Sychelles islands are about a thousand miles east of Zanzibár.

the Persian Gulf between October and December, the trip taking them two to three months. They generally bring the first of the new crop of dates. The crew get a share of the profits of the season. They never have liquor on board. They use compasses. They lie up during the south-west monsoon and begin to appear in Bombay by the middle or the end of October.

The Botel.

The *Botel*[1] varies from fifty to a hundred and fifty and averages about eighty-five tons. She costs from £400 to £600 (Rs. 4000-Rs. 6000). She is a sharp low-lying two-masted vessel with a long high poop and a heavy separate stern post and rudder. Her keel is level for about thirty feet, and then, aft of the mizzen-mast, slopes about four feet upwards to the stern. The massive rudder falls about three feet below the level of the stern post. Her over-all length is about sixty-five feet, her breadth of beam about fifteen feet, her length of keel about forty-five feet, and her depth of hold about eight feet. From about twelve feet aft of the mizzen-mast the sides narrow to a flat stern about three feet wide. From the stern the rudder stretches about four feet, rising to a peak about five feet above the gunwale line, and separated from the poop by an open space of about four feet. From the open space at the stern a poop runs forward about fifteen feet and about five feet above the gunwale. In front of the poop the gunwale line stretches with a very slight upward slope to the bow, which ends in a flat round drum about three feet in diameter and three or four inches thick. From the prow the stem post passes back about twenty feet, meeting the level keel about ten feet in front of the main mast. The keel remains level for about thirty feet and then aft of the mizzen-mast rises about four feet to the stern. The main mast is planted about twenty-five feet from the bow. It rises with a slight forward rake about forty feet above the gunwale. The mizzen-mast, which stands about twenty feet behind the main mast, rises with a still slighter forward rake about twenty-five feet above the gunwale level. Each mast carries a lateen sail, the main sail on a yard about fifty-five feet long, and the mizzen sail on a yard about forty feet long. In a wind the tack of the main sail is fastened to a small bow-sprit that runs out about three feet in front of the drum, and the sheet is fastened about five feet behind the main mast. The tack of the mizzen sail is fastened a foot or two behind the sheet of the main sail and the sheet of the mizzen sail at the back of the poop. The crew who are Baluchis number from twenty to twenty-five. *Botels* are usually owned about Maskat and the gulf

[1] Captain Low (Indian Navy, I. 169) describes the *Botel* as a vessel with a long fiddle-headed bow and two masts. It may be distinguished from other craft by its carved stern-post. The *Botel* of the Malabár coast is from fifty to sixty feet long, sixteen to eighteen feet broad, and eight to ten feet deep. It has more of the European form than any other Indian-built vessel. The after-part shows the origin to be Portuguese, as it is very similar to many Portuguese boats still in use. They are said to be of the same shape as the vessel in which Vasco de Gama sailed to India. They have a deck fore and aft, and are built in a very rough manner, and fastened with nails and bolts. They are equipped with one mast which inclines forward, and a square lug-sail, with one pair of shrouds and a backstay; also a small bow-sprit at an angle of about 45° with a sort of jib-foresail.

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The Botel.

of Oman. Bombay is their only port of call on the Thána coast. They trade with Gujarát, Cutch, and Karáchi, and south with the Malabár ports. Their foreign trade is with the Persian Gulf, the east Arabian coast as far as Aden, and the east African ports as far south as Zanzibár. They never sail east of the Malabár coast. Their trade to and from Bombay is the same as the *baglás'* trade. All have compasses but no charts. The crew have their food found, and are besides paid a small share of the profits of the trip. They are strict Musalmáns and never have liquor on board.

The Bagla.

The *Bagla*[1] varies from fifty to four hundred and averages about one hundred tons. She costs from £600 to £1500 (Rs. 6000-Rs. 15,000). She is a high sharp-built vessel, rather down in the bows, with straight keel and lofty poop. She has a main, a mizzen, and occasionally a small third mast. The masts have a slight forward rake and each carries a lateen sail. The over-all length of a *bagla* of seventy to a hundred tons is about eighty feet, her breadth of beam about twenty feet, her length of keel about forty, and her depth of hold about fifteen feet. Her stern is square and has a slight aft rake. From the stern post a poop, about two feet higher than the gunwale line, runs about twenty feet forward. From the end of the poop, the gunwale stretches, with a very slight rise, to the prow which curves up about two feet ending in a rounded knob. In some cases the prow

1 As the *Bagla* has the special interest of representing, probably with little change, the better class of sea-going vessel that has carried the foreign trade of the Thána ports during the last two thousand years, the following details are given of one of the newer vessels of this class: The *Bagla* '*Fatha Khair*,' or Good Victory, is lading rice for Bandar Abas in the Persian Gulf. She is owned at Bandar Abas and was built there of Malabár teak and *poonam* wood. She is 317 tons burden and 110 feet long, about twenty-seven feet beam, and at midships has a depth of hold of fifteen feet. She is decked throughout with fine teak planking. The bulwarks rise four feet from the deck, and, two and a half feet above the bulwark, runs a temporary planking strengthened by massive beams which stretch athwart the ship in front of the main mast. The main mast is planted nearly in midships and rises with a forward rake sixty-five feet from the deck. It is very massive, being about six feet in girth four feet above the deck. Its yard, which is in three pieces, is 102 feet long, and, in the middle, about four feet in girth. Both yard and mast are of *poonam* wood from the Malabár coast. The mizzen-mast, which is about thirty-five feet aft of the main mast, rises forty-five feet from the middle of the poop and has a yard about sixty feet long. At the stern is a flag post about a foot round and fifteen feet high. From the stern a poop runs forward about thirty feet sloping gradually from about eight feet at the stern post to five feet in front. On the top of the poop is a small steering wheel. The front of the poop is open, the deck being supported by two carved wooden pillars. Inside of the pillars is an open space about fourteen feet deep ending in a row of white-painted doors and green venetian shutters. Inside of the venetians is the captain's cabin about fifteen feet square and about six feet high. Across the stern runs a locker about five feet broad laid with Persian rugs. At each side of the cabin, a window or door about three feet by one and a half, opens on a box-like chamber that hangs out from the ship's side. One of these chambers is a water-closet, the other a press for charts and sailing instruments. In the deck are two chief cargo hatches, a larger in front and a smaller aft of the main mast. Besides the cargo hatches there is near the bow a small hatch for firewood, and in front of the poop a small hatch for the crew's food. On either side, a little before and a little aft of the main mast, are two wooden water tanks about five feet by seven and a half. On the port side, about fifteen feet in front of the water tanks, is the cooking stove or *kabus* with a fire-place about three feet from the ground, open in front and covered with a strong domed wooden case. At the bows, roofed with teak, is an open forecastle about eighteen feet deep and four feet high.

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The Bagla.

ends in a parrot beak or other figure-head, when the vessel is known as a *Ghanja*, an Arab word meaning a bent face. The stem post, which is drawn back about thirty-five feet, meets the even keel about five feet in front of the main mast. Besides the poop, which forms a substantial cabin, there is at the bows a small deck ten feet long, roofed with planking and used to hold the vessel's gear and spare tackle. The poop is used by the captain, or *nákoda*, and occasionally for passengers. The captain often takes his wife or *zenána* with him. The main mast, which is set a little in front of midships, rises with a slight forward rake about forty-five to fifty feet above the gunwale line. The mizzen-mast, which stands about midway between the main mast and the stern, is about thirty feet high and is almost upright. Both masts have yards carrying single lateen sails, the yard of the main mast being about sixty and the yard of the mizzen-mast about forty feet long. In a wind the tack of the main sail is made fast about two feet behind the bow, and the sheet close to the end of the poop. The tack of the mizzen sail comes about half way between the masts, and the sheet close to the stern. Some *baglás* are painted with two rows of ports, others are varnished all over. The crew averages about thirty men generally Arabs and Sidis. The crew are allowed to do a little private trade, bringing fruit and dates to Bombay and taking away copper or China-ware and plain brass-mounted Bombay boxes. They are strict Musalmáns and never have liquor on board. Most *baglás* belong to ports in the Persian Gulf, and are owned and built there of Malabár timber. They visit no ports on the Thána coast except Bombay. They trade along the whole of Western India from Cape Comorin to Karáchi, on to the Persian Gulf, the Red Sea, and East Africa as far south as Madagascar. Eastward they go as far as Singápor. All carry jolly-boats, which they call *sám buks*, and have compasses and charts, and make voyages of six to eight months. To Bombay they bring cotton, fine *kuruk* or Khurásan wool used for shawls, dates, wheat, dried fruit, almonds, raisins, pistachio-nuts, figs, and salt-fish. They take rice, piecegoods, copper and copper-ware, crockery, iron, and timber from the Malabár coast.

The Arab Dhau.

The Arab *Dhau*, formerly the best known of Arab craft, is falling into disuse. For several years no *dhau* has visited the Thána coast. Captain Low gives the following details: The Arab *dhau* is generally from 150 to 250 tons burden and sometimes larger. It is grab-built, with ten or twelve ports, about eighty-five feet from stem to stern, twenty feet broad, and eleven feet deep. These vessels have a great rise of floor, are calculated for sailing with small cargoes, and are fully prepared for defence, with decks, hatchways, ports, and poop-deck, like a vessel of war. Many are sheathed on two and a half inch plank bottoms with one inch board; and are protected from the worm by a preparation of cement, cocoanut-oil, and resin. On the outside of the sheathing-board there is a coat of whitewash, which is renewed at the beginning of every season. Though now often brig-rigged, formerly, when used for war purposes, these vessels had generally only one mast and a lateen sail. The yard is the length of the vessel, sometimes as much as a hundred feet long. The mast rakes forward to keep the ponderous yard

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clear, in raising and lowering it. The tack of the sail is brought to the stem head, and the sheets are brought aft in the usual way. The haul-yards lead to the taffrail, having a pendant and treble-purchase block, which, when the sail is set, becomes the backstay to support the mast. This, with two or three pairs of shrouds, completes the rigging, which is very simple, the whole being of coir-rope. *Dhaus* may be known from *baglás* by a long gallery which stands out from the stern.

Ports.

The thirty-three ports of the district are for customs purposes grouped into seven divisions, Umbargaon with four ports, Tárápur with seven, Ghodbandar with six, Bassein with three, Trombay with six, Panvel with four, and Uran with three. No old returns of Thána trade are available for purposes of comparison. During the eight years ending 1881 the yearly value of the Thána sea-trade averaged £1,779,315; it rose from £1,778,343 in 1874-75 to £2,004,217 in 1875-76, and fell to £1,324,029 in 1879-80. In 1880-81 it again rose to £2,043,241 and fell slightly to £2,002,697 in 1881-82.

The following statements give for the eight years ending 1881 the value of exports and imports at each of the thirty-three ports. They show that in 1881 of the thirty-three ports eleven had a total trade of less than £10,000, four between £10,000 and £25,000; four between £25,000 and £50,000; three between £50,000 and £100,000; and eight had above £100,000. Of the remaining three ports figures of Chembur are included under Karanja, of Sheva under Mora, and of Bhándup under Trombay:

Thána Sea Trade, Exports, 1874-1881.

Division.	Ports.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
		£	£	£	£	£	£	£	£
Umbargaon	Umbargaon	20,809	15,141	21,323	10,355	17,466	19,469	13,941	21,882
	Gholvad .	. .	...	899	1608	3102	4365	2429	2605
	Maroli ..	503	331	114	61	91	598	3174	138
	Kálai	6738	8359	10,952	6212	6799	7425	6675	6646
	Total ...	28,050	23,831	33,288	18,236	27,458	31,857	26,219	31,271
Ta'ra'pur .	Tárápur ..	14,031	11,828	8835	1114	16,840	16,187	9866	12,255
	Dáhánu ..	17,284	8759	18,265	19,485	8810	13,507	16,573	22,905
	Navápur .	1169	6912	1751	1422	2541	2308	1257	1733
	Sátpáti ...	4218	6007	6029	3310	8773	6799	5018	6882
	Máhim ..	6730	674	5424	4966	7865	6370	7686	6763
	Kelva . ..	4863	4209	5285	1107	3896	5063	4490	4702
	Dántivra .	11,141	13,878	12,126	6752	9795	10,251	8302	11,099
	Total ...	59,436	52,267	57,715	38,156	58,520	60,476	53,192	66,339
Ghodban-dar.	Rái	75,702	2897	2937	2759	1765	3266	25,612	59,037
	Utan	2412	2343	3559	3859	4541	5460	2285	4067
	Manori ..	12,124	7039	12,628	9180	12,309	13,926	6047	14,911
	Bándra ..	1204	2614	2355	2552	4784	4795	3703	2451
	Vesáva .	13,851	35,403	32,297	34,398	24,475	19,943	21,058	29,551
	Ghodbandar.	24,250	123,527	127,457	135,717	33,318	42,094	112,082	64,043
	Total ..	129,543	173,823	181,233	188,465	81,192	89,484	170,787	174,060
Bassein ...	Bassein ...	78,005	97,481	20,710	33,869	27,007	37,217	39,662	43,275
	Agáshi ...	24,643	27,456	28,898	30,056	48,181	33,264	31,743	34,392
	Navghar .	119	2134	10,327	4346	6382	3558	2667	4074
	Total ..	102,767	127,071	59,935	68,271	81,570	74,039	74,072	81,741

Gholvad figures for 1874 and 1875 are included in Umbargaon.

Thána Sea Trade, Exports, 1874-1881—continued.

Division.	Ports.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
		£	£	£	£	£	£	£	£
Trombay ...	Bhiwndi ...	106,355	138,367	103,245	101,255	108,840	96,612	82,260	86,975
	Thána ...	20,035	9973	25,326	23,463	35,330	24,019	17,425	20,012
	Kalyán ..	204,091	152,016	149,785	151,190	178,660	150,364	136,497	142,999
	Bhándup ...	..	...	...	...	...	..	...	...
	Máhul ...	3542	13,898	11,397	22,270	3164	2923	13,440	26,000
	Trombay ...	84,940	52,151	48,859	37,557	14,092	16,794	85,993	97,492
	Total ...	418,963	366,405	338,612	335,735	340,086	290,712	340,615	373,418
Panvel ...	Panvel ...	124,210	214,457	137,485	175,003	171,709	83,694	104,439	71,602
	Belápur ...	116,501	73,906	69,801	79,836	12,280	28,401	48,978	100,583
	Chembur ..	5704	...	...	...	...	...	...	...
	Kherna ..	2857	3626	4522	3687	3717	2673	1970	2397
	Total ...	249,272	291,989	211,808	258,526	187,706	114,768	155,387	174,582
Uran ...	Mora	272,192	272,558	314,598	365,363	198,581	197,679	539,686	462,185
	Karanja ...	65,455	201,537	110,177	137,922	64,694	60,065	137,338	169,171
	Sheva... ...	772	...	...	...	...	...	...	...
	Total ...	338,419	474,095	424,775	503,285	263,275	257,744	677,024	631,356
	Grand Total...	1,326,450	1,509,485	1,307,366	1,410,674	1,039,807	919,080	1,497,296	1,532,767

Thána Sea Trade, Imports, 1874-1881.

Division.	Ports.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
		£	£	£	£	£	£	£	£
Umbargaon	Umbargaon ...	2970	5603	2421	2952	2311	1860	1869	1228
	Maroli ...	57	14	153	23	8	41	36	6
	Kálai	149	170	257	111	246	188	212	199
	Gholvad ...	...	...	290	194	122	127	125	88
	Total ...	3176	5787	3121	4288	2687	2216	2242	1521
Ta'r'apur .	Tárápur ...	5370	6694	7220	6696	4691	3020	3858	3352
	Dáhánu ...	1287	2290	2128	1377	1424	7711	3405	5720
	Navápur ...	94	160	215	266	433	392	219	383
	Sátpáti ...	890	621	636	2428	2357	653	768	2950
	Máhim ...	4769	1535	1411	3339	2892	1792	4300	2468
	Kelva	2686	1385	1225	3131	2309	1392	1868	1715
	Dántivra ...	403	220	1039	1635	758	649	640	735
	Total ...	15,499	12,905	13,874	18,872	14,864	15,609	15,058	17,323
Ghodbandar.	Rái	801	1621	1549	804	1351	4807	1170	12,683
	Utan	2491	2202	3409	4058	5090	4801	4994	3559
	Manori ...	5258	2543	6954	5133	5798	9686	3636	5092
	Bándra ...	6469	9540	7030	7416	8557	7755	5860	4890
	Vesáva ...	12,397	14,268	14,783	9910	10,235	13,454	9525	8707
	Ghodbandar .	3652	6421	4124	3648	1540	2275	2538	1786
	Total ...	31,068	36,595	37,849	30,969	32,571	42,778	27,723	36,717
Bassein ..	Bassein ...	19,225	19,177	17,295	33,548	23,356	25,174	20,339	16,560
	Agáshi ...	10,885	5661	7262	11,030	7988	19,277	7274	9963
	Navghar ...	486	792	1512	1582	666	552	644	604
	Total ...	30,596	25,630	26,069	46,160	32,010	45,003	28,257	27,127
Trombay .	Bhiwndi ..	47,575	51,193	48,813	61,894	61,929	53,169	44,584	36,512
	Thána... ..	18,564	32,174	57,759	21,576	31,260	40,924	156,286	143,741
	Kalyán ...	153,892	167,608	153,532	184,517	63,529	82,232	153,580	101,482
	Bhándup ...	...	...	...	...	...	...	.	...
	Máhul .	17,885	17,247	6501	4162	3582	3747	6787	1969
	Trombay ...	7276	8575	7128	4488	4063	3270	2790	2805
	Total ..	245,192	276,797	273,733	276,637	164,363	183,342	364,027	286,509

Thána Sea Trade, Imports, 1874-1881—continued.

Division.	Ports.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
		£	£	£	£	£	£	£	£
Panvel ...	Panvel ...	72,378	65,463	58,827	59,556	56,915	53,467	49,538	42,777
	Belápur ...	5684	8146	2116	2539	2729	5115	4975	5401
	Chembur ...	1562	...	..	...	...	...	...	...
	Kherna ...	229	118	354	264	251	557	263	438
	Total ...	79,853	73,727	61,297	62,359	59,895	59,139	54,776	48,616
Uran ...	Mora	40,902	50,069	44,345	47,818	49,096	45,817	46,843	43,492
	Karanja ...	5213	13,226	9126	10,322	11,917	11,045	7019	8625
	Sheva... ...	394	...	...	...	...	...	...	...
	Total ..	46,509	63,295	53,471	58,140	61,013	56,862	53,862	52,117
	Grand Total ..	451,803	494,736	469,414	497,425	357,403	404,949	545,945	469,930

The following statement shows the total trade of each customs division during the same eight years. Of the seven divisions Trombay, chiefly on account of its salt sent by rail to the Central Provinces and the Nizám's territory, and Uran, chiefly on account of its *moha* and date liquor sent mostly to Bombay and its salt sent down the coast and to Kalyán had the largest trade, and Umbargaon the smallest. In Trombay the total value of exports and imports fell from £664,155 in 1874-75 to £474,054 in 1879-80; in 1880-81 it rose to £704,642 and again fell slightly to £659,927 in 1881-82. In Uran there were many fluctuations in the total value of exports and imports, the total varying from £730,886 in 1880-81 to £314,288 in 1878-79. In Umbargaon the highest value of exports and imports was £36,409 in 1876-77 and the lowest was £22,524 in 1877-78:

Thána Sea Trade by Customs Divisions, 1874-1881.

Division.	1874-75.			1875-76.		
	Imports	Exports.	Total.	Imports.	Exports.	Total.
	£	£	£	£	£	£
Umbargaon ...	3176	28,050	31,226	5787	23,831	29,618
Tárápur ...	15,499	59,436	74,935	12,905	52,267	65,172
Ghodbandar ...	31,068	129,543	160,611	36,595	173,823	210,418
Bassein ..	30,596	102,767	133,363	25,630	127,071	152,701
Trombay ...	245,192	418,963	664,155	276,797	366,405	643,202
Panvel	79,853	249,272	329,125	73,727	291,989	365,716
Uran	46,509	338,419	384,928	63,295	474,095	537,390
Total ..	451,893	1,326,450	1,778,343	494,736	1,509,481	2,004,217

Division.	1876-77.			1877-78.		
	Imports	Exports.	Total.	Imports	Exports.	Total.
	£	£	£	£	£	£
Umbargaon ...	3121	33,288	36,409	4288	18,236	22,524
Tárápur ..	13,874	57,715	71,589	18,872	38,156	57,028
Ghodbandar ...	37,849	181,233	219,082	30,969	188,465	219,434
Bassein... ..	26,069	59,935	86,004	46,160	68,271	114,431
Trombay	273,733	338,612	612,345	276,637	335,735	612,372
Panvel	61,297	211,808	273,105	62,359	258,526	320,885
Uran	53,470	424,775	478,245	58,140	503,285	561,425
Total ..	469,413	1,307,366	1,776,789	497,425	1,410,674	1,908,099

Thána Sea Trade by Customs Divisions, 1874-1881—continued.

Division.	1878-79.			1879-80.		
	Imports	Exports.	Total.	Imports.	Exports.	Total.
	£	£	£	£	£	£
Umbargaon ...	2687	27,458	30,145	2216	31,857	34,073
Tárápur ...	14,864	58,520	73,384	15,609	60,476	76,085
Ghodbandar ...	32,571	81,192	113,763	42,778	89,484	132,262
Bassein ...	32,010	81,570	113,580	45,003	74,039	119,042
Trombay ...	164,363	340,086	504,449	183,342	290,712	474,054
Panvel	59,895	187,706	247,601	59,139	114,768	173,907
Uran	51,013	263,275	314,288	56,862	257,744	314,606
Total ..	357,403	1,039,807	1,397,210	404,949	919,080	1,324,029

Division.	1880-81.			1881-82.		
	Imports	Exports.	Total.	Imports.	Exports.	Total.
	£	£	£	£	£	£
Umbargaon ...	2242	26,219	28,461	1521	31,271	32,792
Tarápur ...	15,058	53,192	68,250	17,323	66,339	83,662
Ghodbandar ..	27,723	170,787	198,510	36,717	174,060	210,777
Bassein ..	28,257	74,072	102,329	27,127	81,741	108,868
Trombay ...	364,027	340,615	704,642	286,509	373,418	659,927
Panvel	54,776	155,387	210,163	48,616	174,582	223,198
Uran	53,862	677,024	730,886	52,117	631,356	683,473
Total ...	545,945	1,497,296	2,043,241	469,930	1,532,767	2,002,697

Umbargaon.

The four Umbargaon ports, Kálai, Maroli, Gholvad, and Umbargaon, had in 1881-82 an estimated total trade worth £32,792, of which £1521 were imports and £31,271 exports. The chief exports are husked and cleaned rice and *rágli* to Kálikat, Anjanvel, Bombay, Gujarát, and the neighbouring Thána and Kolába ports; timber, firewood, bamboos, and fish to Bombay, Gujarát, and the neighbouring Thána ports; and tiles to Anjanvel and Bombay. These are all produced in the division, except part of the timber and firewood which is brought from Daman, Dharampur, and Navsári, and some of the bamboos which come from the Sháhápur forests. The imports, almost the whole of which are for local use, are trifling. They consist chiefly of wheat, pulse, sugar, clarified butter, and cloth from Bombay, Surat, and Broach; coir-ropes, iron, and liquor from Bombay; and tobacco from Gujarát. The traders, who are Márwár Vánis, local Vánis, Khojás, Pársis, and Gujarát Bráhmans, are generally men of capital. The shipping is *batelás, machvás,* and *padávs*. In Kálai, vessels up to sixty tons burden and in Maroli vessels of fifteen to forty tons can anchor 400 feet from the landing; in Umbargaon vessels up to 100 tons can anchor 200 feet from the landing, and from 200 to 800 feet in Gholvad. *Batelás* and *padávs* are sometimes built at Daman by Gujarát carpenters. The boats are manned by a captain and from seven to eighteen of a crew, who belong to the neighbouring villages. Besides meals, the crew are paid on an average from 4*s.* to 8*s.* (Rs. 2-Rs. 4) a month, and the captain twice as much. Boats take from four to eight days to go to Bombay in the south, and about the same time to Surat and Broach in the north.

Tárápur.

The seven Tárápur ports, Tárápur, Dáhánu, Navápur, Sátpáti, Máhim, Kelva, and Dántivre, had in 1881-82 an estimated trade

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Ports.

Tárápur.

worth £83,662, of which £17,323 were imports and £66,339 exports. The chief exports, produced in the division and in the neighbouring state of Jawhár, are husked and cleaned rice, *nágli*, fish, and firewood, which are sent to neighbouring Thána ports, to Bombay and to Gujarát; earthen pots to Bándra, Máhim, and Vesáva; and brooms to Broach and Jambusar. The imports are almost entirely for local use. The chief are wheat, pulse, cloth, and sugar from Bombay; pulse, cloth, tobacco, and oilcake from Thána and Gujarát ports; tobacco from Gujarát; and molasses from Agáshi in Thána and from Chiplun in Ratnágiri. The traders, who are chiefly Gujarát Vánis and Musalmáns and a few Márwár Vánis, Bráhmans, and Prabhus, are almost all natives of Tárápur. A few come from Gujarát in November and return by the end of May. The shipping is *mhángiris, padávs, machvás,* and *batelás* from Gujarát. There is very little boat-building. Sometimes Hindu and Christian carpenters from Bassein build *machvás* for the Gujarát Vánis and Mángelás. The sailors belong to the neighbouring villages, and, besides food, are paid on an average 6*s.* (Rs. 3) a month, and the captain twice as much.

Ghodbandar.

The six Ghodbandar ports, Vesáva, Utan, Manori, Bándra Ghodbandar, and Rái, had in 1881-82 a total trade worth £210,777, of which £36,717 were imports and £174,060 exports. The chief exports are husked rice, vegetables, stone, lime, and sand to Bombay and Bándra; cocoanuts, salt, fish, and lime to Kalyán, Bhiwndi, and Thána; cocoanuts, firewood, fish, and lime to Panvel, Belápur, and other Thána ports; and cocoanuts to Broach. These articles are produced in the division and find their way from Kalyán and Bhiwndi by rail to the Deccan. The imports are cloth, hardware, and groceries from Bombay; husked rice, timber, firewood, oil, molasses, clarified butter, and tobacco and gunny bags from Kalyán, Bhiwndi, and Thána; and hemp from Thána. The traders are Ágris, Kolis, Musalmáns, and Christians, most of them natives of the place. A few come to Vesáva from other parts and stay from October to May. Most of them trade on borrowed capital. The shipping is *phatemáris, mhángiris, machvás,* and *padávs*. Vessels of from eight to forty tons visit the ports from Ratnágiri, Bombay, Kalyán, Daman, Broach, and Bhávnagar. The sailors on an average earn from 10*s.* to 16*s.* (Rs. 5-Rs. 8) a month.

Bassein.

The three Bassein ports, Agáshi, Bassein, and Navghar, had in 1881-82 an estimated trade worth £108,868, of which £27,127 were imports and £81,741 exports. The chief exports, mostly local produce, are husked rice, molasses, cocoanuts, and plantains sent to Bombay and Gujarát, and firewood and tiles to Bombay. The imports, all of which are for local use, are wheat, pulse, and clarified butter from Bombay and Surat; timber from Bombay; piece-goods from Bombay, Panvel, and Bhiwndi; oil and oil-cake from Panvel, Bhiwndi, Surat, and Bilimora; and lime from Surat, Bhiwndi, and Panvel. The traders are Musalmáns, Maráthás, local Vánis, and a few Bráhmans. About half of them are natives of Bassein; the rest who belong to Kalyán, Bhiwndi, Bombay, and Gujarát, stay in Ghodbandar or Bassein from December to June, and then return to their homes. Some of them trade on their

own and others on borrowed capital. The vessels belonging to the ports are *mhángiris, machvás, padávs,* and *batelás* of from fifty to seventy tons. They are built locally by Maráthás and Native Christians. The crews belong to Bassein and the adjoining villages. Besides the local craft, vessels of from fifty to seventy tons from Gujarát, Cutch, Káthiáwár, Diu, Daman, and the southern Konkan visit the ports, anchoring at twenty-five to 200 feet from the landing at Bassein, and 100 to 200 feet at Ágáshi. The sailors are not paid by monthly wages. After a voyage the boat-owner's share is set apart and the rest of the profits are distributed among the captain and crew, the captain getting a double share. In some of the ports the seamen get an allowance of liquor and a small gift of tobacco.

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Bassein.

Trombay.

The six Trombay ports, Trombay, Bhándup, Máhul, Thána, Kalyán, and Bhiwndi, had in 1881-82 an estimated total trade worth £659,927, of which £286,509 were imports and £373,418 exports. The chief exports are salt, husked and cleaned rice, rice straw, hay, bricks, tiles, and lime sent to Bombay; husked and cleaned rice, wheat, gram, tobacco, fish, oil, salt, timber, firewood, palm-leaves, mangoes, gunny bags, copper pots, tiles, and sand sent to the neighbouring Thána ports; salt, molasses, oil, oil-cake, teak rafters, and firewood sent to Kolába; husked rice, *nágli,* cocoanuts, bricks, tiles, salt, cloth, and tobacco sent to Ratnágiri ports; and rice to Cutch, Gogha, Bhávnagar, and Mángrol. From Thána and Kalyán, salt is sent by rail to Nágpur Jabalpur and Umrávati in the north, and to Poona Sholápur and Haidarabad in the south. Some of these articles are produced in the division, and some are imported. Salt, which is the chief export, is made at Trombay, Ghátkopar, and Máhul, and brought from the Bháyndar and Bassein salt-pans. The imports are rice, wheat, gram and other pulses, tobacco, cocoanuts, oil, clarified butter, gunny bags, coal, shells, tiles, and dammer from Bombay; husked and cleaned rice, millet, wheat, *vari, nágli,* oil, tobacco, cocoanuts, fish, sugarcane, molasses, liquor, salt, clarified butter, rice straw, poultry, timber, lime, firewood, shells, gunnybags, hemp, *shembi* bark, and sand from the neighbouring Thána ports; molasses, fish, and salt from Kolába; husked and cleaned rice, fish, dried *kokam* rind, *shembi* bark, and shells from Ratnágiri; millet, gram, and tobacco from Gujarát; and fish from Daman and occasionally dry-fish from the Makrán coast.[1]

[1] The Makrán coast on the east and the Maskat coast on the west have always been famous for their abundance of fish. Hamilton's story (1720, New Account, I. 65-66) explains how the fishers of Maskat are able to compete with the local fishers. 'In Maskat the horses and cattle are accustomed to eat fish roasted by the sun on the rocks. The cattle come daily of their own accord, are served with an allowance of fish, and retire to shades built for them. Yet their beef and mutton have not the least savour of fish. The reason why fishes are so plentiful and cheap in Maskat is by the easy and odd way they have in catching them, or rather conjuring of them. I have seen a man and two boys catch a ton of fish in an hour or two. The man stands on a rock where the sea is pretty deep, and calls *Tall, Tall,* for a minute or two, and the fish come swarming about the rock. The two boys in a little boat shut them in with a net about twenty or thirty yards long and three or four deep, and, drawing the net near the rock keep all in. When people come for fish the old man asks them what sort they want, and puts an hoop-net fixed to the end of a stick into the water and serves everybody with what kind they ask for. When he is done he hales out his net and gives the rest their liberty.'

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These are partly used locally, partly sent to Bassein, Ghodbandar, Uran, Diu, and Kodinár in south Káthiáwár. The traders are Pársis, Musalmáns, Bhátiás, Gujarát Vánis and Márwár Vánis, Maráthás, Kunbis, Bhandáris, Kolis, and a few Bráhmans. Some belong to the district and others come from Málvan and Ratnágiri, and live in Thána from October to May. Some trade on their own and others on borrowed capital. The sea trade of Kalyán is on the increase, large quantities of rice, bricks, tiles, hay, and rice straw being sent to Bombay by sea. The craft that trade to these ports are *kothiás*, *mhángiris*, *padávs*, and *machvás* from ten to thirty-five tons in Bhiwndi; *batelás* from Gujarát up to thirty-five tons in Kalyán; small craft from three to thirty tons and large vessels from fifty to 150 tons, *mhángiris* and *phatemáris*, in Thána; *phatemáris* up to 100 tons and smaller vessels in Máhul; *batelás* from five to six tons, *phatemáris* from twenty-five to 120 tons, *baglás* from eighty to 200 tons from Bombay, and other small vessels in Trombay. *Mhángiris*, *phatemáris*, and *hodis* are built by local Sutárs, Christians, and Páchkalshis. The sailors who belong to the division earn 12*s.* to 14*s.* (Rs. 6-Rs. 7) a month, the captain getting a double share.

Panvel.

The four Panvel ports, Panvel, Belápur, Chembur, and Kherne, had in 1880-81 a trade estimated at £223,198, of which £48,616 were imports and £174,582 exports. The chief exports are husked and cleaned rice, millet, wheat, gram, oil, clarified butter, bricks, tiles, sand, hay, rice straw, vegetables, and cattle to Bombay; husked and cleaned rice, millet, Indian millet, *nágli*, wheat, gram, fish, clarified butter, molasses, oil, gingelly seed, firewood, cart-wheels, and axles to the neighbouring Thána ports; husked and cleaned rice, millet, Indian millet, and wheat to Kolába; husked and cleaned rice and wheat to Surat and Broach; and pulse, gram, oil, and oilseed to Bhávnagar. Some of these exports are produced in the division, the rest are brought from Sholápur, Sátára, Berár, and Nágpur. The chief imports are millet, wheat, sugar, cocoa-kernels, oil, cloth, fish, and liquor from Bombay; millet, Indian millet, wheat, gram and other pulses, cocoanuts, plantains, tobacco, molasses, fish, clarified butter, gunny bags, *moha* flowers, timber, and firewood from the neighbouring Thána ports; cocoanuts, molasses, fish, and teakwood from Kolába; pulse from Surat; and *moha* flowers from Broach. Many of the imports find their way to Sholápur, Sátára, Berár, and Nágpur. The traders are local Vánis, Bhátiás, Lingáyats, Maráthás, Kolis, and Musalmáns. The cattle exporters belong to the Deccan and live in Panvel from October to May. Some are men of capital and others trade on borrowed money. Besides small vessels of from four to twenty tons, *batelás* and *phatemáris* of from thirty-five to fifty tons from Bombay and Verával visit the ports, anchoring 100 feet from the landing in Belápur, fifty feet in Kherne, and forty feet in Panvel. No vessels are built in this division. The Hindu sailors are natives of the place, and the Musálman sailors come from the south Konkan.

Uran.

The three Uran ports, Mora, Karanja, and Sheva, had in 1881-82 a trade estimated at £683,473, of which £52,117 were imports and £631,356 exports. The chief exports are liquor, husked and cleaned

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Uran.

rice, salt, fish, hay, bricks, tiles, and sand sent to Bombay; husked and cleaned rice, salt, tobacco, and *moha* flowers, sent to the neighbouring Thána ports. Of these salt and liquor, the chief articles of commerce, are produced in the division, and tobacco comes from Gujarát. The imports are, from Bombay, rice, pulse, gunny bags, silk, fish, oil, *moha* flowers, cocoa-kernels, sugar, cloth, dates, tobacco, lime, iron, copper, and brass; from the neighbouring Thána ports, husked and cleaned rice, millet, wheat, grain, molasses, clarified butter, fish, tobacco, cloth, hemp, firewood, coal, grindstones, lime, tiles, and sand; from Janjira, firewood, *shembi* bark, and hemp; from Kolába, cocoanuts, fish, firewood, hemp, and twine; from Ratnágiri, cocoanuts, cocoa-kernels, fish, shells, *shembi* bark, firewood, hemp, and cement; from Gujarát, *moha* flowers, firewood, and mats; from Gujarát, tobacco; from Goa, *shembi* bark, fish, and earthen pots; and from Mángalor, sandalwood and mats. Most of these articles are for local use. The traders, who are Kolis, local and Márwár Vánis, Bhandáris, Ágris, Musalmáns, and Pársis, are generally natives of the place; a few who come from Bombay, the South Konkan, and Gujarát, stay only during the hot season. Most of them trade on their own and a few on borrowed capital. The vessels that visit the Uran ports are, besides the local small craft, *machvás*, *baglás*, *kothiás*, and *phatemáris*, from seventy-five to about 200 tons, from Bombay, Cutch, and Gujarát. *Machvás* up to five tons burden are built at Karanja by Hindu carpenters, Kolis, and Christians. Besides a captain, and sometimes a mate, the crew vary from five to eighteen. A seaman's average monthly pay varies from 10*s.* to 12*s.* (Rs. 5-Rs. 6); the captain's is twice as much; and the mate's from 16*s.* to 18*s.* (Rs. 8-Rs. 9). The owners sometimes make the seamen presents of cloth and money.

Articles.

Owing to recent changes in classification no comparison can be made of increase or decrease in the different articles of trade. The following statement gives the approximate value of the chief articles imported and exported in 1880-81. Of £2,043,241 the total value of the sea-trade, £1,497,296 were exports and £545,945 were imports. The chief items under exports are salt, valued at £786,348 or 52·51 per cent of the exports, sent to Madras, Calcutta, the Nizám's territories, and the Central Provinces; *moha* liquor, valued at £170,701 or 11·39 per cent of the exports, sent from the Uran distilleries chiefly to Bombay; rice both husked and cleaned, valued at £91,962 or 6·14 per cent of the exports, and timber and firewood, valued at £50,329 or 3·36 per cent of the exports, sent to Bombay and Gujarát. Other exports are fruits and vegetables, valued at £21,091, sent chiefly to Bombay; sugar and molasses, valued at £21,920, sent from Agáshi and Bassein to Thána, Kalyán, Panvel, and Gujarát; cotton, valued at £13,070, sent from Panvel to Bombay. This cotton is brought from the Deccan to Panvel in carts by the Bor pass. Tobacco valued at £13,186 is sent from the Trombay and Uran customs divisions to the neighbouring Thána ports.

Of £545,945, the total value of imports, the chief articles are salt valued at £245,557. The import of salt is from the Bassein, Ghodbandar, and Uran works to Thána and Kalyán for transport inland by rail. Husked and cleaned rice valued at £33,701 is

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brought to Panvel and Kalyán from the northern ports and from Alibág. It goes chiefly to the Deccan. Cheap rice from Madras and Malabár comes to the Thána ports from Bombay. The fishermen get considerable quantities of this rice in exchange for dried fish. Dried fish valued at £18,430 is brought from the Makrán coast, and from Diu and other ports of the Presidency. Timber and firewood valued at £18,275 are brought chiefly from the northern Thána ports to the southern ports. Firewood is also brought from Habsán or Janjira. There is also an import through Bombay of Malabár and Singápor wood for house building. Fruits and vegetables valued at £16,851 include dried cocoa-kernels, dates, and other dry fruits brought for local use from Bombay, as well as a small quantity of fresh vegetables and fruits from Bassein and Agáshi to Thána, Kalyán, and Panvel. Tobacco valued at about £2200 is brought from Cambay, and the rest (£12,561) from other parts of Gujarát and Bombay to Bassein and Thána. From Thána it is sent to Panvel and from Panvel to the Deccan by land. Sugar is valued at £13,452. Of this £5900 represented Mauritius sugar brought from Bombay; the remaining £7552 represented unrefined sugar, *gur*, brought chiefly from Bassein and Agáshi to Thána, Kalyán, and Panvel. Hemp valued at £12,126 represents gunny or jute sacking brought from Bombay chiefly to bag salt. Cocoanuts valued at £10,301 come partly from Goa and Malabár through Bombay and partly from Bassein to Thána, Kalyán, and Panvel. Oil and oil-seeds valued at £8878 include kerosine and vegetable oils brought for local use from Bombay. Metals valued at £7806 include copper braziers, yellow-metal sheets, and iron from Bombay to all the ports. Raw cotton valued at £4056 is brought from Bombay for the Kurla mills.[1]

Thána Imports and Exports, 1880-81.

Articles.	Imports.	Exports.	Articles.	Imports.	Exports.
	£	£		£	£
Live stock	1527	2182	Hemp	12,126	3226
Coals	8285	2412	Hides	264	1327
Coir	1244	27	Gunny bags	4714	387
Cotton	4056	13,070	Liquor	2699	170,701
Twist and yarn	2340	...	Metals	7806	3350
Piecegoods	9625	891	Oil and oil-seeds	8878	10,523
Drugs	1441	1092	Clarified butter	3087	988
Dyes	1767	10,910	Salted fish	3310	783
Cocoanuts	10,301	1470	Dried fish	18,430	9390
Fruit and vegetables	16,851	21,091	Other fish	967	3363
Rice (husked)	17,687	64,846	Salt	245,557	786,348
,, (unhusked)	16,014	27,116	Silk goods	124	...
Wheat	2478	2178	Spices	5081	3543
Pulse	7676	1456	Sugar and molasses	13,452	21,920
Millet	10,605	675	Tobacco	14,761	13,186
Other grain	4829	2941	Timber	18,275	50,329
Gums	172	105	Wool	254	59
Hardware	221	2	Miscellaneous	69,041	266,409
			Total	545,945	1,497,296

Thána Exports to Bombay.

Its close neighbourhood and easy carriage by water and by rail enable Thána to compete on favourable terms for the supply of

[1] As a rule the import of raw cotton is very trifling. The 1881 returns show an import of cotton at Umbargaon. This is an accident. Probably some boat from Gujarát was carried into Umbargaon by stress of weather. Mr. H. A. Acworth, C. S.

Thána Exports to Bombay.

many of the bulkier and more perishable articles for which Bombay is so great a market. Salt is brought by sea from Trombay and Uran; building stone by sea from Ghodbandar; building sand by sea from Ghodbandar, Panvel, and Uran; lime by rail and water from Kurla, Andheri, Utan, and Gorai in Sálsette; tiles by sea from Umbargaon, Trombay, Panvel, and Uran; bricks by sea from Trombay, Panvel, and Uran; liquor by sea from the Uran distilleries; molasses by rail and sea from Bassein, and clarified butter and oil by sea from Panvel. Of vegetable products rice, both husked and cleaned, by sea from almost every port in the district; *náchni* by sea from Umbargaon and Tárápur; wheat, millet, and gram by sea from Panvel; betelnuts by rail and sea from Bassein and Máhim; cocoanuts by water from Bassein, Máhim, and Sálsette; sugarcane by rail and sea from Bassein and Máhim; fresh plantains by water and rail from Bassein and Máhim; dried plantains by sea and rail from Agáshi in Bassein; oil-seeds and oil by water from Bhiwndi and Panvel; ginger by water and rail from Máhim; vegetables by water rail and road from Máhim, Bassein, Sálsette, Bhiwndi, and Panvel; grass and rice straw by water road and rail from the coast tracts; cigarette leaves and timber by water from Umbargaon and Uran; bamboos by sea from Umbargaon; and firewood by water road and rail from Umbargaon, Tárápur, Bassein, and Uran. Of animal products cattle are brought by water from Panvel; fresh fish by water rail and road from all the coast tracts; and bones and hides by road and rail from most railway stations.

SECTION IV.—CRAFTS.

Salt Making. *Works.*

Next to agriculture the making of salt is the most important industry of the district. There are 200 salt-works, with an estimated area of 8100 acres, and an outturn in 1880-81 of 171,000 tons of salt worth about £33,000 (Rs. 3,30,000), or, including duty, about £956,000 (Rs. 95,60,000), and yielding a revenue of £780,000 (Rs. 78,00,000). The number of people employed in making and trading in salt is estimated at about 20,000.

Thána salt is made by the solar evaporation of sea-water. At the heads of estuaries and along the banks of tidal creeks, flat tracts, from a few acres to several square miles in area, are subject to flooding at spring-tides. These salt-wastes seem to have been formed by the silting of shallow bays, and by river-bank deposits near their outfall into the sea. These deposits vary in character. In some places they are unfit for salt-works. In others they are more or less suited, according as the muddy alluvium, of which they consist, is more or less impervious to water, free from pebbles shells sand and grit, plastic when wet, hard and unyielding when dry, and not readily ground to dust. These lands being subject to tidal flooding are sterile and waste. The edges of the small deep tidal channels, which seam the surface of the salt-swamps, are usually fringed by a growth of mangrove-bushes, with here and there a few sea-shrubs and herbs. When reclaimed from the sea the surface gradually improves. Coarse tufts of reedy grass spring up and after

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a few years patches are sown with salt-rice. The line between these reclaimed lands and the neighbouring salt-swamps is generally abrupt. A rich soil, groves, fields, even gardens are often found within a few yards of the verge of the salt-flats.

The Thána salt-works are distributed over the six customs divisions of Umbargaon, Bassein, Ghodbandar, Trombay, Panvel, and Uran. There was formerly a salt-work in Tárápur, but it has been closed since 1878. The largest and most important works are in Uran in the south, numbering 105, arranged in twenty groups with 18,373 pans, an area of 3241 acres, and 1018 owners known as *shilotridárs* or *shilotris*.[1] Most of the works are in the south-west of Panvel between Uran and Hog Island; the rest are along the banks of the Pátálganga river, not far from the south-east corner of the Bombay harbour. To the north of the Uran works are the Panvel works, numbering twenty-two, arranged in seven groups with 6218 pans, an area of 956 acres, and thirty-seven owners. A few of these works lie to the south of the Panvel creek near Panvel; the rest lie to the north of the Panvel creek. The seventeen Trombay works are arranged in four groups with 10,942 pans, an area of 840 acres, and twenty-two owners. Except the Kurla and the Ghátkopar works, which are separated from the rest, all lie together near Trombay in the south of Sálsette. The thirty-seven Ghodbandar works are arranged in six groups with 22,923 pans, an area of 1616 acres, and 411 owners. The Ghodbandar works lie in the north-west of Sálsette, on the south bank of the Bassein creek near Ghodbandar and the Baroda railway station of Bháyndar. All except one, some ten miles from the rest, lie close together. The seventeen Bassein works are arranged in six groups with 11,374 pans, an area of 1439 acres, and thirty owners. The Bassein works are widely scattered on the north bank of the Bassein creek; a few are in the interior on the banks of rivers. There is only one work at Maroli in Umbargaon with forty-nine pans and an area of fifteen acres.

The survey of the Thána salt-works, except those of Umbargaon, was sanctioned by Government resolution 5350 of the 26th of October 1872, and completed during 1873-74 by Lieutenant-Colonel Laughton. Separate maps, on a scale of 200 feet to one inch, have been prepared for each work, showing the size and the position of the pans, reservoirs, and storage platforms, and the area of waste land near each salt-work. Maps of each salt sub-division, on a scale of 1000 feet to an inch, have also been prepared. These maps show the position of the different salt-works, the roads and creeks which intersect them, and the villages in their neighbourhood. A general map of the whole of the Konkan salt-works, and of the country in which they are situated, has also been prepared.

The following statement shows the area, the number of works, the outturn of salt, and the amount of revenue from the Thána salt-works in 1880-81:

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[1] The owners of salt-works are known as *shilotridárs*, apparently a Dravidian word meaning gap-wardens. In common talk the form *shilotri* is used.

Thána Salt Works, 1880-81.

DIVISION.	AREA IN ACRES.	GROUPS OR *Sazás.*	WORKS.		PRODUCE.		VALUE.	REVENUE.
			Government.	Private.	Made.	Sold.		
					Mans.	*Mans.*	Rs.	Rs.
Umbargaon	15	2		1	10,308	17,029	1792	43,495
Bassein	1439	6	4	13	6,20,001	5,08,933	72,929	13,02,192
Ghodbandar	1616	6	...	37	8,06,451	6,07,450	63,500	15,35,968
Trombay	840	4	...	17	5,22,409	4,20,412	56,640	10,46,779
Panvel	956	7	...	22	4,52,579	2,74,629	30,703	6,03,245
Uran	3241	20	1	104	22,04,270	15,63,952	1,05,023	33,27,340
Total ..	8107	45	5	194	46,16,018	33,92,405	3,30,587	78,59,019

Shilotris.

Except five Government works which are farmed, the Thána salt-works are the property of private persons with limited rights. The *shilotris* or owners of salt-works are Bráhmans, Vánis, Sonárs, Prabhus, Ágris, Márwáris, Maráthás, Christians, Pársis, Khojás and Memans. Some of them are rich, some are well-to-do, and many are poor. Before making salt the owners of salt-works are required to take a license from the Collector of Salt Revenue. The license mentions the name of the owner, the limits within which the salt may be made, and the place where the salt is to be stored. No salt may be taken from any work without a permit. The permit states the quantity and cost price of the salt, the name and residence of the person moving it, the place to which and the route by which the salt is to be taken, and whether it is for local use or for export. Besides the salt-tax, which at present is fixed at 4*s.* (Rs. 2) the Bengal *man* of 82⅔ pounds avoirdupois, the owners of salt-works have to pay a ground-rent. This rent is levied in one of two ways. At some works the rent is charged according to the area enclosed, at other works it is levied in the shape of a fixed cess on each *man* of salt sold.[1] Government have reserved the power of closing any work on paying compensation.

Workers.

There are five classes of salt-makers, Ágris, Kolis, and Native Christians who belong to the district, and Dublás and Khárvás, who used to make salt in the Surat district and now come to some of the Thána works in the fair season, going home at the beginning of the rains. Ágris, Kolis, and Native Christians who make salt, are called Mithágris or salt-workers. The Ágris are found in Bassein, Ghodbandar, Panvel, and Uran; the Kolis in Trombay; and the Christians in Ghodbandar and at Kurla near Bombay. The Dublás work only on the salt-works near Bassein Road station, and the Khárvás work in Bassein, Trombay, Panvel, and Uran. The Christians, Ágris, and Kolis who make salt, are better off than their cultivating caste-fellows. Their salt-making does not stand in the way of their working as husbandmen, as they can make salt only during the fair season. Except in Uran where the area of rice is too small to give them all employment, their earnings from salt-

1 The ground-rent in Uran is Rs. 1½ the acre; in Ghodbandar two *pies* the *man* of salt removed under permit; in Bassein Rs. 1¼ the acre, and in some places two *pies* the *man*; in Panvel eight *annas* the acre, and in some places four *pies* or three *pies* the *man*.

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making form an extra source of income. The workmen are paid by the piece, by daily or monthly wages, or by a share of the produce. The average earnings for the whole season (January-May) range from £2 to £5 (Rs. 20-Rs. 50).[1] The cost of extraordinary repairs is borne by the landowner, while the pans are cleaned and the smaller banks are repaired by the salt-makers. Almost all salt-makers are fairly off, and some are rich worth from £1000 to £2500 (Rs. 10,000-Rs. 25,000).

Process.

Salt-works are reclaimed by substantial embankments from the muddy flats which are flooded at spring-tides. One of the most important points in a salt-work is the level of the ground. The ground should be from one to three feet below high spring-tide, so that on the one hand the water may be let in without having to be raised, and that, on the other hand, no great or costly banks may be required to dam out the tide. The place thus prepared is called the enclosure or *ágar*. It must be so sheltered that its embankments will not be likely to be overflowed or swept away by very high tides or in stormy weather, and its soil must be of binding clay free from sand and stones. A salt-work or *ágar* consists of three parts, a large reservoir called *pándharan* the water-holder, or *khajina* the treasury; a series of small reservoirs or brine-pits called *tápavnis* or warming-places; and the evaporating pans or *kundis*. The size and cost of the embankments depend on the level of the land and on the exposure to the sea. Occasionally the embankments and the sluices are of high strong and substantial masonry, but when, as is usually the case, the site is sheltered, the dams are of cheap earth-work. It usually happens that the area reclaimed by a set of banks is large enough, and that one lake or *khajiná* supplies water enough for two, three, or even more complete salt-works. When this is the case, the pans are close to each other, and usually draw their supplies of sea-water through a series of embanked channels, which, as well as the outer embankment, are kept in repair at the common cost.

Of the three chief parts of the salt-work the *khajina* is on a slightly higher level than the *tápavnis*, and the *tápavni* lies slightly higher than the *kundis*. The large reservoir, *pándharan* or *khajina*, is usually of irregular shape, adapting itself to the lie of the ground. It is from two to three feet deep, and is joined by a small passage with the channel which lets in the water. The condensing and clearing basins, or *tápavnis*, are a series of small watertight reservoirs, connected by masonry sluices with the large reservoir on the one hand and the evaporating pans on the other. They are from seventy-two to 2200 feet long, eight to 300 feet wide, and one to three feet deep. The evaporating pans, or *kundis*, that is the *ágar* proper, consist of a series of rectangular compartments laid out in regular lines or *pátis*, and of varying sizes up

[1] In Bassein and Ghodbandar the workmen are paid by a unit of eighty Bengal *mans*, the rates varying from 10*s.* to 12*s.* (Rs. 5-Rs. 6) in Ghodbandar and from 10*s.* to 16*s.* (Rs. 5-Rs. 8) in Bassein In Umbargaon and Panvel the workmen are paid by the month, the rates being 10*s.* (Rs. 5) at Umbargaon and varying at Panvel from 14*s.* to 16*s.* (Rs. 7-Rs. 8) for local workers and from 18*s.* to £1 (Rs. 9-Rs. 10) for Gujarát Khárvas. In Uran the workmen get half of the sale proceeds.

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to 400 feet by 100, but usually from twenty to eighty feet long and from ten to thirty feet broad.[1] They are separated from each other by ridges of earth from two to four feet wide and six to eight inches high. The floor of each compartment must be perfectly level and smooth. It is carefully puddled by naked feet and beaten with flat mallets and boards, so that no salt may be lost by the sinking of the brine into the soil, and that no water may soak from the neighbouring reservoirs into the evaporating pans and keep the brine from crystallizing. The preparation of the pans is begun in September or October, soon after the close of the rainy season while the clay is still damp. The floors of the pans have thus time to dry and harden before January, when the salt-making season begins.

The ordinary rule for the relative size of the different parts of a salt-work is that the smaller reservoir should equal the area occupied by the evaporating pans, and that the larger reservoir should equal the joint area of the smaller reservoirs and the evaporating pans. The level of the different parts of the work must also be adjusted, so that the large reservoir may be filled at each spring-tide, and that the water may flow gently from it into the brine-pits, and from the brine-pits into the pans when the sluices are opened.

The salt-making season begins in January and lasts until the first fall of rain, in the end of May or the beginning of June. Early in the season, one or two months before work begins, the large reservoir is filled at high spring-tide, and when it is full the sluice is closed. After the water has stood for a few days gradually condensing by exposure to the wind and sun, the contents are drawn off, as they are wanted, to the series of smaller reservoirs or *tápavnis*, and the *khajina* is again replenished. The depth of water admitted into these brine-pits is from nine to eighteen inches, and it is allowed to remain for eight or ten days, when it is still further condensed and has become nearly a saturated solution of chloride of sodium. When it shows a disposition to form crystals, the brine is ready to be let into the pans or *kundis*. The brine has by this time become slightly brown, and all animal life has perished. When the pans are properly prepared, the brine from the condensing basins is admitted to the depth of from three to nine inches, and is allowed to stand for a week or ten days till evaporation has gone so far that crystals begin to collect at the bottom of the pan. In the first fillings some of the water and salt are absorbed in the soil, and the first crop of crystals is usually so small and imperfect that the maker breaks up the crust of salt, and, without removing it, lets in a fresh supply of brine and allows it to stand till crystallization is again well advanced. This probably takes from fourteen to twenty days, according to the heat of the weather and the force and dryness of the wind.

The formation of the crystals depends on the way in which the brine is evaporated. In most works the water is let in at once and

[1] At Goregaon and Málvani in the Ghodbandar division the pans are only from Twenty to fifteen feet long and from four to eight feet wide.

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is left to evaporate entirely, and, when the salt is tolerably dry, the whole is removed, and a fresh supply of brine let in for the next crop. The salt produced by this process is hard, but is rather impure, containing sometimes as much as ten per cent of dirt. The second mode which has been lately introduced by the Surat Khárvás is to let the brine in by degrees. The first supply of brine is allowed to evaporate till crystals begin to form. It is then scraped by a rake, or *dáti*, to give the crystals scope to form, as well as to quicken evaporation. As soon as the crystals begin to dry, another supply of brine is let in and mixed with the product of the first supply, and this process is repeated three or four times. The recrystallizing purifies the salt, and the frequent scraping with the rake helps the crystals to form and gets rid of the extra water. Thus the Khárvás, by a little more trouble and care, produce salt very much better than that made by any of the local salt-makers. In some small works in the Trombay and Ghodbandar divisions, just outside the island of Bombay, a particular kind of salt is made expressly for the Bombay market. The evaporating pans are very shallow, and the salt is scraped every two or three days before the crystals become consolidated. Salt made in this way is very pure, but the crystals are small and friable. It is much liked by the richer classes in Bombay, where it is hawked about the streets, but, as it travels badly, it is seldom used for export to distant places.

After the crystals are formed, with the help of a wooden scraper, or *nevla*, which is a thin board two feet long by eight inches broad fastened to a long bamboo, the salt-maker drags the salt from the bottom of the pan to the sides in heaps of one or two *mans*, and leaves it to drain for two or three days. When it is dry it is carried in baskets and stored in a conical heap, or *rás*,[1] which is usually a few yards from the pan within the line of guard-posts, or *chaukis*, which surround the works. The heaps contain from 200 to 4000 *mans* and, as a guard against thieving, are usually marked with a large red wooden stamp. As soon as one crop of salt is cleared from the pan, the salt-maker begins a second crop, while the heaps remain in the charge of officials who fix their shape and position. Towards the end of May, as the rains draw near, the heaps are thatched with rice-straw or coarse grass, or they are smeared with a coating of mud from four to six inches thick. In spite of care much salt is lost every rains.

In the course of the season, from four to six and even eight crops of salt are taken from each pan. The outturn of a given area of salt-pans varies, partly according to the quality of the soil, and still more according to the moistness or dryness of the air. The average return for the whole season may be roughly estimated at about 4400 *mans* of salt for every acre of evaporating pans and three acres of reservoirs, or about one *man* of salt to every square foot of pans, or about 1½ pounds a square foot for each crop. These calculations are of little value. Nothing can be more uncertain

[1] The heaps are usually placed either on earthen platforms made for the p[illegible] or on the broad and high outer embankment of the works.

than the relation between the area of the pans and the yearly outturn. Much depends on the condition of the atmosphere, the strength of the wind, the height of the tides, and the date of the first fall of rain. A fall of rain in May greatly interferes with the salt crop, as it stops work at the best season, when the soil is completely soaked with salt, and the brine in the larger reservoirs as well as in the pits, by continued exposure, has become highly concentrated, depositing crystals very soon after it is let into the pans. The cost of manufacture at a good work averages about one penny the hundredweight (six *pies* the Indian *man*).

Trade.

Thána salt supplies the markets of almost all the Konkan, Deccan, and Karnátic districts with the exception of Kánara. It is also sent largely by sea to ports on the western coast of Madras and to Calcutta, and spreads about 800 miles east along the Peninsula and East India railways and about 500 miles south along the Peninsula and the Nizám State railways. Inland along the Peninsula railway Thána salt has almost a monopoly for about 500 miles, that is as far east as Khandwa. For about 260 miles more to Jabalpur the demand is divided between Thána and Cutch or Varágda salt, the produce of the great Khárághoda works, which is brought 300 miles further than the Thána salt. Towards Jabalpur the demand for Thána salt gradually gives way to the demand for Varágda, and beyond Jabalpur the demand for Thána salt ceases. Along the Nágpur branch, at and beyond Nágpur, Varágda competes with Thána salt, but the demand for Thána salt continues as far as the railway runs. One reason why, at great distances inland, Khárághoda salt competes with advantage with Thána salt is that the size and strength of its crystals prevent wastage in travelling. And one reason why Thána salt holds its own for about 500 miles inland is because, from the earliest times, the people of those parts have drawn their supplies of salt from the Thána coast.[1]

During the ten years ending 1880-81 the average yearly amount of salt made was 34,34,453 *mans*;[2] the average amount of salt sold was 29,46,991 *mans*; and the average Government revenue was Rs. 48,96,591. The details are:

Thána Salt Details, 1871-1881.

YEARS.	Produce.	Sale.	Revenue.	YEARS.	Produce.	Sale.	Revenue.
	Mans.	*Mans.*	Rs.		*Mans.*	*Mans.*	Rs.
1871-72	18,55,074	22,33,953	26,79,562	1876-77	41,92,030	25,50,306	42,32,621
1872-73	45,17,244	34,27,698	29,09,048	1877-78	41,69,273	28,62,095	52,66,328
1873-74	41,00,239	30,23,026	33,44,458	1878-79	35,51,348	33,32,545	69,54,203
1874-75	38,97,114	30,08,159	41,90,736	1879-80	19,38,492	31,87,089	70,40,942
1875-76	15,07,707	24,52,635	44,88,866	1880-81	46,16,017	33,92,405	78,59,019

No information is available to show the detailed distribution

[1] Bags of Konkan salt played an important part in the Musalmán siege of Daulatabad in 1294. Briggs' Ferishta, I. 306.

[2] The *man* used in the salt section is the Bengal *man* of 82⅔ pounds avoirdupois. Twenty-seven Bengal *mans* are equal to one ton.

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of the Thána salt. Much of the large quantity of salt which is carried by the Peninsula railway from Kalyán to the Central Provinces and the Nizám's territory, is entered in the permits as removed from the salt works to the Thána district, that is to Kalyán where the salt changes hands. The following estimate prepared from official records and from local knowledge is perhaps approximately correct. Of twenty to thirty *lákhs* of Bengal *mans* yearly sold at the Thána works, from ten to fourteen *lákhs* are sent to the Madras ports and Calcutta; about four *lákhs* go by rail to the Nizám's dominions; and from six to eight *lákhs* to the Central Provinces. The rest is used in the Bombay Presidency. Uran, which contains the largest group of salt-works, sends out about twelve *lákhs* of *mans* a year, while Trombay and Panvel between them export about half that amount. Ghodbandar and Bassein together command about three-quarters of the Uran trade; and Umbargaon produces enough for local wants. The Calcutta and Madras demand is met chiefly from the Uran, Trombay, and Panvel works. Ghodbandar and Bassein salt competes chiefly in the local markets and along the railways. Salt of the best quality, large-grained and white-crystalled, fetches from 4 *as.* to 6 *as.* a *man*, exclusive of duty, and the worst salt, blackish and small-grained, is sold at considerably below one *ánna* a *man*. Madras used to take the dirtiest and cheapest salt, but since 1876, when the salt trade was thrown open to private enterprise, the better kinds of salt have been largely exported to Madras. The poorer salts are now mostly sent to Calcutta. Since the establishment of the Khárághoda works in the Ran of Cutch and the opening of direct railway communication between Khárághoda, Bombay, and Central India, the Thána salt-makers have been forced to improve the quality of their salt. This improvement has, to a great extent, been carried out by the employment of Gujarát salt-makers, Dublás in the Bassein works, and Khárvás in Panvel.

In the parts of the Bombay Presidency in which Thána salt is used, it comes into competition with Kolába and Ratnágiri salt, with salt made at Mátunga in Bombay, and with the produce of the salt-works of Goa and Daman, and also of Balsár in Surat. Kolába or Pen salt commands a good market, as it is nearer Poona and other parts of the Deccan, but the production is limited. In Bombay, Thána salt competes on equal terms with Mátunga salt, while, on the southern coast and in the inland districts, it is preferred to Ratnágiri and Goa salt. The Khándesh and Násik markets are supplied with Thána, Balsár, and Daman salt, and in the Nizám's territories and on the west coast of Madras, Thána salt comes into competition with Madras salt, against which it always holds its own, owing to its superior quality. In Calcutta it is sold side by side with Upper Indian salt brought by rail, with eastern Madras salt, and with European salt imported chiefly from England and France. In the Central Provinces and in Central India, Thána salt has to a considerable extent had to make way for the Khárághoda salt of north Gujarát, which there commands a higher price than any other salt. Except in the Central Provinces, Thána salt has held its own against Khárághoda salt. People accustomed to the

use of sea-salt seem to have no liking for the salt prepared from the Khárághoda wells, except in the Central Provinces, Thána salt is as popular as it ever was, while, owing to improved communications and to its better quality, the demand for it has increased.

Though the traffic in salt goes on all the year round, it is briskest during the fair season. Salt is sent to Calcutta chiefly in the rains in square-rigged vessels. Ships which are too late to load for Liverpool often go round with a cargo of salt to Calcutta, where they are in time for the Calcutta export season. They carry the salt as ballast and charge just enough freight to pay the Calcutta port dues. Square rigged vessels anchor in deep water at from one to six miles from the salt-works, and the salt, chiefly from Uran Panvel and Trombay, is brought in bags of uniform size in small boats of from three to six tons, and emptied from the bags into the ship.

To Madras ports and to ports on the south coast of the Bombay Presidency, Thána salt is carried by sea-going country craft or *phatemáris* of from 160 to 220 tons. These generally ride up to the salt-works and take in the salt in headloads or from small boats. This native craft deep-sea trade goes on steadily from October to the end of April, when the rough weather of the south-west monsoon begins to set in along the south coast, and the carriage of salt in undecked boats is excessively risky. From Trombay and Ghodbandar some salt goes to Bombay in bullock carts, chiefly for local use. Salt is also sent to Bombay from the Uran, Panvel, and Trombay works, in small boats, and landed at the Carnac wharf and there loaded into railway wagons. Some of the Trombay salt takes the rail at Kurla, and large quantities, brought by boat from Uran, Panvel, and Trombay, and up the Thána creek from Ghodbandar and Bassein, meet the railway at Thána and Kalyán. Some of the produce of the Ghodbandar and Bassein works takes the railway at Bháyndar on the Baroda line. Salt also goes from Panvel, Thána, and Kalyán in bullock carts, and on Vanjári pack-bullocks chiefly by the Kusur and Bor passes to Poona, Ahmadnagar, Sholápur, Sátára, the Southern Marátha States, and the Nizám's territory. The bulk of the inland salt-trade up the Bor pass is by carts, the carriers being chiefly Kunbis and other Deccan peasants, and the bulk of the inland salt-traffic through the Kusur pass is on bullock-back, the traders being Vanjáris, Lamáns, and other professional carriers. Pársis, Khojás, Memans, one or two Hindus, and a few European firms trade in salt with Calcutta and Madras. The salt trade to the Central Provinces is chiefly in the hands of Márwár Váni dealers of those parts, who have permanent agents in Bombay. Purchases for other places are made personally or through agents by local traders, either at the salt-works or at the warehouses in Bombay, Kalyán, and Thána. Some Bombay and Kalyán salt-traders, chiefly Memans, have opened shops at Jabalpur, Nágpur, and other places in the Central Provinces. Meman Musalmáns are by far the largest exporters and traders in Konkan salt; Márwár Vánis are the chief dealers in Varágda or Khárághoda salt. Except in Gujarát where the close and heavy Varágda is used, salt is retailed by measure, although it is sold at all salt-works by weight. The

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most popular salts in the trade are therefore the large hollow irregularly crystalled kinds, which weight for weight take up much more room in a measure than fine close-crystalled salts. The weight of salt measure for measure varies enormously. This is one of the reasons why it has always been so difficult to obtain trustworthy statistics of the retail price of salt in the mofussil.

Excise.

As early as 1816 the question of raising revenue from salt attracted the attention of the Bombay Government. In 1823 they submitted to the Court of Directors a proposal to establish a salt monopoly, like the salt monopoly in Madras, at a maximum selling price of forty-five pounds the rupee (2*s.*) or about 3*s.* 8*d.* (Re. 1-13-4) the Indian *man*. This, it was estimated, would represent a tax of something under 6*d.* (4 *as.*) a year on each head of population. The Court negatived this proposal on the ground that the Bombay Presidency was still depressed and unsettled, and that a monopoly might cause a scarcity of salt, and a consequent enhancement of its price beyond the amount of duty realised. At this time, exclusive of the rent or assessment of land held for salt-works, from transit and customs dues and from the Government share in the produce, salt yielded about £40,000 (Rs. 4,00,000) a year.

In 1826, Mr. Bruce, a member of the Bombay Customs Committee, proposed that the numerous and oppressive transit and town duties, taxes on crafts and professions, and similar imposts should be abolished and replaced by an excise on salt equivalent to 9½*d.* (6 *as.* 4 *pies*) the Indian *man*. This proposal was approved both by the Bombay Government and by the Court of Directors, and much inquiry and correspondence ensued. Nothing was decided till 1836, when the question was referred to the Indian Customs Committee then sitting in Calcutta. The committee came to the conclusion that the Bombay transit duties ought to be abolished; that the state of the finances did not admit of their being abolished without some equivalent; and that an uniform excise and import salt duty of 1*s.* (8 *as.*) the Indian *man* was the least objectionable mode of replacing them, and would yield revenue enough to admit of their abolition. Act XXVII. of 1837 was accordingly passed, imposing an excise duty of 1*s.* (8 *as.*) the Indian *man* on all salt delivered from any work in the territories subject to the Bombay Government; forbidding the making of salt without giving notice to the Collector of the district; and empowering the Collector to send officers to salt-works to keep an account of the salt made and stored, and to prevent smuggling. As a further check on the removal of salt without paying the excise duty, the Act empowered Government to establish posts or *chaukis;* to destroy salt-works of whose construction notice had not been duly given; to confiscate salt clandestinely stored or removed; and to fine or imprison persons transgressing the provisions of the Act.

In the following year Act X. of 1838 established a revised system of sea and land customs; imposed an import duty of 1*s.* (8 *as.*) the Indian *man* on salt imported from foreign territory; and abolished the transit duties which had been suspended in 1837. Act I. of 1838 enabled Government to lay down the Daman, Goa,

and Janjira preventive lines, across which, in the previous year, large quantities of salt had been smuggled. The effect of these measures was a loss on transit dues of £166,000 (Rs. 16,60,000) and an average yearly salt revenue of £140,900 (Rs. 14,09,000), that is, a net yearly loss of £25,100 (Rs. 2,51,000). There was a further yearly loss of £67,500 (Rs. 6,75,000) from the abolition of petty taxes. To meet this loss of revenue and to enable Government to abolish town dues, Act XVI. of 1844 was passed, raising the excise duty on salt to 2*s.* (Re. 1) the Indian *man*. Before this Act came into force, a despatch was received from the Court of Directors forbidding the levy of a higher salt tax than 1*s.* 6*d.* (12 *as.*) the Indian *man*. The duty was, therefore, under notification of 14th September 1844, reduced to 1*s.* 6*d.* (12 *as.*). The increase in the salt duty from 1*s.* to 1*s.* 6*d.* (8 *as.*-12 *as.*) the Indian *man* called for a more stringent law against the smuggling of salt. Act XXXI. of 1850 was accordingly passed, levying a duty equivalent to the excise, on salt imported from, or, unless covered by a pass, exported to foreign territory; making vehicles, animals, or vessels used to convey contraband salt liable to confiscation; and making the permission of Government necessary for either opening a new salt-work or for re-opening a work closed for three seasons. The Act also empowered Government to suppress salt-works producing, on an average of three years, less than 5000 Indian *mans;* and to establish preventive posts wherever they might be required.

To help to meet the financial difficulties of 1859 the Bombay Government proposed to cancel the notification of the 14th September 1844, and to levy the full duty of 2*s.* (Re. 1) the Indian *man* imposed by Act XVI. of 1844, while the Government of India proposed to raise the duty to 3*s.* (Rs. 1½). The question was referred for report to the two Revenue Commissioners and to the Commissioner of Customs. The Revenue Commissioners were of opinion that the salt tax might safely be raised to 3*s.* (Re. 1-8), but Mr. Spooner, an officer of great ability and experience, was strongly opposed to the change. He argued that as the cost of making salt averaged only 2*d.* (1¼ *as.*) a *man*, a 1*s.* 6*d.* (12 *as.*) duty was 1000 per cent on the cost of production, and a 3*s.* (Rs. 1½) duty 2000 per cent. It was his opinion that the proposed doubling of the duty would both increase smuggling and lessen consumption; that the estimated increase of revenue would not be obtained; that the only way in which smuggling could be effectively checked with a high duty was by introducing the Madras monopoly system into Bombay; that a Government monopoly was highly undesirable, both theoretically and on account of the great interference it would cause in existing private rights; and that, finally, so heavy a duty would ruin the fishermen who lived by salting fish on the Bombay coast. The Bombay Government adopted Mr. Spooner's views, and pointed out that, though the Bombay duty was absolutely lighter than the Bengal duty, it was heavier relatively to the intrinsic money value of the salt. The Government of India then directed that the Bombay duty should be raised to 2*s.* (Re. 1) the Indian *man*, and this rate came into force from the 17th

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of August 1859. In 1861 a further increase of the salt-tax was found necessary, and, by notification dated 13th April 1861, the tax was raised to 2*s.* 6*d.* (Re. 1-4) the Indian *man.* This increase was legalised by Act VII. of 1861, which empowered the Governor General in Council to raise the Bombay tax to as much as 3*s.* (Rs. 1½) the Indian *man.* In August 1864 the Government of India proposed to raise the rate to 3*s.* (Re. 1-8) the full amount legalised by Act VII. of 1861. Though they thought the levy of an income-tax more suited to this Presidency, the Bombay Government considered the proposed increase in the salt-duty feasible, and the change was accordingly introduced by notification of 19th January 1865. In 1869 financial difficulties compelled a further increase to 3*s.* 7½*d.* (Re. 1-13) the Indian *man,* and again, in 1877, to 5*s.* (Rs. 2-8) the *man.*[1]

Smuggling.

The effect of these repeated enhancements of the salt tax has been to raise the salt revenue from about £160,900 (Rs. 16,09,000) in 1860 to £785,900 (Rs. 78,59,000) in 1880. The high price which the enhanced rate of duty gives to salt, contrasted with its small intrinsic money value, has made the smuggling of salt most gainful and very difficult to suppress. The great revenue which the salt-tax now yields is, in great measure, due to the elaborate system for checking contraband trade which was proposed by Mr. W. G. Pedder of the Bombay Civil Service in 1870, and which, since 1871, has been perfected and carried out by Mr. C. B. Pritchard of the Bombay Civil Service, now Commissioner of Salt Revenue and Customs.

In 1854 Mr. Plowden was appointed to report on the system of levying the salt revenue throughout India. He visited Bombay in 1854 and published his report in 1856. Mr. Plowden was of opinion that there was much smuggling in Bombay and that the system of management called for reform. In 1869 Mr. W. G. Pedder was appointed to inquire into the salt administration of the Bombay Presidency with a view to making suggestions for improving its management and for suppressing smuggling. Mr. Pedder completed this duty about the end of August 1870, and submitted to Government a most valuable and complete report.[2] Mr. Pedder was satisfied that there was an enormous contraband trade in salt. He estimated the amount yearly smuggled in the Bombay Presidency at 8,03,497 *mans,* representing an excise revenue of £145,633 (Rs. 14,56,330). Among other points, Mr. Pedder showed that the whole of the salt used in the city of Bombay and a further amount of 31,093 *mans,* which were exported from Bombay, were smuggled. This great contraband trade represented, at the rate of Re. 1-13 the *man,* a yearly loss of nearly £27,500 (2¾ *lákhs* of rupees) of revenue.

Much salt was smuggled by sea from Goa and Daman, and a little contraband salt might be made by fishermen and other coast and creek people; but the bulk of the smuggling was done at the regular salt-works. Salt was smuggled from the works in four ways: by

[1] The salt duty was reduced from 5*s.* to 4*s.* (Rs. 2½-Rs. 2) in 1882.
[2] No. 103, dated 30th July 1870.

illicit removal from the pans before the salt was stored; by theft from the heaps generally at night by bribing the men on guard; by the manager of the work, or *sazedár*, intentionally giving over-weight; and by removing salt from the works free of duty nominally for export to the Malabár coast and Calcutta.

Mr. Pedder recommended six measures for suppressing this smuggling: concentrating salt-works, storing salt, controlling the maker of the salt, forbidding the removal of loose salt, more careful weighments and better scales, and the stoppage of free export to the Malabár coast and Calcutta. As regards concentration of works Mr. Pedder proposed to confine each salt sub-division, or *táluka*, within convenient and compact limits; to increase the making of salt within those limits and suppress the making of salt beyond them; and to guard the limits of the salt *táluka* by a strong systematic protective force. As regards the storing of salt he suggested that in each salt-work, or *ágar*, or where possible in two or three neighbouring salt-works, a spot should be chosen for storage platforms near the work and accessible by road or water. On these platforms the salt was to be stored in circular heaps, the contents calculated from the height and circumference, and painted on a slip of wood together with a number and the salt-maker's name. No salt was to be taken from a heap till its contents were known. To check smuggling by the makers of salt, Mr. Pedder proposed that salt-makers, living beyond the limits of the works, should on leaving their work be required to pass through a guard-post; that makers of salt, living in villages surrounded by salt-works, should be required to leave the pans before sunset; that makers of salt should be liable to search if suspected of removing salt; and that salt officers should be empowered to search villages in which they suspected that illicit salt was stored. The carrying of loose salt was one of the chief helps to smuggling. Mr. Pedder proposed that all salt removed, except for the use of towns or villages near the works, should be put into bags before leaving the works. Salt should no longer be weighed by steel-yards, but by simple and movable machines.

One of the chief openings for smuggling was the free export of salt from Bombay for Calcutta and the Malabár ports. This salt paid duty in Calcutta, and Mr. Plowden had strongly recommended that it should be exported free from Bombay. He considered that smuggling could be prevented by watchful guarding. But it was found impossible to stop this form of smuggling. Shipments for Calcutta were mostly made in the rainy season, when it was difficult to secure careful weighments at the works. The salt was carried right through the fleet of native coasters anchored in the Bombay harbour, loose and in open boats. The boats were often for days and nights kept hanging astern of the sea-going vessels, waiting to discharge. Practically it was impossible to reweigh loose salt as it passed over the vessel's side, so there was always the chance of some portion of each boat-load finding its way into Bombay without paying duty.[1] The trade to the Malabár ports gave even greater

[1] Mr. Pritchard's Administration Report, 1873-74, para. 47.

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openings for smuggling. From 800 to 1000 cargoes were exported every year. The salt was carried in open native craft, which crept along the coast, and anchored close in shore whenever the wind lulled or was contrary. The fishing smacks, which throng the seas during the fair season, everywhere gave easy communication between the salt-laden vessels and the shore. The extent of the contraband trade was notoriously large.

To carry out these changes Mr. Pedder proposed that a new salt department should be formed under a Collector and assistant collectors, and with a strong staff of preventive and coast-guard officers. The coast guard service which consisted of only three inspectors and three boat *kárkuns* was reorganised by Mr. Pritchard and strengthened by the addition of a superintendent and seventeen inspectors.[1]

Besides these proposals Mr. Pedder suggested that greater care should be taken in preparing permits, and other statistical returns; that the owners of works should be held responsible for smuggling; that the officers of the department should be empowered to search stores of salt; that in sea-side works each head accountant or *sarkárkun*, and superintendent or *dároga* should have a boat; that detailed maps of the salt-works should be prepared; that the supply of drinking water should be increased; and that some of the creeks and means of approach to the works should be improved.

These suggestions received the approval of the Government of Bombay on the 3rd of March 1871, and of the Government of India on the 23rd of May 1871. Mr. C. B. Pritchard, who was appointed Collector of Salt Revenue, prepared the draft Salt Act, and, with some modifications, completed and carried into effect the new system proposed by Mr. Pedder. The chief changes introduced are thus summarised in Mr. Pritchard's Administration Report for 1874-57:

Changes.

'The old salt law, contained in Acts XXVII. of 1857 and XXXI. of 1850, simply provided for the collection of the excise duty, for the establishment of posts or *chaukis* at and near salt-works, for the detention and confiscation of salt removed without permit, and for the punishment of smugglers. It did not authorise the arrest of smugglers; it placed no restriction on the manufacture of salt; it allowed salt-owners to store their salt where they pleased, and to remove it as they pleased; and it left them entirely uncontrolled in the management of their works, and without responsibility for the proper conduct of business at their works, or for fraud or malpractice

[1] The duties of the coast guard service are to patrol the seaboard and creeks in the neighbourhood of salt-works, to examine salt-laden vessels leaving salt-works, to prevent the clandestine landing of salt on the coast, to prevent the shipping and landing of goods at unauthorised places, to check the plunder of cotton and other goods by the crews of the boats carrying them, to supervise the establishments at landing-places, to superintend all light-houses, landing-places, and beacon lights, and to maintain in proper position and repair the buoys and beacons which show rocks and shoals and mark out the channels over the bars of navigable rivers and backwaters.

on the part of persons in their employ. The new Act which came into force on the 18th of May 1874 brought about great changes. Under it the manufacture of salt without license was prohibited; the owners of salt-works were obliged to superintend the removal of salt from their works, either in person or by duly appointed agents, and were rendered responsible for all irregularities committed in the removal of salt; and, with respect to offences against the Act, salt officers were vested with powers similar to those exercised by the police in cognizable cases. The Act gave the Government power to frame rules for regulating the manufacture, storage, and removal of salt, and the import and export of salt by sea and land; to punish by fine or withdrawal of license salt-makers whose servants might be detected in fraud or breach of rules; to regulate under licenses the storage of salt for purposes of sale at all places within ten miles of a salt-work or of a sea-port; and generally to control the operations of all persons transacting business at salt-works whether as manufacturers or as exporters.

The first measure introduced under the Act was the compulsory bagging of salt previous to removal from the works. The object of this rule was to obtain an efficient check on weighments made at the works, so as to prevent the removal under permit of larger quantities of salt than permit-holders were entitled to. Nine-tenths of the salt removed from salt-works in the Konkan is loaded into boats, which either carry it down the coast or take it to Bombay or some neighbouring port where it meets the railway. So long as salt was carried loose, it was impossible to ascertain with any accuracy the quantity of salt on board any vessel, except by discharging and weighing the entire cargo, an expensive and wasteful process. A rough calculation of the contents of each vessel was made at the preventive stations by means of rod measurements, but the results of this calculation were known to be untrustworthy, and it was only in cases of evident fraud that vessels were detained and their cargoes weighed. Small excesses passed unheeded. The result was that weigh-clerks paid little attention to their weighments, and were ready, if they were paid for it, to allow exporters to take more salt than they had bought.

Shippers were further required to stow the bags in vertical tiers, so that by removing every third tier the whole of the bags on board any vessel could be counted without difficulty. The number of bags and the quantity each bag should hold are entered on the permits. Floating barges, furnished with accurate scales and a sufficient staff of men, have been moored at the principal preventive stations. Salt-laden vessels are taken straight from the works to a preventive station and there hauled alongside a barge, every third tier of bags is removed and placed on the barge's deck, the bags are counted, at least fifteen per cent of the gross number are reweighed, and the weight of the whole cargo is calculated on the average thus ascertained. Any excess not exceeding one per cent is passed free, as possibly due to inaccurate weighment; single duty on excesses between one and 2½ per cent is charged, and double duty on excesses between 2½ and 5 per cent. If any excess

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above five per cent is discovered the vessel is detained and a special investigation is held.'

SALT MAKING. *Results.*

The results of Mr. Pritchard's administration in 1874 and 1875 are thus summarised by the Secretary of State in his despatch to the Government of Bombay No. 2 of the 20th of April 1876: 'In the department of salt revenue the receipts of 1875 amounted to £899,053 (Rs. 89,90,532) or nearly seventeen *lâkhs* more than in 1874, and nearly fifty per cent more than in 1872. The quantity of salt manufactured in 1875 exceeded the produce of 1874 by £34,772 (Rs. 3,47,726), and it is very satisfactory to observe that care in the method of storing salt has led to a steady decrease in wastage. The new Salt Act, notwithstanding many obstacles opposed to its operation, has been a remarkable success. Interested parties objected to the licensing system, to the bagging of salt previous to its removal from the works, and to the use of barges for counting and weighing the bags, and the result was a sort of strike, which caused considerable loss and suffering to a large number of labourers. The tact and resource of Mr. Pritchard triumphed over all these obstacles, and the Act has now, as to many of its provisions, ceased to be unpopular. I desire that an expression of my commendation, for the great intelligence with which he performs his important duties, may be conveyed to Mr. Pritchard.'

The remaining crafts or industries, though one or two of them have a special character and interest, are of little importance. They include ordinary country goldsmith's, coppersmith's, blacksmith's, and carpenter's work, and the making of cloth, under which come the handloom weaving of silk cloth and the handloom and steam weaving of cotton cloth.[1] There are also sugar-making, plantain-drying, liquor-distilling, comb-making, wood-carving, paper-making, and the jail industries of which the chief are cane work and carpet-weaving.

SILK WEAVING.

Silk weaving is carried on in the town of Thána in Khatriáli or the weaver's row, and in Tacelaria or the weaver's quarter.[2] In the sixteenth century the making of Thána silks is said to have employed as many as 4000 weavers, and as late as the eighteenth century the English congratulated themselves on being able to induce some Thána weavers to settle in Bombay.[3] For many years the industry has been depressed. There are now only seven families of weavers working fourteen looms, which in ordinary years do not turn out more than £500 (Rs. 5000) worth of silks. Neither gold nor silver thread is worked into these silks. Plain silk cloth for Hindu waistcloths or *pitámbars* is woven to a small extent. But the special Thána silks are of two classes, silks with checked patterns, generally black and white and apparently of European

[1] Materials for the accounts of silk and cotton weaving and other minor crafts have been supplied by Mr. Bálkrishna Átmárám Gupte, Head Clerk, Sir Jamsetji School of Art and Industry.

[2] From the Portuguese *tecer* to weave. Dr. G. DaCunha.

[3] Nairne's Konkan, 32.

origin, and silks with very graceful geometric, apparently Saracenic, designs in a great variety of colours. The soft tints and free lines of many of the patterns are much admired and would come into general use, were it not that they cost from forty to fifty per cent more than Chinese and French silks.

The weavers, who are Catholic or Portuguese Native Christians, hold a higher social position than the ordinary Sálsette Christian fishers and husbandmen. They have the special name of Khatris, and marry among themselves and sometimes with such of the upper class of Christians as take service as clerks in Government offices. They seem to have no memory of their original country or caste. They believe that they were Musalmáns before the Portuguese made them Christians, and, though by intermarriage with other Christians they have lost much of their special appearance, it seems on the whole probable that before they were Musalmáns they were Hindus of the Khatri caste and are of Gujarát origin. Judging from their appearance they have a larger strain of European blood than any other Sálsette Christians. They speak Portuguese at home and Maráthi out of doors. Their houses are neat, clean, and airy, generally of two stories. The looms and the reeling and sorting gear fill part of the veranda and one end of the front room on the ground floor. The rest of the room which is of considerable size is fitted with a round table, chairs, a cot, well-made wooden boxes and cases, and a row of coloured prints round the wall almost all religious, Christ, the Virgin, and the Pope. They eat animal food daily, fish poultry and mutton, and are regular though not excessive drinkers of palm-juice and *moha* spirits. The men dress in European fashion, and the women in the Marátha robe and either the Hindu bodice or a European jacket. They are generally neat and clean in their dress, and on high days wear rich silk robes and much jewelry. Besides sorting, reeling, and spinning silk, the women of the weaver's families find time to sew their own, their husband's, and their children's clothes.

The Thána silk-weavers keep Sunday as a day of rest. Besides Sundays, the chief holidays are Easter-day, Christmas-day, and New Year's day. Their usual working hours are from seven to eleven and from one to sunset. They never work by candle or lamp light. They have no trade guild. Boys do not in any way help their parents till they are fifteen years old. They are refined, gentle, and kindly, courteous and frank, seldom guilty of crime and fairly frugal. They teach their girls as well as their boys to read and write in the Government Anglo-Portuguese school. Their girls remain at school till they are thirteen or fourteen years old. Though the competition of cheap machine-made European and hand-woven Chinese silks has gradually driven their silks out of the market, they have not sunk into poverty or even fallen to the level of unskilled labourers. The earnings of those who cling to silk-weaving are small, but most of them have well-to-do relations, and they are in no way a suffering or a depressed class. Their education and the nearness of Bombay have helped many of them to better themselves by taking employment as clerks. Several families have

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SILK WEAVING. *Trade.*

settled in Bombay and prospered, and of those who have remained at Thána, from fifty to a hundred go daily to Bombay by train.

All the silk woven in Thána is bought raw in Bombay. It is of four kinds, superior Chinese, Basra, inferior Chinese known as Ahmadabad because Ahmadabad is its best market, and Persian. The superior Chinese is divided into three classes, *avval*[1] or first worth about £2 (Rs. 20) the pound, *doem* or second worth about £1 18*s.* (Rs. 19), and *siam* or third worth £1 16*s.* (Rs. 18); the Basra, which is also arranged into first, second, and third quality, is worth from 18*s.* to £1 (Rs. 9-Rs. 10) and the Ahmadabad or inferior Chinese and Persian from £1 2*s.* to £1 6*s.* (Rs. 11-Rs. 13) the pound. Chinese *avval* and *doem* are used for the warp; Chinese *siam* and Basra are used for the weft of checked silks; and Ahmadabad for weaving plain silk waistcloths and robes. The weaver has seldom any stock of made goods. When the head of the family gets an order he goes to Bombay, and, in the Bhoiváda near Bhuleshvar, buys from four to twenty pounds of raw silk from a Multán silk-dealer. These dealers have generally a considerable stock of silk of the four leading varieties, some of it from China and a less quantity from Bengal and Bokhara. Bokhara silk is more costly than Basra or Ahmadabad silk, and is seldom used by the Thána weavers. The Ahmadabad silk, which comes from China, is generally coarse and dirty, and is also obtained by the Thána weavers from the Multán dealers.

When the raw silk is brought to Thána from Bombay, it is handed to the women of the weaver's family who sort reel and twist it. The silk is then dyed by the weaver himself, and the part intended for the warp is sent to the Musalmán warpers. When the warp is returned, the weaver arranges the loom and weaves. When the work is finished he hands the cloth to the customer from whom the order was received, or, when it is woven on his own account, he sells it to local customers who come to his house to buy, or, if there is no local demand, he takes it to Bombay.

Bohorás and Pársis use the checked silks for women's robes. Some of the geometric patterns are much admired by Europeans for dresses and by Pársis for trousers, and have a small but fairly steady sale. Except that the demand for Hindu waistcloths is briskest during the marriage season (November-May), the demand for Thána silks is fairly uniform.

The Thána silk-weavers seldom employ hired labour at their houses. When they do, they pay the weaver from 8*s.* to 10*s.* (Rs. 4-Rs. 5) a piece fifteen yards long by eighteen inches broad. This represents about twelve days' weaving or a daily wage of from 7½*d.* to 1*s.* (5 *as.*-8 *as.*). The Musalmán warper is paid 2*s.* (Re. 1) for warping silk enough for a couple of *tánis*, or one piece or *tága* of from fifteen to twenty-five yards.

Sorting.

To sort and reel the silk a skein is moistened and thrown round the *pitára*, a rough circular bamboo cage about four feet

[1] The words *avval*, *doem*, and *siam* are Persian meaning first, second, and third.

across and two feet deep. In the centre of the cage is a rod about two and a half feet long. About three inches from each end of this rod, that is about two feet apart, are fastened six spoke-like pieces of narrow bamboo about a foot and a half long. The ends of the two sets of spokes are tied together with cords, and the skein of silk is thrown over the cords. In reeling and sorting, the worker, who is generally a woman or a girl, sits to the left on one side of the cage on a stool about six inches high six inches broad and two feet long, with her feet stretched in front. On the ground by her right side lie one or two reels with long handles and points. She sets the bottom of the central rod of the cage in a porcelain cup or in a smooth cocoanut shell, picks out the end of the hank, ties it to one of the reels and lays the reel at her right side, the handle lying on the stool and the point balanced between the great toe and the second toe of her right foot. She spins the cage by whirling the top of its central rod by her left hand, and, as the silk is set free, winds it on the reel by giving the handle of the reel a sharp rolling motion with her right hand and letting the point whirl between her toes. As the silk winds it passes across her left leg just above the knee. A band of cloth is tied to the knee and as the fibre passes over the band, the sorter is said to be able to tell by the feel when the quality of the silk changes. One hank of silk generally contains two or three qualities of silk. Each quality of silk is wound on a separate reel. When the quality changes the sorter breaks the fibre, and, picking up a fresh reel or the reel to which the new quality of fibre belongs, joins the ends with her tongue and goes on reeling till another change in quality takes place.

After it is sorted, with the help of a small wheel or *roda*, the silk is doubled by winding fibres from two reels on to a bobbin or *thale* of hollow reed about the size of a cigarette. These bobbins are next arranged on the frame of the *rahát* or throwing machine. The throwing machine or *rahát* is in three parts. In the centre is the bobbin-frame or *sácha* with a central and two side uprights; about two feet behind the bobbin-frame is the great wheel or *grande-roda*, about two and a half feet in diameter and with a broad, hollow rim; and about three feet in front of the bobbin-frame stands an upright conical reel or *sakumba*, about twenty-six inches high and eight inches in diameter. The central or bobbin-frame consists of a divided central upright and two side uprights, whose outer edges are cut into a row of eight notches. At right angles with the central upright, that is parallel with the ground, a set of eight bobbin-holders are fastened about two inches apart. These bobbin-holders are round tapering steel rods or pegs about the size of a packing needle, which stand out three or four inches on either side of the central upright. Over the end of each of these steel rods a bobbin is drawn in shape and size like a cigarette. Each pair of bobbins is connected with the wheel by a cord which encircles its hollow rim. From the inner end of the axle of the wheel, a coir rope runs forward and is passed round the central rod of the high conical reel or *sakumba*. In working the machine the thrower sits by the wheel on a low stool, and, as she turns the wheel, the cords pass round its rim and whirl the bobbins twisting the two fibres into one, while the coir rope from

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the further end of the axle turns the reel. As the bobbins set free the fibres, the reel draws them through the two sets of eight notches on the outer uprights in the bobbin-frame between two round rods, which are marked off by rings of cord into sixteen compartments, so that as the long reel revolves sixteen hanks are wound round it, eight from each side of the bobbin-frame. When full the large conical reel is taken away and the silk is wound on a smaller reel of the same shape called *sakumbi*, which measures eighteen inches long by seven in diameter. This yarn which is known as double or *don tár* is used in making some checked fabrics. But most of the yarn is again wound on bobbins, and a second time put through the throwing machine, so as to make the regular or four-fold, *chár tár*, yarn.

These processes do not differ from those in use in Yeola in Násik, except that, in sorting, the silk passes over the sorter's left knee instead of through her fingers; the throwing machine is much smaller than the Yeola machine; and the reel is conical and upright instead of round and flat.

Appliances.

The following are the details of the chief appliances used in sorting and throwing silk: Three large bamboo-cages or *paretás*, four feet in diameter and two feet high, costing from 3*d*. to 6*d*. (2 *as*.-4 *as*.) each; one smaller cage, two feet six inches in diameter and two feet high, costing from 3*d*. to 6*d*. (2 *as*.-4 *as*.); half a dozen bamboo-reels or *pitáris*, fourteen inches high and six inches across, with a central rod thirty-one inches long, costing from 3*d*. to 6*d*. (2 *as*.-4 *as*.); one small wheel or *roda*, two feet six inches in diameter, for winding the silk from the reels on to the bobbins, worth about 5*s*. (Rs. 2-8); four to five hundred bobbins or *tháles*, worth together about 6*d*. (4 *as*.); and the throwing machine, including the driving wheel or *grande-roda*, thirty-one inches in diameter, the frame or *sácha* on whose pegs the bobbins turn, and the large reel or *sakumba* round which the twisted threads from each bobbin are rolled, worth from £2 to £3 (Rs. 20-Rs. 30). One woman can sort and twist from three to four ounces of silk in a day.

Bleaching.

When the silk is twisted the warp threads are sent to Musalmán cotton-weavers to be arranged for the warp. This costs 2*s*. (Re. 1) for every thirty yards of warp. The next process is washing or bleaching. If the yarn is not to be dyed, it is washed in country soap and water. If it is to be dyed, it is first bleached by boiling it in an alkaline ley, a mixture of slaked lime and carbonate of soda. The silk is steeped in the boiling ley from ten to fifteen minutes, and must be carefully watched, as it spoils if it is kept too long. After boiling it in the ley the yarn is washed, left in a solution of alum for one night, and again washed. The silk is now ready to be dyed. The dyeing appliances are very simple, an ordinary brick and mud fire-place, a copper cistern two feet in diameter, and a stone grinding-mill one foot in diameter.

Mordanting.

In dyeing silk red, cochineal, Coccus cacti, and pistachio galls, Pistachia vera,[1] in the proportion of one of cochineal to four of

[1] It is also called *buz-ganj* in Marathi.

pistachio galls, are powdered together and boiled in the copper cistern or dye-beck, and the silk is steeped in the dye-beck and stirred in the mixture till it takes the required tint. The boiling mixture is then allowed to cool, and the silk taken out, washed several times, and dried. If the colour is dull, the tint is brightened by dipping the silk in lemon juice mixed with water. In dyeing it orange the silk undergoes the same processes as in dyeing it red, except that in addition to cochineal and pistachio galls, the dye-beck contains a variable quantity of powdered *ispárek* or delphinium. To dye it lemon-yellow, silk is steeped in a hot strained solution of *ispárek* or delphinium and impure carbonate of soda, and is then squeezed and dried. Though not itself yellow this solution gives the silk a yellow that does not fade by exposure to the sun. To dye it green-yellow silk is steeped in indigo. To dye it black, the silk is steeped in an infusion of myrobalans, and then, for three nights in *náchni*, Eleusine coracana, paste containing pieces of steel, then squeezed, steeped either in cocoanut-oil or cocoanut-milk, and washed in plain water. To dye it purple, red silk is steeped in an infusion of myrobalans and dried without being washed. It is then steeped in a solution of sulphate of iron and washed. Another way of making a purple fabric is to use black silk for the warp and red silk for the weft. Silk is seldom dyed blue. When blue silk is wanted the dye used is indigo, and the work is entrusted to Musalmán indigo-dyers, who are paid 2*s.* (Re. 1) the pound. To dye it tawny-yellow, silk is boiled a degree less in the alkaline ley than for other shades. It is then taken out, squeezed, kept moist, and, without being washed, is plunged into a solution of dyer's rottleria, Rottleria tinctoria, and powdered alum in the proportion of fourteen of the rottleria to three of the alum, mixed with carbonate of soda and boiling water, quickly stirred, and left to stand till the effervescence passes off. In this mixture the silk is steeped, stirred, and left to soak for about four hours. This is the most lasting of yellow dyes, but the process requires close attention.

Materials.

Nine chief dye-stuffs are used in colouring Thána silks; carbonate of soda, country soap, alum, copperas, pistachio galls, *ispárek* or delphinium, myrobalans, rottleria, and cochineal. Of these pistachio galls, *ispárek*, rottleria, and cochineal are brought from Bombay; the rest are purchased in Thána. The carbonate of soda is of three kinds, *pápad khár*, *keli khár*, and *khári máti*. All of them come either from Sindh, where they are dug from the bottom of small ponds, or from Arabia. They are a mixture of the carbonate and sesquicarbonate of soda, and contain a variable quantity of silica, chlorides, and sulphates. According to the amount of impurity, the price varies from about 1½*d.* to 3*d.* (1-2 *annas*) a pound. The soap, or *sában*, is country soap chiefly made at Kapadvanj in Kaira, from the oil of the Bassia latifolia, boiled with an alkaline ley of *khár* and lime. It is sold in round white opaque pieces at about 2*d.* (1⅓ *as.*) the pound. This soap is not suitable for fine work or for the toilet. The alum comes partly from Cutch and Sindh, partly from China. The Cutch and Sindh alum has traces of iron, silica, and soda. The China alum is purer and better. Sindh and Cutch

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alum varies in price from about 1½*d.* to 2*d.* (1-1½ *as.*) the pound, and China alum from about 1¾*d.* to 2*d.* (1⅙ *as.*-1⅓ *as.*) the pound. The pistachio galls, *buz-ganj*, are brought from Persia and Kabul. Thána silk-weavers obtain it from Bombay at 1*s.* (8 *as.*) the pound. The *ispárek*, the flowers and stalks of a kind of delphinium, is brought from Persia and Kabul. It is used solely in dyeing yellow, and costs from 9*d.* to 1*s.* (6 *as.*-8 *as.*) the pound. Of the two kinds of Indian myrobalans, the chebulic myrobalan is the one generally used in dyeing silk. It is the product of the *hirda*, Terminalia chebula, which grows in all the Sahyádri forests. The cost varies from 6*s.* to 7*s.* (Rs. 3-Rs. 3½) a *man*. The *kapila*, or powder on the capsules of the dyer's rottleria, comes from Malabár, the Himálayas, and Arabia. It costs from 1*s.* to 1*s.* 6*d.* (8 *as.*-12 *as.*) the pound. After being washed or bleached and dyed, the warp silk is sized.

Warping.

The next step is to make ready the loom. In this there are three processes, heddle filling, joining, and arranging. In filling the heddle according to the pattern, the weaver passes the silk between the teeth of the reed or *phani* and through the loops in the cords of the different heddles. When the threads are passed through the reed and the heddles they are tied behind the heddle frames in small bunches or clusters. The end of the warp is then brought and laid beside these bunches of silk, and beginning with the right hand bunch each thread is snapped and by a rapid twist knotted to one of the warp threads. When the joining is finished, the threads are arranged through the whole length of the warp, in accordance with their position at the heddles. The labour and cost of heddle-filling is generally avoided by leaving about six inches of the former warp behind the heddle.

Weaving.

The silk loom or *tear* is from eight to fifteen feet long by forty-two inches broad. The weaver sits at one end with his feet in a pit about two and a half feet square. Immediately in front of him is the round cloth-beam or *tur*, which supports the warp and round which the fabric is rolled as it is woven. About a foot and half behind the cloth-beam, hung from the roof, is the reed or *phani*, between whose thin slips of bamboo the warp-threads are passed. This reed is set in a frame, and forms the shuttle-beam, which, after the shuttle has passed, the weaver pulls back against the cloth-beam to force home the threads of the weft. In the pit are the treddles or foot boards, numbering from two to eight according to the design. The weaver generally keeps his left foot for the left-most of the treddles and works the others by his right foot, raising and lowering certain threads of the warp and producing the different designs.

The treddles or *pávdis* are joined by strings with the heddles or *raças*, whose frames are placed close behind the reed. Like the treddles the heddles vary in number from two to eight. Over a loom with four heddles two cords a foot or two long hang from the roof. To the end of each cord is fastened one end of a cane or slender rod about two feet long which hangs up and down. To the low end of the rod is tied a second cord about six inches long. The

lower end of this cord is tied round the middle of a slip of bamboo about six inches long. From each end of this slip of bamboo, which lies at right angles with the cord, hangs a cord about four inches long which holds by the middle a smaller slip of bamboo about the length of a middle-sized cigar. From each end of these small pieces of bamboo a cord passes about a foot, each of the four cords being fastened to a heddle-frame about four inches inside of the edge of the warp. These cords move up and down with the motion given by the treddles. The heddle-frame is filled with couples of loops of twine interlaced, one fastened to the top and the other to the bottom of the heddle-frame. Through the heddles all the threads of the warp pass, some through the upper and some through the lower loops. Some pass through a loop in the first heddle, while others pass between the loops of the first heddle and through loops in the second, third, or fourth heddle. The working of the treddle moves the heddle and the heddle moves the threads of the warp which it governs, while, between each movement of the warp threads, the shuttle loaded with weft-yarn is passed across the warp.

Behind the heddles, horizontal rods are thrust between the upper and lower threads of the warp to keep them from entangling, and, ten or twelve feet further, is the warping rod, *áta,* round which the warp is wound. This rod, which is about four feet long and two inches thick, is tied to another rod known as the *turai* which is kept tight by a rope passed round a post and brought back along the side of the loom and fastened to a peg close to the weaver's right, who, from time to time, loosens the rope as the woven fabric is wound round the cloth-beam. The *pitámbar* or dining-robe loom is forty-five inches broad or about twice the breadth of the brocade loom. Instead of four to eight heddles it has never more than two. In other particulars the two looms are alike.

The following is an estimate of the number and value of the articles used in weaving Thána silk: 200 bobbins, or *tháles,* pieces of hollow reed each two inches long and half an inch round, worth 1*s.* (8 *as.*) in all; a pair of bamboo cages, *pitárás;* half a dozen small reels, *pitáris,* fourteen inches long and eighteen round; the cloth-beam or *tur,* worth from 2*s.* to 3*s.* (Re.1-Rs.1½); the reed-frame or shuttle-beam, *hátia,* used as a batten or lay, worth about 6*s.* (Rs. 3); about two dozen treddles *pávdis* and heddles *raças,* costing together about £2 (Rs. 20); four rods laid between the alternate threads of the warp to keep them from becoming entanged, worth about 6*d.* (4 *as.*); the warp-rod worth about 1*s.* (8 *as.*); and two or three shuttles, eight inches long and nearly three inches round, each worth from 9*d.* to 1*s.* (6 *as.*-8 *as.*).

Cotton Weaving.

One of the chief branches of cotton weaving is the manufacture of the checked cottons, which are known as Thána cloth. The weavers are found in Thána, Sopára, Bolinj, and Pápdi. There are from seventy to eighty looms in Thána, from sixty to seventy at Sopára, five to eight at Bolinj, and an equal number at Pápdi. The weavers are Musalmáns of the Momin or Vájhe class. As has been already noticed, they are probably partly of Gujarát origin, the descendants of Khatri or other weaving Hindu converts to Islám.

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They form a separate community marrying only among themselves. In appearance they, to some extent, resemble the Konkan Musalmáns, and their home speech is a mixture of Maráthi and Hindustáni. Most of them live in one-storied houses, and have their looms in the entrance room close to the door. The houses are neat and kept in good repair, and most families have a sufficient supply of cooking and drinking vessels, cots, bedding, and other articles of furniture. They are sober, but live fairly well, mutton or goat's flesh being an article of almost every-day food. They are neat in their dress and generally have a good supply of clothes, with fresh and rich suits for their holidays and family ceremonies. The men wear trousers, long coats, and round flat turbans or silk caps; and the women, who are generally allowed to appear unveiled in public, wear the ordinary Marátha robe and bodice. Though only the men weave, the women help in reeling, warping, and sizing. Children begin to reel and warp in their tenth year. Their holidays are the same as those of the Juláhás, and, like the Juláhás, they have no craft-guild. Each loom is charged 6*d.* (4 *as.*) a year to meet mosque expenses. The men usually weave from seven to eleven in the morning and from two to sunset. The women work along with the men, but relieve each other by turns and look after the house. Men are allowed to marry more than one wife, but the practice is uncommon. The chief products of their looms are the coarse checked Thána cloth and women's robes, and a coarse gauze called *kolimb sádi* for catching fish. On the whole, they are a decidedly well-to-do class, in steady work, and earning from 6*d.* to 9*d.* (4 - 6 *as.*) a day. They profess to be anxious to send their children to school, and employ Mullás to teach them the Kurán.

About the beginning of October the head of the family, taking from £2 to £5 (Rs. 20 - Rs. 50) with him, goes to Bombay to lay in a store of yarn. All the yarn used in the district comes from Bombay, and almost all of it is imported from England. It is of different shades, white and red being the commonest. The white costs from 8*s.* to 9*s.* (Rs. 4 - Rs. 4½) the bundle of ten pounds, and the dyed yarn from 11*s.* to £1 6*s.* (Rs. 5½ - Rs. 13). The weaver buys his stock of yarn from Musalmán weavers in Nágpáda in Bombay. If he is an old and trusted customer, the dealer sometimes allows the payment to stand over. But, as a rule, the weaver pays cash, from his savings or sometimes borrowed from a Márwári moneylender in his village at about nineteen per cent a year (¼ *anna* the rupee a month). They take the yarn back with them by train, generally as personal baggage, and work it up in their houses. If the season is dull and they are pressed for money, some occasionally send their goods to Bombay, Máhim, and Bándra. But, as a rule, they dispose of them to consumers in their own houses, or hawk them in the neighbouring villages. They are occasionally obliged to make over the goods to their creditors. Their busy season lasts from November to May.

Process.

Except that the warping process is slightly different, and that the fish gauze is woven on a specially small and light loom, Momin cotton-weavers work in the same way as the silk-weavers of Thána. The warping is carried on by women generally in open yards near

their houses. A double set of bamboo posts, about three feet high, are fixed in the ground forming a pair of concentric circles, the outer about twelve and the inner about nine feet in diameter. The warper, who is always a woman, holding in her left hand a reel called *asári* or *pareta* not a spindle as at Bhiwndi, and in her right hand a cane from three to four feet long with an iron hook at the end, ties one end of the yarn to one of the posts, and, with the help of the hooked cane, guides the yarn round the outer circle of posts.[1] When she reaches the last of the outer posts, she takes a sudden turn and guides the yarn along the inner circle, passing from right to left instead of, as at first, from left to right. She goes on making these circles till the whole of the yarn on the reel is wound round the circle of posts. In arranging the threads in this way the warper's movements are most rapid. Quick, neatly dressed, and well-fed, the Momin warper is a striking contrast to the Juláha warper of Bhiwndi, a sloven in dirty shirt and unsightly scarf, with dishevelled hair, and care-worn wrinkled features. The reason is that the Juláha warper is overworked and under-fed. She has to drudge all day long at the same task, while the Momin warper is from time to time relieved by one of a band of women, who sit by at the comparatively light task of winding the yarn from the cage to the reel.

To weave the checked Thána cottons, almost as elaborate an arrangement of treddles and heddles is required as to weave the patterned Thána silks. In weaving the fishing gauze, the heddle filler has to arrange a very close set of double warp fibres along the borders, keeping single yarn for the body of the piece, warp as well as weft. As the warp fibres at the borders are very close, they do not allow the yarn of the weft to come close together. A space is thus left between each pair of weft threads, which together with the spaces in the warp form open squares all over the fabric, turning it into a gauze or net.

The Momin's loom and other appliances do not differ from those used by the Juláhás, except that they have a larger number of heddles and treddles for producing the checked designs. This Thána cloth is sold at from 5*s.* to 6*s.* (Rs. 2½-Rs. 3) a piece about thirty-five inches broad by eight yards long. Robes are sold at from 3*s.* 6*d.* to 5*s.* (Rs. 1¾-Rs. 2½); and pieces of fishing gauze, about two inches by eight feet, at from 3*d.* to 6*d.* (2 *as.*-4 *as.*). Hired labour is seldom employed. When weavers are engaged in Thána they are paid from 10*s.* to 12*s.* (Rs. 5-Rs. 6) a month, and in Sopára, Bolinj, and Pápdi, from £1 to £1 2*s.* (Rs. 10-Rs. 11) an *áta*, which is equal to six or seven robes, and takes from twenty to thirty-five days to weave. Deducting the wages of the reelers, spinners, and warpers, the weaver earns from 4½*d.* to 6*d.* (3 *as.*-4 *as.*) a day. Robes and fishing gauze are sold on the spot, and are scarcely ever exported. All the dyed yarn

1 Silk warping is carried on indoors, and as the reel is heavy, the warper, instead of holding it in her hand, rests it on the ground supported by a string tied to the roof.

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required for their looms is brought from Bombay, where it is imported from Europe, and of the white yarn only a small proportion comes from the local mills. Twenty-five or thirty years ago, besides what was spun locally, hand-spun yarn was brought from Bombay. This hand-spinning industry has died out. The sons of those who used to earn a living by spinning have taken service as messengers or as domestic servants to Europeans.

Juláhás.

Of the Juláhás or cotton-robe weavers of Bhiwndi, some details have been given in the Population Chapter. They came about fifteen years ago, during the great Bengal famine (1863-64), from the North-West Provinces, particularly from Azimgad, Mamdabad, Pharukabad, Akbarabad, Mirat, Delhi, Allahabad, and Benares. They are called Bengális or Momins as well as Juláhás. In their own country they wove white fabrics, muslins or *jagannáthis*, and coarse cloth or *dangri*. Since their arrival in Bhiwndi, they have taken to the weaving of women's robes or *sádis*. They live in hired houses, and there are now from 650 to 700 looms at work, chiefly in the Bhusári Mohola and Hanumán Well wards of Bhiwndi town. They speak Hindustáni. Besides rice, pulse, and wheat bread, they occasionally use meat, chiefly beef. Their dress is very simple and poor. The men generally wear trousers, a shirt reaching to the thighs, and a crescent-shaped skull-cap of white cotton, locally known as the Pardeshi cap. The women always wear trousers and shirts like the men, and a head-scarf one end of which falls across the chest. When their means permit the women wear earrings, bracelets, and toe-rings. The gold nosering which is worn by some women is unusually large, and is sometimes so heavy that it has to be supported by a string to keep it from tearing the nostril. They begin their work at dawn and continue till sunset. During the day they take hardly any rest, and, if pressed for time, do not stop even for meals. Their women help them by reeling, and their children between eight and ten by warping. Some of them send their younger boys to private Hindustáni schools to learn by heart parts of the Kurán. The only days on which work is stopped are the *Ramzán-Id*, the *Bakar-Id*, and the last two days of the Muharram. They are gentle, sober, and hardworking, but have not a good name for paying their debts. As craftsmen they do not rank very high, the products of their looms being plain and coarse. Though they have raised themselves from the extreme of poverty to which they were reduced when they settled at Bhiwndi, they are still poor, two to three hundred of them, chiefly women and children, begging from door to door on Sundays. They have no craft-guild, but have a strong class-feeling and join so staunchly in thwarting the efforts of court officers that defaulting debtors are seldom caught. To keep up their mosque each loom pays a yearly tax of $\frac{3}{8}d.$ ($\frac{1}{4}$ *anna*).

They use English yarn only, chiefly the middle varieties, twenties, thirties, and forties. Coloured yarns are bought ready-dyed, except black and indigo-green which are coloured locally. Two years ago there were about seven yarn-shops at Bhiwndi. But the dealers found that the Juláhás went to Bombay whenever they could pay cash, and came to them only when they had no ready

money. So all the yarn-shops except two have been closed. In each of these shops the average yearly sales range from £700 to £1000 (Rs. 7000-Rs. 10,000) and the total average yearly expenditure on yarn ranges from £8000 to £10,000 (Rs. 80,000-Rs. 1,00,000). When they go to Bombay, the Juláhás buy their yarn from Bohora and Musalmán dealers in the Obelisk road near the Jamsetji Jijibhái Hospital. They generally buy in quantities varying from ten to a hundred pounds, and pay in cash. Some of them have cash enough to pay for the yarn without borrowing. The rest borrow from Bhiwndi Márwáris, who charge interest at from eighteen to thirty-seven per cent a year. But the Juláhás have a bad name for shirking the payment of debts, and they often find it difficult to borrow on any terms. The price of grey yarn varies from 6*d.* to 6½*d.* (4 *as.*-4¼ *as.*) a pound, Turkey red from 2*s.* to 3*s.* (Re. 1-Rs. 1½), European green from 1*s.* 9*d.* to 2*s.* (14 *as.*-Re. 1), and yellow from 1*s.* 6*d.* to 1*s.* 9*d.* (12 *as.*-14 *as.*) a pound. When grey yarn has to be dyed black or deep indigo-green, it is handed to the local indigo-dyer, who for every bundle of ten pounds is paid from 1*s.* 6*d.* to 3*s.* (12 *as.*-Rs. 1½) for dyeing it black, and from 1*s.* 6*d.* to 2*s.* (12 *as.*-Re. 1) for dyeing it green. The red and yellow silk yarn which is used for borders is almost all European, and is bought from Musalmán silk-dealers at from 18*s.* to £1 (Rs. 9-Rs. 10) a pound.

Except a few robes sold to local consumers, the Juláhás dispose of the produce of their looms to the Gujarát Vánis of Bhiwndi, who in turn pass them on to cloth-merchants in Thána, Bombay, Násik, Poona, and Sátára. The total yearly value of the produce of the Bhiwndi looms is estimated to vary from £20,000 to £30,000 (Rs. 2,00,000-Rs. 3,00,000). Since the 1876-77 famine when the demand for superior cloth greatly fell off, Bhiwndi *sádis* have been in great demand. The demand is briskest during the marriage season (November-May); from June to October they have little to do, and live mostly on their savings.

Men alone weave, women reel and warp, and children warp. The women, who reel the yarn, are paid from 1½*d.* to 2¼*d.* (1 *anna*-1½ *as.*) for each pound of yarn. This represents an average daily wage of from 1½*d.* to 3*d.* (1 *anna*-2 *as*). The warper, who is generally a boy or a girl between nine and twelve, is paid about a penny (8 *pies*) for every pound of yarn warped, or a daily wage of from ¾*d.* to 1½*d.* (½-1 *anna*). The weaver when employed by another man, which rarely happens, is paid from 3*s.* to 7*s.* 6*d.* (Rs. 1½-Rs. 3¾) for each *áta* of five robes. A fair workman can weave from one to one and a half *átás* in a month; his monthly income, therefore, ranges from 5*s.* to 12*s.* (Rs. 2½-Rs. 6). During the busy season (November-May) the earnings of a Juláha family, a man his wife and two children, range from 18*s.* to £1 14*s.* (Rs. 9-Rs. 17) a month. But, as in the rainy season (June-October) their earnings fall to about one-third of this amount, the general average monthly income is not more than 14*s.* to £1 4*s.* (Rs. 7-Rs. 12).

As the Juláhás of Bhiwndi are a branch of the Momins of Málegaon in Násik, the processes of manufacture in both places

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Cotton Weaving. *Juláhás.*

are the same. There are in all eight processes. The cotton yarn is first moistened by dipping it in water, and thrown round the large reel, *ratai, phálka,* or *dehera.*[1] To reduce the size of the skein it is wound from the *ratai* on to a middle-sized reel called *pareta.* In rewinding the skein the winder holds in his toes the end of the central rod of the large reel, and, with his right hand, draws off the yarn from the skein and winds it on a smaller reel, which he holds in his left hand whirling it in a smooth cocoanut cup. To reduce the skeins to a convenient size, they are wound off the middle-sized reel or *pareta,* on to a small conical spindle called *charki.* The yarn is then taken to the wheelman or *rahátvála,* by whom it is wound round the bobbins or *náris.* Next, to prepare the warp, women and children pass the yarn, two threads at a time, in and out, among rows of bamboo-rods about four feet apart.[2] It is then spread on two bamboos, stretched tight between two posts or trees, and sized with rice paste. It is now ready to be dyed, or, if it is coloured, it is ready to be woven. Except that the cloth is plain or nearly plain, and that their loom has only from two to four treddles, their processes and appliances do not differ from those in use among the weavers of the checked Thána cloth. The only articles made are women's robes, red, green, black, grey, purple, or mixed tints, such as red with green black or white, and yellow with green or black. Red for the warp and green for the weft make the *anjiri.* Red and black for the weft, with a similar mixture for the warp, make the *jámbla.* Black and white for the warp, as well as for the weft, make grey, and red and white or black and white for the warp, with red or black alone for the weft, the *rásta.* Each robe measures from three to three and a half feet in breadth and from twenty-two to twenty-seven feet in length. They vary in prices from 3*s.* to 10*s.* (Rs. 1½-Rs. 5) each, the cause of the difference in price being the quality of the fibre and the quantity of silk used for the border. Within the last five years the demand for the dearer class of robes has greatly fallen off, and the demand for cheaper robes has largely increased. This is said to be due partly to poverty caused by the 1876 and 1877 famines and partly to the competition of cheap European and Bombay machine-made cloth.

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[1] About three inches from each end of a rod, about two and a half feet long and two inches round, six or eight slips of bamboo, each about a foot long, are tightly bound at their centres. To the ends of these spoke-like slips, which cross each other at equal angles and form a star-shaped figure, strings are tied. A string tied to the end of one of the spokes is stretched to the other end of the central rod, and tied to the end of the slip that lies opposite to the slip next the first one. This is repeated till the string has passed over the ends of all the slips, zigzagging from one end to the other.

[2] The details of this process are thus described by Dr. Forbes Watson in his Textile Fabrics, 67. 'This operation is usually performed in a field, or any open spot convenient for the work, near the weaver's house. For this purpose, four short bamboo posts are fixed in the ground, at measured distances, varying according to the intended length of the cloth, and several pairs of rods are placed between them, the whole forming two parallel rows of rods about four feet apart. The weaver, holding a small wheel of warp-yarn (spindle) in each hand, passes the latter over one of the posts, and then walks along the rows, laying down two threads and crossing them (by crossing his hands between each pair of rods), until he arrives at the post at the opposite end. He retraces his footsteps from this point, and thus continues to traverse backwards and forwards, as many times as there are threads of the warp to be laid down.'

Chapter VI. Crafts.

Cotton Mills.

There are at Kurla two spinning and weaving mills, one called the New Dharamsi Punjábhái mill and the other the Kurla mill. Both are owned by companies with limited liability. The New Dharamsi mill was established in 1874 (August), and on the 31st of March 1881 had a capital of £600,000 (Rs. 60,00,000) made of 3000 shares each of £200 (Rs. 2000). In 1881 the nominal horse power of the engine was 560, the number of looms was 1287, and the number of spindles was 92,086. The mill turned out cloth and yarn. In 1881, 11,010 bales of cloth of the value of £206,440 (Rs. 20,64,400) and 12,480 bales of yarn of the value of £187,400 (Rs. 18,74,000) were manufactured. The total number of workers employed in 1881 was 3799, of whom five were foremen, sixty were jobbers, 122 were mechanics, 3584 were labourers (2631 men and boys and 953 women and girls), and twenty-eight were clerks. The average daily number of workers was 3650.[1] About three-fourths of the workers are Hindus, and the remaining fourth Pársis and Musalmáns. Most of the workers live in Kurla; the rest come daily from Chembur, Sion, and Máhim. In 1881 the total sum spent on wages amounted to £45,770 (Rs. 4,57,700).

The Kurla mill was started in June 1876. At the close of the year ending 31st March 1881 it had a capital of £100,000 (Rs. 10,00,000) made of 1000 shares each of £100 (Rs. 1000). In 1881 an engine of 120 nominal horse power worked 550 looms and 29,516 spindles. The goods turned out are longcloth and yarn. In the five years ending 1881 the average yearly outturn of goods was 3973 tons, of which 1221 tons were yarn worth £118,885 (Rs. 11,88,850) and 2752 tons were piecegoods worth £317,503 (Rs. 31,75,030). During 1881 the average daily number of workers of all grades was 1062, of whom 705 were Hindus from the Konkan and Deccan, 196 were Juláha Musalmáns from Upper India, and 161 Native Christians living in Kurla. In 1881 the total amount spent on wages was £14,290 (Rs. 1,42,900). The men earned on an average from £1 4*s.* to £2 4*s.* (Rs. 12 - Rs. 22) a month; the women from 14*s.* to 16*s.* (Rs. 7 - Rs. 8); and the children from 10*s.* to 12*s.* (Rs. 5 - Rs. 6).

Sugar Making.

Raw sugar is chiefly made in the Bassein sub-division by Páchkalshis, Mális, Native Christians, and Sámvedi Bráhmans. The sugar-making season lasts from February to June. Women and children help by carrying the sugarcane from the gardens to the sugar-mill or *ghání*. Eight tools and appliances are used in making sugar. These are the *vila* or sickle for chopping the roots of the cane, worth from 1*s.* to 2*s.* (8 *as.*-Re. 1); the mill or *ghání*, consisting of two or three rollers each about a foot in diameter, plain and smooth in body, with the upper one-third cut into spiral ridges or screws into which the screws of the adjoining roller fit and move freely while the machine is working. The rollers fit into circular grooves on a thick horizontal plank supported by two strong uprights. These grooves communicate with each other, and, while the cane is being crushed between the rollers, they

1 Of 3650 the average daily number of workers for the year ending 31st March 1881, 2171 were men and boys, 819 were women and girls

Chapter VI. Crafts. Sugar Making.

carry the juice to an earthen pot which is buried below. On the top of the rollers there is another thick horizontal board with circular holes to allow the rollers to move freely round their axes. One of the rollers is longer than the other, and has a square top fitting into a corresponding groove in the yoke-beam. At the slightly tapering end of the yoke-beam, which is about eight feet long and six inches square, is the yoke. Including the uprights the cost of the mill ranges from £7 to £8 (Rs. 70-Rs. 80). Besides the mill, there are required three or four boiling pans, *kadhais*, of copper, hemispherical in shape with two handles, worth from £3 to £4 (Rs. 30-Rs. 40) each; five scumming sieves, *manichádivás*, copper saucer-like pans about a foot in diameter, with the bottom full of small holes except a belt near the sides. Over the sieve is a bamboo about three feet long whose lower end is split into three parts, which by the elasticity of the cane press tightly against the edge of the sieve and make the upper part of the bamboo into a handle; five stirring ladles, saucer-shaped bamboo baskets a foot and a half in diameter and provided with a long bamboo handle, worth 3*d.* (2 *as.*) each; two broad-mouthed cylindrical earthen pots or *kondyás* brought from Virár at 1*s.* (8 *as.*) each; two to four dozen earthen pots, also called *kondyás* but sloping at the lower end and not cylindrical, worth 3*d.* (2 *as.*) each; and half a dozen rods for stirring the juice after it is poured out of the boiling pan.

Besides these appliances one cart worth from £5 to £6 (Rs. 50-Rs. 60), and four pair of bullocks are required. But the cart and bullocks belong to the sugar-maker's garden rather than to his sugar-making establishment. The earthen pots with narrow mouths at 3*d.* (2 *as.*) each, which, as is described below, are required for storing such of the boiled juice as is intended to make crystallized sugar, are generally supplied by the Váni customers. Of late, instead of the hemispherical copper boiling-pan, some sugar-makers have introduced the Poona flat-bottomed iron boiling-pan. This is an improvement, as the large iron pan requires less fuel and is not so likely to overflow.

When the cane is ripe it is pulled out, the tops and roots are cut off, and the canes are taken to the mill. The mill is worked by bullocks, and, as the rollers revolve, a man sits by and keeps feeding them with fresh cane. On the other side of the rollers a second man receives the squeezed canes and heaps them on plantain-leaves ready to be again squeezed; for, to bring out the whole juice the cane has to be squeezed half a dozen times. As the juice gathers in the earthen pot which is buried below the mill, it is removed to the boiling pan or *kadhai* in a small egg-shaped jar. As soon as enough juice is collected, the pan is moved to the fire-place and the juice is boiled after mixing with it about a pound of shell-lime brought from Rángaon and Kalamb in Bassein. When the juice begins to boil, the scum is removed by the *manichádiva*, the saucer-like copper sieve which has already been described. If the juice begins to overflow, it is sharply stirred with the long-handled saucer-shaped ladles. The boiling goes on till the juice, if thrown into cold water, becomes as hard as stone. Then the juice is poured

into a set of earthen pots or into a bamboo basket lined with a thick layer of dried plantain-leaves, stirred with a wooden rod, and left to cool. If the raw sugar or *gul* is to be made into crystallized sugar or *sákhar*, the juice is heated on a less violent fire and poured into earthen pots with narrow mouths.

All the raw sugar or *gul* made in the district is sold to local and Márwár Vánis, to whom in many cases the sugar-makers are indebted. The price varies from £3 to £4 (Rs. 30-Rs. 40) the *khandi* of 25 *mans* (700 lbs.). Raw sugar is divided into three classes, yellow or *pivla*, red or *lál*, and black or *kála*. When the boiled juice fails to become hard enough to make sugar and remains a thick molasses-like fluid, it is known as *kákvi* and is sold at £1 5*s*. to £2 (Rs. 15-Rs. 20) a *khandi* of 25 *mans* (700 lbs.). As is noticed later on, in crystallizing the raw sugar, the part that oozes through the bottom of the jar is also used as molasses. Labourers are seldom employed. When they are, they are paid 6*d*. (4 *as*.) a day in cash. If they work at night, they get about 6*d*. (4 *as*.) worth of raw sugar. Each sugar-mill requires eight men, four for gathering and bringing the cane, two to watch the mill, and two to boil the sugar. The sugar-pan holds 168 pounds (6 *mans*) of juice, and in the twenty-four hours, if worked night and day, six panfulls can be boiled.

The owners of sugarcane gardens, whether they are Mális or Bráhmans, prefer to dispose of the sugar in its raw or uncrystallized state. The whole supply of raw sugar comes to be crystallized into the hands of Marátha and Gujarát traders and Márwár Vánis. The crystallizing of sugar requires four appliances, a number of earthen pots to hold the raw sugar worth 14*s*. to £1 (Rs. 7-Rs. 10) a hundred; a few iron scrapers with wooden handles worth 1*s*. (8 *as*.) each; some coarse cloth worth about 6*s*. (Rs. 3); a stone mortar worth from 6*s*. to 8*s*. (Rs. 3-Rs. 4); wooden pestles with iron tips worth from 1*s*. to 1*s*. 4*d*. (8-12 *as*.); and sieves worth from 1*s*. 6*d*. to 2*s*. (12 *as*.-Re. 1). The work is done by Native Christian or Musalmán labourers, who are employed by the Vánis at from from 6*d*. to 7½*d*. (4-5 *as*.) a day. The Vánis buy the raw sugar in large earthen pots holding about 56 lbs. (2 *mans*). To crystallize the sugar, the first step is to bore a hole about the size of the little finger in the bottom of each of the earthen pots which contain the raw sugar. The sugar pot is then set on a broad-mouthed earthen jar called *hánd*. The cover on the mouth of the raw sugar is taken away and a layer of a water-plant, Serpicula verticillata, locally called *sákhari shevál* or sugar moss, is laid on the top of the sugar. On the third or fourth day the plant is taken off and the surface of the sugar, which by this time has become crystallized, is scraped with a curved notch-edged knife and put on one side. The top layer is called the flower or *phul* and weighs about a pound. The second layer, which is a little duller in colour, is named *dána* or grain, and weighs about a couple of pounds. The sugar of both sorts is then laid in the sun on a coarse cloth sixteen yards long and one yard broad. After lying in the sun for one or two days, it is pounded in a stone mortar or *ukhali* by iron-tipped wooden pestles. It is then passed through a sieve and is ready for sale.

Chapter VI. Crafts.

Sugar Making. *Bassein Factory.*

Within the last thirty years, competition from Mauritius is said to have reduced the production of crystallized sugar from six hundred to sixty *khandis.*

The great growth of sugarcane in the neighbourhood of Bassein has on two occasions, about 1830 and in 1852, led to the opening of a sugar factory in Bassein. In 1829 a Mr. Lingard applied for land at Bassein to grow Mauritius sugarcane and other superior produce, and to start a sugar factory. Government, anxious to encourage private enterprise, gave him a forty years rent-free lease of about eighty three acres (100 *bighás*) of land on the esplanade of Bassein fort. They also advanced him £2300 (Rs. 23,000). Lingard's mill was soon built and some sugarcane was planted, but his death in 1832 checked the scheme. At his death he owed Government £2300 (Rs. 23,000), the security being a mortgage on the building worth £220 (Rs. 2200), the land, and its crops. Government took temporary possession of the estate. When the Revenue Commissioner visited the place in 1833 he found the mill greatly out of repair. He suggested that it should be made over to some enterprising man, and a Hindu named Náráyan Krishna was given a two years rent-free lease of the estate. In 1836 Náráyan's tenancy expired. He had failed as he could neither bring his sugar to perfection nor persuade other planters to press at his mill. Government, who were exceedingly anxious to extend the growth of Mauritius cane, engaged to remit the rent of all land under that crop and resolved to let the Bassein estate on favourable terms. In 1837 Messrs. McGregor Brownrigg & Co. were allowed a trial of the estate for three months, and, being satisfied with the result, they asked for a long lease. In 1841 they were granted in perpetual lease some 115 acres (136 *bighás*) near the travellers' bungalow on the esplanade. The lease began to run from 1839. For forty years they were to hold the land rent-free and were then to pay a yearly rent of £2 4*s.* the acre (Rs. 22 the *bigha*). They agreed to grow sugarcane, but the promise was made binding for only seven years, as Government hoped that by that time the manufacture of sugar would be firmly established. This hope was disappointed. Messrs. McGregor Brownrigg & Co. continued to grow sugarcane only so long as they were obliged to grow it. In 1843 they reported that from the poorness of the soil and the want of shelter, sugarcane did not thrive and did not pay. They levelled the ground, dug wells, and grew other kinds of superior produce. In 1848 they sold the estate to a Mr. Joseph, who, in 1859, sold it to one Dosábhái Jahángir, and he in the same year sold it to a Mr. J. H. Littlewood.

In 1829 the land inside Bassein fort was leased to a Mr. Cardoza for thirty years at a yearly rent of £40 (Rs. 400). He died soon after, and in 1836, to help his widow, the rent was lowered by £10 (Rs. 100), with a further reduction of £2 18*s.* (Rs. 29) on account of excise payments. In 1852 Mrs. Xavier, a daughter of Mr. Cardoza, was allowed to repair the ruined church of St. de Vidar and turn it into a sugar factory. Mrs. Xavier seems to have sublet the land to Mr. Littlewood, who with a Mr. Durand fitted up a building for making and refining sugar. The scheme proved a failure, and

Sugar Making.
Bassein Factory.

was for a time abandoned. Afterwards, with the help of fresh capital, a new start was made under the name of the Bassein Sugar Company. New machinery was bought and an experienced manager and assistants were engaged. In 1857 Mr. Macfarlane, a Bombay solicitor, and Mr. J. H. Littlewood (that is the Bassein Sugar Company) applied for a new lease on easy terms, as Mrs. Xavier was willing to forego the unexpired portion of her lease. On March 21st, 1860, Messrs. Macfarlane and Littlewood were granted a thirty years lease of certain lands in the fort of Bassein on a yearly rent of £27 2*s.* (Rs. 271). The lease was to be renewable at the end of the thirty years. Messrs. Macfarlane and Littlewood carried on business under the name of the Bassein Sugar Company until 1861, when the concern was sold to Messrs. Lawrence & Co. In 1868 Messrs. J. H. Littlewood, H. Worthing, and Navroji Mánekji bought the estate. Mr. Littlewood had the management, and, though the Sugar Company has long ceased to exist, he still (1881) lives in a small house in the fort.

Plantain Drying.

In November and December, at the Bassein villages of Agáshi, Vátar, and Koprád, about eighty-five families of Sámvedi Bráhmans, fifteen families of Páchkalshis, and about seventy-five families of Native Christians originally Sámvedis and Páchkalshis, are engaged in drying ripe plantains.[1] The plantain-driers are gardeners, who grow the fruit and need no help from any other craftsmen. During their busy season, which lasts from October to January, they keep no holidays. The plantain-driers and gardeners are generally fairly off and some of them are well-to-do. The dried plantains are either sold to local dealers, or are sent to the weekly markets held in neighbouring villages. Besides drying ripe plantains, they dry slices of unripe plantains and sell them to high-caste Hindus as fast-day food. Dried plantains are sent by the local dealers to Thána, Bombay, Surat, Poona, and Sholápur. The selling price is about 18*s.* (Rs. 9) the Bengal *man* of eighty pounds. No special appliances are required.

Distilling.
Uran.

At Uran, on the island of Karanja in the south-east corner of the Bombay harbour, there are about twenty distilleries which supply Bombay with *moha* liquor and date rum. The distilleries are close to each other, and are all owned by Pársis. The Collector of Salt Revenue issues yearly licenses for working the distilleries. Provided they mix nothing with the spirit the holders of licenses are free to make liquor in whatever way they choose. The *moha* flowers are brought to Bombay by rail from Jabalpur, and from Kaira, the Panch Maháls, and Rewa Kántha in Gujarát. Much of the Gujarát *moha* comes by sea direct to Uran. Most of the Jabalpur *moha* comes by rail to Bombay and from Bombay is sent to Uran in small boats by Pársis, who are the chief *moha* merchants. When set apart for making spirits *moha* flowers are allowed to dry, and then soaked in water. Fermentation is started by adding some of the dregs of a former distillation, and the flowers are generally left to ferment for eight or nine days.

The native stills formerly in use have given place to stills of European fashion, consisting of a large copper boiler and a proper

[1] The process is given above, p. 292.

Chapter VI. Crafts. Distilling. *Uran.*

condenser. The cover of the boiler has a retort-shaped neck which is put in connection with the winding tube or worm in the condenser and the condenser is kept full of sea water, all the distilleries having wells connected by pipes with the sea. Even in these stills the first distillation technically called *rasi* is very weak and would find no market in Bombay. It is therefore re-distilled, and becomes *bevda* or twice distilled which is nearly as strong as ordinary brandy, and, on being poured from one glass into another, gives a proper 'bead' or froth, without which Bombay topers will not have it. Spirit is sometimes scented or spiced by putting rose leaves, imported dry from Persia, cinnamon or cardamoms into the still with the *moha*. This is generally weak; it is often made to order for the cellars of wealthy Pársis in Bombay or for wedding parties. Date rum is manufactured in the same manner as plain double distilled *moha* spirit, and, though colourless at first, it acquires the colour of rum after standing in wood for a few months, as *moha* spirit also does. Small quantities of spirit are sometimes made from raisins or from molasses. Palm spirit is not allowed to be manufactured in the Uran distilleries. It is made in a single distillery in the town of Uran. Since 1880 two of the distillers have held licenses for the manufacture of spirits of wine, which is sold in Bombay to chemists. This is made from weak *moha* spirit, in English or French stills of superior construction.[1]

Each distillery has a strong room in which the outturn of the day's distilling is every evening stored. Each strong room is kept under a double lock, the key of one lock remaining with the owner, and the key of the second lock with the Government officer in charge of the distilleries. All liquor intended for transport to Bombay, or the Thána and Kolába ports, is brought every morning from the distilleries into a large gauging-house near the wharf. The liquor is there gauged by the Government officers in charge, and, on payment of the duty, permits are granted for its removal and transport. The liquor is sent in boats belonging to or hired by the liquor-owners, which start with the ebb tide and cross the harbour to the Carnac Wharf in Bombay. At the Carnac Wharf the liquor is examined and occasionally tested by Customs officers, who also compare each consignment with the permit covering it. Under the orders of the native superintendent or sar-kárkun of salt and customs, the whole establishment at the distilleries consisted, until 1876, of one supervisor on a monthly pay of £2 10*s.* (Rs. 25), three clerks on monthly salaries varying from £1 4*s.* to £1 10*s.* (Rs. 12 - Rs. 15), two gaugers on monthly salaries of £1 4*s.* and 16*s.* (Rs. 12 - Rs. 8), and twenty-seven peons at a total monthly cost of £14 10*s.* (Rs. 145). In 1876 (1st May) the establishment was remodelled and fixed at the following strength: One supervisor on a monthly pay of £30 (Rs. 300), two gaugers on £5 and £2 10*s.* (Rs. 50 - Rs. 25), three clerks on monthly salaries varying from £1 10*s.* to £2 (Rs. 15 - Rs. 20), forty-four peons on monthly salaries varying from 16*s.* to £1 10*s.* (Rs. 8 - Rs. 15), one *tindal* on a monthly pay of £1 (Rs. 10), and three lascars on a monthly pay of 16*s.* (Rs. 8), the whole costing

[1] Mr. E. H. Aitken, Assistant Collector, Salt Revenue.

£86 10*s.* (Rs. 865). The supervisor controls the distilleries, and the gaugers test the liquor offered for removal. The clerks prepare the permits and keep the account of liquor removed from the distilleries. The peons are told off to watch day and night in turn at each distillery door. Quarters have been provided for the supervisor on a small hill in the midst of the distilleries, and his office is situated at the foot of the hill. The duty is collected in the sar-kárkun's office. Since the 1st of August 1878 the distillers have been required to pay the cost of the Government establishments employed to supervise the distilleries. Until July 1879 the recovery was effected by a monthly contribution of £2 10*s.* (Rs. 25) on each licensee, irrespective of the number of stills worked and the amount of business carried on. Since the 1st of August 1879 the monthly fixed contribution has been changed into a levy of ¾*d.* (6 *pies*) the gallon of liquor removed from each distillery; and this charge is collected along with the still-head duty. One distillery licensed for manufacturing spirits of wine pays a contribution of 2¼*d.* (1½ *as.*) the gallon.

During the ten years ending 1880-81, the number of gallons of liquor excised at the Uran distilleries averaged 513,670 a year, the total rising from 545,418 in 1871-72 to 613,708 in 1875-76 and falling to 502,859 in 1880-81. During the same ten years the amount of duty shows a steady increase, from £54,542 in 1871-72 to £66,080 in 1875-76 and to £115,429 in 1880-81. The marked rise in the collection of still-head duty in 1875-76 was due to the enhancement of the palm-tax from 14*s.* to 18*s.*, which enabled *moha* spirits to compete on more equal terms with palm-juice spirit distilled in Bombay. In 1876-77 the still-head collection showed an increase, owing to a rise in duty from 2*s.* to 3*s.*6*d.* (Re.1-Re.1-12) the gallon. The rise in the palm-tax and in the still-head duty was followed by a strike of the Bombay Bhandáris and the Uran distillers. No liquor left Uran from the 1st of August to the 22nd of October 1876, and five distilleries were closed owing to heavy losses. In 1878 the still-head duty was further raised from 3*s.* 6*d.* to 4*s.* 6*d.* (Rs. 1¾-Rs. 2¼) the Imperial gallon. [1]

The following statement shows the amount of spirits excised and the revenue realised from the Uran distilleries during the ten years ending 1881:

Uran Distilleries, 1871-1881.

Year.	Gallons.	Duty.	Year.	Gallons.	Duty.
		£			£
1871-72	545,418	54,452	1876-77	459,426	71,61.
1872-73	564,525	56,452	1877-78	426,638	87,885
1873-74	541,149	56,775	1878-79	423,057	97,154
1874-75	585,503	59,611	1879-80	474,427	104,926
1875-76	613,708	66,080	1880-81	502,859	115,429

1 The duty of Rs. 2¼ is levied on all spirit sent to Bombay which is not stronger than 25° under-proof. If when tested it proves to be stronger, the duty is raised proportionally. Spirit for the Thána and Kolába districts is generally 25° 50° or 75° under-proof, the country people preferring it weak. Duty is charged according to the strength. Mr. E. H. Aitken.

Chapter VI. Crafts.

Distilling. *Bhandup.*

Besides at Uran there were formerly distilleries at Bhándup in Sálsette and at Chembur in Trombay. For a long time the owner of the Bhándup distillery had the contract for supplying rum to the British troops. But as it was found that rum could be brought from the Mauritius and elsewhere cheaper than it could be made at Bhándup, the contract was not renewed. The distillery remained idle for some time, and in 1879 was closed. During the nine years ending 1879-80, the number of gallons excised averaged 8420, the amounts varying from 16,138 gallons in 1871-72 to 3032 gallons in 1879-80. During the same nine years the total realizations from still-head duty varied from £2067 in 1876-77 to £349 in 1873-74.[1]

Chembur.

The distillery at Chembur was established in 1873 by an European firm, chiefly with the object of manufacturing rectified spirits in Bombay. It was closed after a few months' trial, re-opened in 1875-76, and, after doing little or no business, was again closed in 1877. During the time the distillery was open a yearly average of about 1500 gallons of liquor was excised, the number of gallons rising from 1133 in 1873-74 to 3513 in 1875-76 and falling to 671 in 1877-78.

Comb Making.

The making of ornamental blackwood combs supports about half a dozen families of Konkani Musalmáns in Bhiwndi, and three or four families in Kalyán. The Bhiwndi comb-makers are said to have come from Váda three generations ago. The Kalyán comb-makers are carpenters who have taken to their present craft within the last generation. Their usual hours of work are from seven to eleven in the morning and from two to six in the afternoon. They keep holiday for five days during the Muharram and for four days at the *Bakar Id*, and, as they fast and often attend the mosque, they do not work steadily during *Ramzán*. There is no special merit in their work. They complain that their craft has suffered from the competition of English horn-combs, and that the demand for their wares is falling. The blackwood they use comes from the Thána forests chiefly from private or *inám* villages. For every block or *gála*, about four and a half feet long and a foot and a half round, they pay about 2*s*. (Re. 1). The combs are sold retail at their houses, or wholesale to local Bohora stationers and other hawkers at from 3¾*d*. to 6*d*. (2½ *as*.-4 *as*.) the dozen. One man can make from twelve to fifteen combs a day. His average monthly income varies from 10*s*. to 12*s*. (Rs. 5-Rs. 6). He is not helped by the women of his family. Their busy season is the Hindu marriage time between November and June *(Márgshirsh* and *Jeshth)*. The tools used in comb-making are an axe or *tasni* worth about 1*s*. 6*d*. (12 *as*.), a saw worth from 1*s*. to 2*s*. 3*d*. (8 *as*.-Re. 1-2), a chisel or *pharsi*, a *rokhani* of nominal value, a file worth about 2*s*. (Re. 1), a reed pen, and an

[1] The details are : 1871-72, gallons 16,138, duty £1614 ; 1872-73, gallons 13,168, duty £1317 ; 1873-74, gallons 3496, duty £349 ; 1874-75, gallons 4237, duty £389 ; 1875-76, gallons 6879, duty £688 ; 1876-77, gallons 14,347, duty £2067 ; 1877-78, gallons 8118, duty £1904 ; 1878-79, gallons 6364, duty £1724 ; 1879-80, gallons 3032, duty £764.

alloy of tin and mercury called *hálkalai*, which is sold at about 3*s.* (Rs. 1½) the pound and with which designs are traced in bright white lines on the combs. The industry is fairly prosperous, and will continue to prosper so long as high-caste Hindu women prefer wood-combs to horn-combs.

Wood Carving.

In Marátha times (1740-1817) Bassein was known for its wood-carvers of the Sutár or Páchkalshi caste. They are said to have been brought from Mungi Paithan in the Deccan to Bassein by the Portuguese, when they were building the Bassein fort in 1597, and to have been presented with the village of Mulgaon about a mile north of Bassein with twelve large cocoanut gardens or *vádis* in perpetual grant. At Mulgaon there is still a street called after them the Sutár street. The Portuguese probably employed them in ornamenting their churches and other religious buildings, some of which are said to have been noted for their beautiful carved wood-work. Under the Maráthás the chief articles they made were *devárás* or carved shrines for household gods and *kalamdáns* or pen and ink stands. These were generally made of blackwood, most of which came from Jawhár. They are not now much in demand, and at present there are only three wood-carvers. The shrines are either four, five, six, or eight-cornered. The pattern is first sketched in chalk. The tools which are of European make are brought from Bombay where a tool-box or *hatyárách i peti* costs from £7 10*s.* to £15 (Rs. 75-Rs. 150). The wood is polished by fish scales, especially the scales of the *pákhat* and *mushi*, and the colour is deepened by a mixture of lamp-black and bees' wax, which is rubbed on with a brush made of the flower stalk of the cocoa-palm. A carved shrine costs from £2 to £30 (Rs. 20 - Rs. 300), and an inkstand from 10*s.* to £2 (Rs. 5-Rs. 20).

Paper Making.

There is an abundant supply of material for paper-making, sugar-cane refuse, plantain stems, bamboos, and some wild shrubs and grasses.[1] In 1871 a paper-mill was started at Sassu Navghar, about six miles east of Bassein, by Messrs. Johnson and Littlewood. The cost of the buildings with fixings and English machinery, and of a dam built across the neighbouring stream, was £8000 (Rs. 80,000). The mill began working in 1877. Paper was made from grass and rice straw, but none was ever sold although many dealers had approved of the samples and had promised to buy all that was brought into the market. The manager died from an accident in 1880, and on his death the mill was closed. The project failed

[1] Of the wild products suitable for paper-making the chief are Sacchar.m spontaneum, a coarse grass which grows freely in low marshy lands and yields a substance equally useful with Esparto grass; *bowri* or *mudra*, Abutilon indicum, commonly found in hedges; *madár* or *rui*, Calotropis gigantea, a very common shrub yielding a large proportion of fibre; *utran*, Dæmia extensa, a tolerably common creeper; the screw pine, *kevada*, which grows close to the sea and is covered with fibrous leaves; Girardinia heterophylla, which grows on the Sahyádri slopes; *kálnar* or *ghaymári*, Agave vivipora, which grows wild. Besides these, the straw of all the cultivated cereals, such as rice, *náchni*, *vari*, *káng*, and *harik* can also be used in the paper-mills with rags, rotten ropes, and gunny bags. Wild jute, Corchorus capsularis and olitorius, *ambádi* Crotolaria juncea, *chandul* Antiaris saccidora also supply suitable fibre.

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through want of funds to buy new machinery. Another boiler was required, and there was not sufficient engine-power to work the rag engines of the pulping compartment.

Fibre Making.

In 1879 Messrs. Price and Lacey started a fibre machine in the old sugar factory in Bassein fort. Some of the plantain and aloe fibre produced as samples was good and was well reported on in England, the value of both kinds being estimated at about £20 the ton. But it was found impossible to turn out fibre like the sample in any quantity. No arrangement had been made for a regular supply of raw material, and chiefly owing to difficulties with those who owned the plantains and aloes, Messrs. Price and Lacey could not get enough to keep even their small establishment at work. Another difficulty was that their engine was not strong enough to work their cleaning machine freely. If fibre like the best samples produced at Bassein could be turned out in any quantity at a moderate cost, fibre-making might do well; but judging from Messrs. Price and Lacey's trial, this seems unlikely.

Jail Industries.

Besides these local industries, the Thána Jail with its two hundred long-term prisoners, supplies a special class of manufactures.[1] The chief of these manufactures are cane-work, cloth-weaving, and Persian and cotton carpet-making. Since 1874, under the management of the present superintendent Mr. S. S. Smith, the character of the jail manufactures has greatly improved, and the jail chairs and baskets, its cloth, table-cloths, napkins, towels, and carpets are in great demand.

The jail cane-work has an excellent name for strength and finish. The first workers were Chinese convicts. But all the Chinamen have served their time, and the cane-work is now chiefly in the hands of low-class Hindus. When the rattan is brought from Bombay, to which it comes from Singápor, it is softened by steeping it in water for three days. It is then either bent into the required shape by placing it in leaden moulds, and, until it is dry, pressing it by heavy iron sheets over which burning charcoal is strewn; or it is cut vertically into slits, and the slits and bent canes are plaited into chairs, baskets, boxes, picture frames, and other fancy articles.

Cotton Cloth.

Weaving is the chief industry in the jail. There are from forty to fifty looms, of which six are for plain cotton-carpets, seven for Persian long-napped carpets, twelve for native blankets, four for gunny bags, eight for tape, three for coir matting, six for fancy coloured screens or *pardás* and window blinds, and the rest for various kinds of drills and common cloth. The yarn used in weaving cotton cloth is brought from Bombay. The coarser white yarns are the produce of the local mills. The fine white yarns and the Turkey red, orange, and yellow yarns are of English make; other colours are dyed in the jail. The monthly consumption of

[1] On the 31st of August 1882 there were 407 (males 337, females 70) long-term prisoners. Of these 407 prisoners 200 (males 150, females 50) were engaged in jail industries.

yarn is about 1200 pounds. Before yarn is used, it is handed to female convicts who steep it in water and throw it round a reel, locally called *bhovra*. From this it is wound on a small reel or *raháti* to be twisted. The thread is then either arranged for the warp or wound round the bobbins by a small wheel. After it is sized the warp is carried to the loom, the ends are passed through the heddles, and it is handed to the weaver. The loom used in weaving plain coarse cloth is the same as the Juláha's loom, and has only two heddles and two treddles. The heather mixture, a greyish green cloth popular among Europeans for rough work, is made by mixing yellow, black, and green threads in the warp as well as in the weft. It is woven on a simple loom with four heddles.

Chádars.

Indian bed-sheets, or *chádars*, are woven on the carpet-loom from the finest cotton yarn. They are soft and warm, and, in addition to their ordinary use as bed-sheets, may be used either as a blanket or as a quilt if stuffed with cotton wool.

Tape.

Tape from half an inch to four inches broad is in great demand for messengers' belts, cot bottoms, harness, and machinery. The tape-loom consists of a rod about a foot long, hung horizontally from a string which is tied to its centre and fastened to the roof. From either end of the rod a smaller stick, about six inches long, hangs at right angles. The ends of the smaller sticks are joined together by a fringe of strings, from which the loops of the threads that serve as heddles are hung. The ends of the smaller sticks are alternately raised and lowered by the hand to secure a similar movement among the loops and consequently among the alternate fibres of the warp. Between each movement the weft fibre is passed and fixed in its place by a small wedge-shaped instrument called *hátya*, differing from the native *lavki* by being smaller and by having no iron rim along the thinner side.

Carpet.

The cotton carpet-loom which lies horizontally along the floor passes round stout poles at either end which are secured by ropes tied to strong wooden pegs driven into the ground. The weavers crouch on a broad wooden plank placed across the warp. This plank rests on stones at the side of the loom, and as the work goes on is moved forward. The design is formed in the same way as in weaving Persian carpets, by passing the different coloured threads through the strands of the warp, as called out by the overseer in charge. Instead of being cut off, these threads are left slack and driven home by a fork-like instrument called the heckle, the white warp threads being entirely hidden by the weft, which forms the colouring of the carpet. The loom has only two heddles. The striped cotton carpet-loom differs from the coarse cloth-loom only by being broader and having a stronger reed or *phani*. The chief aim of the carpet-weaver is to hide completely the white warp-yarn, leaving unbroken belts of the coloured weft. For this purpose, each time the shuttle passes, the weaver inserts his index finger about the middle of the warp and pushes the weft-yarn forward to the middle of the reed or *phani*, making an angular arch with the fabric already woven. He then drives the weft-yarn home, thus using a greater length of weft-yarn than the breadth of the carpet.

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JAIL INDUSTRIES.

A cotton carpet costs from 3¾*d.* to 7½*d.* (2½ *as.*-5 *as.*) a square foot. There are (1882) twenty cotton carpet weavers.

Napkins.

Napkins, table-cloths, and towels of diaper or other designs, require six to eight heddles and treddles and very fine reeds. In other respects the loom resembles that used in weaving coarse cloth.

Persian Carpets.

Persian carpet-looms differ from plain carpet-looms in having the warp fastened vertically, instead of horizontally, in the absence of heddles and treddles, and in the absence of the reed, *phani*. The loom consists of two uprights, from fifteen to twenty feet high and from ten to fifteen feet apart, supporting two beams, one fixed to the lower ends of the uprights and the other movable. The warp-yarn is passed round these beams forming a huge embroidery-like frame. On one side of this frame from three to six workmen sit, while on the other side the overseer stands with a sketch or sample of the design before him. When all is ready, he calls out to the workmen the number of loops of each variety of coloured wool that have to be taken up for the first row. The workmen repeat in chorus what the overseer says, and fix up the loops, tie a knot, and cut the pieces off. As soon as the first row is ready, a weft-yarn is passed between the two sets of the warp, and is fixed tightly in its place by the aid of a fork-like instrument called the heckle. In this manner row after row is laid up, till the whole of the carpet is woven, when it is taken down from the loom, spread on the floor, and sheared. Persian carpets vary in price, according to texture and design, from 14*s.* to £1 8*s.* (Rs. 7-Rs. 14) the superficial square yard. There are (1882) seventy-five Persian carpet weavers.

Besides these articles, the convicts make bamboo-baskets, gold and silver ornaments, boxes, and other wooden articles. They dye cloth or silk, engrave metal plates, make flower-pots and water-pots, ropes and nets for badminton lawn-tennis and cricket, cotton coir and flax ropes, and soles for hunting shoes. Few of these articles are kept in stock, but they are quickly made and supplied to order.